netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**


20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

THE ESSENE-CHRISTIAN FAITH...THE UNTOLD STORY OF CHRISTIAN ORIGINS



Disclaimer: It is important for the reader to understand that in this website, where we look into how the Essenes deviated from normative Jewish religious beliefs and inserted "literalized Sun-worship" into the Greek translation of the Hebrew Scriptures which later become the foundation for all later Christian Bibles, that I will use a "literal-historical" approach to the "Jesus Story". If you have studied and ran across some of our other websites then you know that "the Christ" can be interpreted from 3 different perspectives down through recorded history: "mystical", "mythological", and "literal-historical". Only after one has spent a considerable time in dedicated and scholarly studies in such areas as Biblical Judaism, the Jewish Messiah and true Messianic prophecy as taken from the Hebrew Scriptures and not the later forged texts of Rome, comparative manuscript evidences, the history and origin of the Roman New Testament, the true origin and creation of the New Testament , the Gnostic Paul vs the falsified Roman Paul, the Essenes and their "literal godman", Ancient Wisdom literature, Jewish and Gentile Gnosticism, Egyptian religion and the ancient "Jesus Story" that beings with Ancient Egypt, Comparative religions, Astronomy and Astrotheology can he understand and be certain which two of the above three methods of interpretation of "the Christ" are accurate and factual. Again for purposes of comparing Judaism's truths vs Christianity's alterations of it over the early centuries and the implications that this holds for the "non-Jew" and "Godfearer" today then we adopt in this website and for all studies in this website a supposed "literal-historical" interpretation of "the Christ" as well as the Jesus of the New Testament. Only in so doing can we adequately contrast the truths of Judaism vs Christian theology and by so doing follow the lineage of these "Divine Truths" back down the corridors of history to the earliest Divine revelations given to mankind by the Creator which were intended for both "Gentiles" and "Jews" as well. You will, in time, come to see how the Jewish human Messiah becomes the Cosmic Godman of Christian theology. You will see how that from the beginning of time that the "allegorical" understanding of the Descent of the Soul, God, into all matter was later manipulated and this "linking" agent, God's Christ within all mankind, became "literalized" and confined to just one person, this supposed "historical and literal" Jesus of the New Testament. I will let you be the judge of the results of such studies and leave to the reader to draw the necessary conclusions as we attempt to compare Jewish and Christian theological perspectives concerning this "Christ" and the Jewish Messiah all the while dealing with the "New Testament Jesus" in a "literal-historical" manner in order for such an accurate comparison to be done effectively. Craig Lyons M.Div.

There is now a bibliography of more than 1,500 books and articles dealing with the Dead Sea Scrolls as well as hundreds of web-sites, all written since their amazing discovery in 1947. One may well ask, therefore, why another web-site detailing the rise and evolution of the Essene/Qumran cult as a religious cult should be necessary. There is, however, two pertinent answers to that question:

- **It is from Essene religious thought that Gentile Christianity would draw most of it's religious doctrines...be they right or wrong...your intense study will show you which ones as it did me**
- **And the "traditional origin" of Christianity is completely different from what most have been told from the Catholic and Protestant perspective through a "received tradition"...it is time to reconsider if what we have been taught as "Christians" as a Divine and unique revelation can be proven to find its origin in the re-filtered "literalized" Sun-Worship of the Essenes which was later incorporated into their "Christology" concerning their expected "Godman" redeemer in their purposeful mistranslation of the Hebrew Scriptures into the Greek...this theology of the "Essene Angel Messiah" (a "literalized" rendition of a prior "allegorical" cosmic godman/"allegorical" always in Gnosticism of the "god" (Christ) in all of created mankind) will become much later the foundation for Christian beliefs concerning a supposed "historical" Jesus (Christology) and other doctrines concerning atonement which are also connected to him by these Essenes which find again their origin in a deviate "literalized" solar and astral worship....again beginning with the allegorical understanding of the Osiris of Egypt and flowing on down through history even unto this day in the disguise of a "literalized" and "historicized" Gentile Christianity.**

Answer for yourself: What must we not miss here?

Simply that when you do the studies, like our "Egyptian-Cx" website and our "Jesus-Astrotheology" website and our "Gnosticism website" then you find that the Ancients, long prior to these 2nd century B.C.E. Essenes, really since the beginning of recorded time, possessed an Ancient Divine Wisdom of a highly metaphysical nature that was given to them by God, our Creator, whereby mankind was able to spiritually understand from the observation of the path of the Sun in the Heavens, a "Sun" by the way which was always only a "symbol" for the Invisible Divine Intelligent Energy, Architect, and Creator of this Universe, had sent Himself and emanated Himself into all "matter", including all flesh. This websites are not intended to be tackled now; they must wait for the reader to build a foundation in what happened that causes us to lose these earlier Divine Truths so wait until you find your study of this website before you tackle these other websites. This Descent of the Soul into all mankind was understood and described by the agency of personification, allegory, myth, and legends which were handed down with mankind in every nation under the Sun for thousands and thousands of years as "the Christ". Man was "created" in this image of God and "the Christ within" was the bridge from God to mankind. All mankind, both male and female, were the true "godmen" and the "Christ" lived in each of them waiting to be "awakened" by the Spiritual enlightenment of each "host". This is the core of all Divine Revelation until the 3rd century B.C.E. when Rome will follow this "Essene theology" and "literalize" this "Christ within" and confine Him to just "one person" in the form of an assumed "historical Jesus of Nazareth". This explains why all the previous "godmen" stories as taken from all previous Gentile nations since the foundation of the world have their "godmen" myths and legends that parallel so accurately with the "Jesus Story" from beginning to end. Our "Jesus Story" is but a "literalized" and "carnalized" version of this "Descent of the Soul" into physical matter; namely mankind. Never until the Essenes of the 2nd century B.C.E. and later with Rome in the 3rd century A.D. was this high Spiritual Revelation of God's descent into matter, this giving of matter "life", called a "death" on a cross (a cross being the intersection of the planes of matter and spirit/energy) "historicized" and "carnalized" into a supposed "historical and literal" godman whom the Esseses first taught as their hoped for retuning redeemer who was their "historical Teacher of Righteousness" who would later be killed. Later this same idea will be picked up by Rome in their religious and political expediency in the 3rd century when they adopt this "literalized" godman centered Christianity as the religion of the Roman Empire under Constantine. Since Rome had "literal" godmen as Emperors on the throne this was but one small step in

their world domination. These facts will become very clear to you as your studies advance and you see the hundreds and hundreds of parallels between the "Jesus Story" and the prior story of the Ancient's "sungods" beginning all the way back with Osiris and Horus, the original "godman" prototypes and coming down through history until the Essenes and later Rome. Let us come to understand and never forget from our accurate studies that ALL these "godmen" were but symbols for all mankind, a pattern or sorts, for their spiritual development of their souls from its birth in mankind, its life and spiritual development and maturation, its eventual release from this body of death at the demise of the physical body and its rebirth and ascent back to the realm of Heaven from which it came.

IT IS NOT AS SIMPLE AS YOU POSSIBLY THOUGHT...

This will not be an easy or a quick study I promise you; but one needs the facts to be CERTAIN that what he has accepted through tradition as his inherited religious belief system based off of a "literalized" godman is wrong before he should change it and repent of now recognized FALSE BELIEFS.

There are many reasons why we don't have the truth today as Christians and followers of this "Jesus" and "the Christ" . As far as our study here let it be simply said that in studying the origins of Christianity as it relates to the Essenes and the bridge from Judaism to Christianity most writers and scholars today have relied too heavily upon the summary comments of Josephus, Philo, and Pliny for their information about the Essenes. For that reason they have gravely misunderstood the Essenes and their role in determining Christian religious doctrine. The vast majority of the writers and scholars seem to approach the Essenes using the accounts of Josephus, Philo, and Pliny primarily as the substrate for their background information for the Essenes, all the while neglecting the internal evidence of the Essene documents which sheds great light as to their true identity and evolutionary "theological" development as a separatist religious sect over three hundred years. I wish it were as simple as reading a few pages left to us by these three men and their summary accounts of the Essenes but it is not.

This web-site will reveal to you what many others have either missed or chosen not to reveal due to the explosive nature of the materials that exists and their implications for Christianity today. But it won't be easy to see this for much time and effort must be devoted by you to cover the materials in question in order to see for yourself the facts concerning the gross departure from the "faith once given the saints" over 2000 years ago as practiced by the historical Jesus which sadly passes as Christianity today.

WHAT MOST HAVE MISSED WHEN STUDYING THE ESSENE/QUMRAN CULT...THE ORIGIN FOR ESSENE RELIGIOUS BELIEFS

There are several things I desire to accomplish for the reader who undertakes a serious study of the materials presented in this web site:

- **Few, if any writers, to the best of my knowledge, have endeavored to trace the religious evolution of the Essenes as a religious movement from their pristine, pre-Chasidic beginnings as a Zadokite reaction against Hellenization among the Jews, into the frozen, rigid, secret, and celibate communist mystery-cult which had grown in the first century to reject Biblical Judaism almost in toto as we find in the days of Philo and Josephus. Thus the need to reevaluate the summary accounts of Josephus, Philo, and Pliny as their descriptions of the Essenes fail to give the reader the whole picture needed to properly understand the Essene/Qumran movement and their religious beliefs**

that go much deeper than the simple accounts left to us by these three historians. Few writers have undertaken to systematically lay out before the reader the chronological and systematic evolution of the Essenes over a three hundred year period whereby they are shown correctly in their historical light. We will reveal, in these pages to the reader, how the Essenes, in their rejection of Judaism and the Temple, would absorb religious tenants originally from Zoroastrianism and later from Greek-mystery sources, particularly Pythagoreanism. On the outside the Essenes might have looked Jewish, but on the inside when their writings are examined and correctly understood they can be shown to betray an anti-Jewish theological bias and it becomes evident that they as a group evolved to reject Judaism in toto; and except for certain Buddhist accretions, the early pristine church reproduced the Essene pattern faithfully. Since, however, this form of "Christianity" was unacceptable in the pagan world and since it was spurned by the majority of the Jews, it was Hellenized in the Pauline epistles and the Fourth Gospel, both of which reflect Stoic influence; these eventually became an essential foundation for that reconstruction or restitution of Christianity known as the Protestant Reformation.

- **Few Scholars yet have made the connection of Essene religious beliefs with Sun-Worship. The vast majority of scholars who have studied the Essenes have failed to recognize the Essene/Qumran cult's reliance upon astronomy and astrology, along with the religious beliefs of the mystery cults, for the core of Essene religious dogmas and beliefs. The failure to recognize the Essene religious cult's heavy dependence upon a "literalized" Sun-Worship and a "literalized" approach to Egyptian religion has unfortunately given a false validity to the Essene-Christian faith. In the website and pages that follow I plan to correct this grievous error of omission and make available to our reader the hidden truths in this regard; namely, revealing how the core of Essene religious beliefs are nothing more than the synthesis of the major doctrines of Sun-Worship and Astro-Theology which finds is basis in Osiris and the Egyptian religion of antiquity.**

- **To few scholars fail to pay attention to the Book of Enoch, the Book of Jubilees, and the Testaments of the Twelve Patriarchs and their importance in the evolution and synthesis of the core religious beliefs of the Essene community. Few writers have properly analyzed The Testaments and especially the interpolations found in them, which the majority of scholars to this day incorrectly consider Christian forgeries, although these supposed and alleged Christian "interpolations," when properly understood in their historical context, exhibit every evidence of true Essene origin and are themselves, when properly understood, reflective of accepted Essene Christological and Messianic theology and a window to the pre-existing Essene Messianic faith. Far too often many authors, when reading or writing of this material, are accustomed to call such “Essene Messianic Prophecy” little more than Christian interpolations or alterations of Essene writings. In this website I will prove to you that this is not the case as all; in fact these "Essene” Christological Beliefs" are to find their origin in Sun-Worship and can be traced down through the paths of prior non-Jewish religious beliefs; ultimately finding their expression as Essene religious tenants which provided the foundation for the vast majority of Christian Messianic dogma to follow. Let us not forget that these "Essenic Christological Beliefs," which would later become the very backbone of Christian dogma, can be proven to have originated in Sun-Worship and this will be proven in the pages that follow. One only need read the Catholic Encyclopedia and their information on the Essenes to begin to see what the scholars have known all along...that the Essenes were involved in religious manifestations of Sun-Worship! The NIV Bible makes the same admission.**

- **Also, few have ever given adequate consideration to the implications of the Pandera-Yeshu legend in relation to the Essene Teacher of Righteousness. Sadly this blasphemous story is applied to Jesus when, upon examination of facts and evidence existing, will show that the account was originally applied to the Essene Teacher of Righteousness and not Jesus. Only later, in the Jewish reaction to the Jesus Movement, would the story be applied to Jesus to discredit him.**

- **Few writers and scholars have seriously considered the significance of the Ebionite cult and its evident relationship to Essenism.**

- **Fewer scholar still have noticed, or examined in detail, the influence of these Essenes on the corruption of the Jewish Scriptures when they were translated into Greek. We will show the reader how important "theological changes and deviations" from the accepted Jewish texts were made by the Essenes of Egypt in the translation of the Jewish Scriptures....called the Septuagint. The reader will come to see, once acquainted with the "Osirian myth," how such personified Sun-Worship was cleverly inserted into the mouths of the Prophets by the Essene sect in Egypt. Important for our understanding is that these "changes" in support of Essene religious doctrines will become the foundational texts for all Christian Old Testaments. Moreover, as if that was not enough, all quotes from the Old Testament contained in the New Testament come from this "corrupted " translation of the Jewish Scriptures. This means that the New Testament applies to the life of Jesus religious beliefs and doctrines that find their origin in pagan Sun-Worship! The startling conclusion is inescapable: a false "literalized" approach to ancient religious Divine Revelation and prior "allegorically" interpreted religious doctrines since the foundation of recorded time, revelations expressing this Descent of the Karast, Christ into mankind (matter), were inserted into the Greek translation of the prior Hebrew and Jewish Scriptures by these Essenes and these Essene "literalized" sun-myths would be the source for the Essene's beliefs in their Godman soter/Savior/Angel-Messiah. These doctrines will later be applied to this New Testament "Joshua-Jesus" by the same group in Palestine; thereby making this Jesus a "literalized sacrificial Godman" as well. These Scriptural alterations will then be examined and evaluated on an individual textual basis with hundreds of examples whereby the reader can see for himself the alterations of the Jewish Scriptures whereby doctrines of a "literalized" Sun-worship were added to the texts and inserted into the mouths of the Prophets by the translators in Egypt.**

We propose to examine all these problems and offer a realistic analysis. Most of the voluminous material found in the Dead Sea caves today is available for inspection; therefore we are today able, with substantial accuracy, to delineate the origin, evolution, discipline, doctrines, practices, rituals, and basic purposes of the Essene cult during the successive stages of its existence and how such practices and religious beliefs, many of which are nothing more than personified and "literalized" Sun-Worship, would become the basis of the vast majority of Christian dogma that we have today attached to this "Jesus". I hope you understand, especially if you hold to standard Christian dogma, the implication of such sad fact! I as an ordained Pastor surely do and this plus other things led to my resignation from my Pastorate once coming to the knowledge of the truth and the corruption of the Hebrew Sacred Texts and how these "corruptions" became the foundation for New Testament "theology".

Nevertheless, we believe that the reading public, interested students, and especially university, college, and seminary teachers of comparative religion are now ready for a more complete delineation of the Essene cult in its historical setting and progression. We have available to us today a wealth of good materials by which we can learn the truth about the Essenes and the truth about Christian origins. We at Bet Emet Ministries wish to re-create the living image of these fervent ascetics; analyze their driving forces; and explore the processes by which they formulated the ideology and the practice which gave them their extraordinary power.

BUT BEFORE WE BEGIN....QUESTION: WHY IS THE CORRECT UNDERSTANDING OF CHRISTIAN ORIGINS SO IMPORTANT?

It goes without saying that if you are a Christian you should want to know the truth about this "Jesus" and "the Christ". I do! Having been a pastor for over 15 years, in the early years of my pastorate I tried to relate to others what I was taught by my spiritual leaders which was the "accepted" truth about Jesus. Just a few years

into my pastorate, using the skills learned at Seminary, I discovered that all was not well with what I had been taught nor with the documents I had been taught since a child were sacred and a unique and a Divine revelation. Intense study beyond my peers became my way of life and ultimately led to my resignation from the pastorate. Today, I try to reach more than I ever could reach through the church in hopes of sharing the truth behind the "religious traditions and myths" that have captured the imagination of millions. What is at stake is our relationship with God and our proper worship of Him. Obedience is better than sacrifice, the problem is that there are too many conflicting voices claiming to speak for God. The truth can be known but it comes with a price. You have the responsibility to read and study and verify if what I say is true or not. The following information is presented in hopes you will undertake a serious study of the materials presented whereby you can discern truth from error in your walk with God. Once you understand the pivotal position the Essenes had and their lasting legacy and their continued influence today as found in the Christian Church, then by understanding the origin for the Essene's changing religious beliefs then you are capable of making an intelligent decision as to whether such "religious beliefs" need be held any longer or if they need to be replaced with "truth" once you see it for yourself.

The necessary information is presented for your inspection in this web-site in hope you will acquaint yourself with such knowledge, information, and facts in order to assure your knowledge and worship of our Creator be in Spirit and in Truth.

NAVIGATING THE WEBSITE



Bennoah1@verizon.net

- **Bet Emet Ministries**
- **Craig M. Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas, 75040**
- **972-4964238**

Our Recommended Book List For Your Personal Study

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JOSEPHUS AND HIS DESCRIPTION OF THE ESSENES

We turn now to Josephus, who was born about 37 A.D. and died about 100. He was a general in the Jewish army of insurrection during 68-69, but earned the clemency and favor of the Romans after he decided the war was hopeless. In his Life, he tells us that at the age of sixteen he became an Essene neophyte and dwelt for three years in the wilderness with a teacher named Banus, who bathed constantly in cold water to curb his libido, who, like John the Baptist, lived on uncooked food that grew wild, and who wore only such clothing as could be procured from trees. We conclude that this discipline lost its attraction, because presently Josephus joined the Pharisees, "which is of kin to the sect of the Stoics" (Josephus, Life, 2). Although he was never admitted to the inner circle of the Essenes, he certainly knew more about them than any other extant witness; and he has left us several descriptions of them. In Antiquities of the Jews, XVIII, I, 3-6, he declares:

The doctrines of the Essens this: That all things are best ascribed to God. They teach the immortality of souls, and esteem the rewards of righteousness are to be earnestly striven for; and when they send what they have dedicated to God into the temple, they do not offer sacrifices there, because they have more pure lustrations of their own; on which account they are excluded from the common court of the temple, but offer their sacrifices themselves; yet is their course of life better than that of other men; and they entirely addict themselves to husbandry. It also deserves our admiration, how much they exceed all other men that addict themselves to virtue This is demonstrated by that institution of theirs which will not suffer anything to hinder them from having all things in common, so that a rich man enjoys no more of his own wealth than he who hath nothing at all. There are about four thousand men that live in this way, and neither marry wives, nor are desirous to keep servants; as thinking the latter tempts men to be unjust, and the former gives the handle to domestic quarrels; but as they live by themselves, they minister to one another. They also appoint certain stewards to receive the incomes of their revenues, and of the fruits of the ground; such as are good men and priests, who are to get their corn and their food ready for them. They none of them differ from others of the Essenes in their way of living.

We find that the Essenes, like the Buddhists and the Pythagoreans, sought personal freedom and independence by rejecting marriage, together with all family ties and responsibilities; and they mortified "the body of this death," by renouncing sex-consummation, which has appeared to ascetics of all ages as the ultimate triumph over our lower nature.

The following is our most detailed account as taken from Josephus War of the Jews, II, vii, 2-13):

For there are three philosophical sects among the Jews . . . the third sect, which pretends to a severer discipline, are called Essens. These last are Jews by birth, and seem to have a greater affection for one another than the other sects have. These Essens reject pleasures as an evil, but esteem continence, and the conquest over our passions, to be virtue. They neglect wedlock, but choose out other persons children while they are pliable, and form them according to their own manners.

These men are despises of riches. . . Nor is there any one to be found among them who hath more than another;

for it is a law among them that those who come to them must let what they have be common to the whole order, inasmuch that among them all there is no appearance of poverty, or excess of riches, but every ones possessions are intermingled with every others possession, and so there is, as it were, one patrimony among all the brethren.

They have no certain city, but many of them dwell in every city; and if any of their sect come from other places, what they have lies open to them, just as if it were their own, and they go into such as they never knew before, as if they had been ever so long acquainted with them. For which reason they carry nothing at all with them when they travel into remote parts, though still they take their weapons with them for fear of thieves. Accordingly, there is, in every city where they live, one appointed particularly to take care of strangers, and to provide garments and other necessaries for them...Nor do they allow of the change of garments or of shoes, till they be first entirely torn to pieces, or worn out by time. Nor do they either buy or sell anything to one another, but every one of them gives what he hath to him that wanteth it, and receives from him again in lieu of it what may be convenient for himself; and although there be no requital made, they are fully allowed to take what they want of whomsoever they please.

every one of them are sent away by their curators to exercise some of those arts wherein they are skilled, in which they labor with great diligence till the fifth hour. After which they assemble themselves together again into one place, and when they have clothed themselves in white veils, they then bathe their bodies in cold water. And after this purification is over, they every one meet together in an apartment of their own, into which it is not permitted to any of another sect to enter; while they go, after a pure manner, into the dining-room, as into a certain holy temple, and quietly set themselves down; upon which the baker lays them loaves in order; the cook also brings a single plate of one sort of food, and sets it before every one of them; but a priest says grace before meat, and it is unlawful for any one to taste of the food before grace be said. The same priest, when he hath dined, says grace again after meat, and when they begin, and when they end, they praise God, as he that bestows their food upon them; after which they lay aside their white garments, and betake themselves to their labours again till the evening.

And truly, as for other things, they do nothing but according to the injunctions of their curators; only these two things are done among them at every ones own free will, which are to assist those that want it and to show mercy; for they are permitted of their own accord to afford succour to such as deserve it, when they stand in need of it, and to bestow food on those that are in distress; but they cannot give anything to their kindred without the curators. They dispense their anger after a just manner, and restrain their passion. They are eminent for fidelity, and are the ministers of peace; whatsoever they say also is firmer than an oath; but swearing is avoided by them, and they esteem it worse than perjury; for they say that he who cannot be believed, without swearing by God, is already condemned. They also take great pains in studying the writings of the ancients, and choose out of them what is most for the advantage of their soul and body, and they inquire after such roots and medicinal stones as may cure their distempers.

But now, if any one hath a mind to come over to their sect, he is not immediately admitted, but he is prescribed the same method of living which they use for a year, while he continues excluded, and they give him also a small hatchet, and the forementioned girdle, and the white garment. And when he hath evidence, during that time, that he can observe their continence, he approaches nearer to their way of living, and is made a partaker of the waters of purification; yet is he not even now admitted to live with them; for after this demonstration of his fortitude, his temper is tried two more years, and if he appear to be worthy, they then admit him into their society. And before he is allowed to touch their common food, he is obliged to take tremendous oaths that, in the first place, he will exercise piety towards God; and then that he will observe justice towards men, and that he will do no harm to any one, either of his own accord or by the command of others; that he will always hate the wicked and be assistant to the righteous; that he will ever show fidelity to all men, and especially to those in authority; because no one obtains the government without Gods assistance; and that if he be in authority, he will at no time whatever abuse his authority, nor endeavour to outshine his subjects, either in his garments or any other finery; that he will be perpetually a lover of truth and propose to himself to reprove those that tell lies; that he will keep his hands clear from theft, and his soul from unlawful gains; and that be will neither conceal anything from those of his own sect, nor discover any of their doctrines to others, no, not though any one should compel him so to do at the hazard of his life. Moreover, he swears to communicate their doctrines to no one any

otherwise than as he received them himself; that he will abstain from robbery, and will equally preserve the books belonging to their sect, and the names of the angels (or messengers). These are the oaths by which they secure their proselytes to themselves.

But for those that are caught in any heinous sins they cast them out of their society, and he who is thus separated from them does often die after a miserable manner; for as he is bound by the oath be hath taken, and by the customs he bath been engaged in, he is not at liberty to partake of that food that he meets with elsewhere, but is forced to eat grass, and to famish his body with hunger, till he perish

Moreover, they are stricter than any other of the Jews, in resting from their labour on the seventh day; for they not only get their food ready the day before, that they may not be obliged to kindle a fire on that day, but they will not remove any vessel out of its place, nor go to stool thereon. Nay, on other days . . . covering themselves round with their garment, that they may not affront the divine rays of light, they ease themselves. . .

Now after the time of their preparatory trial is over, they are parted into four classes; and so far are the juniors inferior to the seniors, that if the seniors should be touched by the juniors, they must wash themselves, as if they had intermixed themselves with the company of a foreigner. They are long-lived also, insomuch that many of them live above a hundred years, by means of the simplicity of their diet, nay, as I think, by means of the regular course of life they observe also. They contemn the miseries of life, and are above pain, by the generosity of their mind. And as for death, if it will be to their glory, they esteem it better than living always; and indeed our war with the Romans gave abundant evidence what great souls they had in their trials, wherein, although they were tortured and distorted, burnt and torn to pieces, and went through all kinds of instruments of torment that they might be forced either to blaspheme their legislator or to eat what was forbidden them, yet they could not be made to do either of them, nor once to flatter their tormentors, or to shed a tear; but they smiled in their very pains, and laughed those to scorn who inflicted the torments upon them, and resigned up their souls with great alacrity, as expecting to receive them again.

For their doctrine is this, that bodies are corruptible . . . but that the souls are immortal, and continue for ever and that they come out of the most subtile air, and are united to their bodies as to prisons, into which they are drawn by a certain natural enticement; but that when they are set free from the bond of the flesh, they then, as released from long bondage, rejoice and mount upward . . . and thence are those exhortations to virtue, and dehortations from wickedness collected, whereby good men are bettered in the conduct of their life by the hope they have of reward after their death, and whereby the vehement inclinations of bad men to vice are restrained, by the fear and expectation they are in, that although they should lie concealed in this life, they should suffer immortal punishment after their death. These are the divine doctrines of the Essens about the soul. which lay an unavoidable bait for such as have once had a taste of their philosophy.

There are also those among them who undertake to foretell things to come, by reading the holy books, and using several sorts of purifications.

Moreover, there is another order of Essenes, who agree with the rest as to their way of living, and customs, and laws, but differ from them in the point of marriage, as thinking that by not marrying they cut off the principal part of human life, which is the prospect of succession; nay rather, that if all men should be of the same opinion, the whole race of mankind would fail. . . . But they do not use to accompany with their wives when they are with child, as a demonstration that they do not marry out of regard to pleasure, but for the sake of posterity. .

SUMMARY

Instead of consuming the space necessary to analyze these quotations, we ask the reader to re-read and carefully consider every statement, for each is weighted with far-reaching implications. We proceed now to an analysis of several Essene documents, which corroborate fully the statements of Philo and Josephus, but which, in addition, reveal a great many facts and doctrines entirely unknown, or not attributed with assurance to the Essenes, before the discovery of the Dead Sea Scrolls.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



PHILO'S DESCRIPTION OF THE ESSENES

It is indeed fortunate that we possess detailed descriptions of the Essenes from the pens of two great Jewish writers, Josephus and Philo Judaeus. The second of these was an Alexandrian, who made himself the master of Hellenic philosophy, especially that of Plato, Pythagoras, and the Stoics, and who had attempted a union of Greek metaphysics with Judaic theology. He it was who first gave the Logos doctrine, previously enunciated by Zeno, its final formulation. Since Philo was an earnest inquirer who lived a long life which ended about 40 A.D., he must have known intimately all the elements constituting Jewish life during the half century preceding his death. His testimony, therefore, must be accepted as authentic. We read that their leader had "trained to" community of living many thousands of disciples, who are called Essens, because of their holiness.

We are indebted to Eusebius Preparation For The Gospel, VIII, 8, for preserving for us passages from a lost work of Philo entitled Apology for the Jew where he states concerning the Essenes:

They dwell in many cities of Judaea and many villages, and in large and populous societies. . . . And their mode of life is our evidence of their liberty; none ventures to acquire any private property at all, no house or slave, or farm cattle, or any of the other things which procure or minister to wealth; but they deposit them all in public together, and enjoy the benefit of all in common. And they dwell together in one place, forming clubs and messes in companies, and they pass their whole time in managing every kind of business in the public good. But different members have different occupations, to which they strenuously devote themselves, and toil on with unwearied patience, making no excuses of cold or heat or any change of weather. .

Of the men, then, who thus differ in occupations, every one on receiving his wages gives them to one person who is the appointed steward: and he, on receiving them, immediately purchases the necessary provisions, and supplies abundance of food and other things of which mens life is in need. And they who live together and share the same table are content with the same things every day, being lovers of frugality . . Not only have they a common table, but also common raiment; for they are supplied in winter with thick coats, and in summer with cheap tunics, so that every one, who will, may easily take whichever he likes, since what belongs to one is considered to belong to all, and the property of all to be, on the other hand, the property of each one.

Moreover, if any of them should fall sick, he is medically treated out of the common resources. . . And so the old men if they happen to be childless, are wont to end their lives on a very happy and bright old age, inasmuch as they are blest with sons both many and good.

Further, then, as they saw with keen discernment the thing which alone, or most of all, was likely to dissolve their community, they repudiated marriage and also practiced continence in an eminent degree. For no Essene takes to himself a wife, because woman is immoderately selfish and jealous . . . For the man who is either ensnared by the charms of a wife, or induced by natural affection to make his children his first care, is no longer the same toward others, but has unconsciously become changed from a free man into a slave.

A second passage from Philos A Treatise to Prove That Every Man Who Is Virtuous Is Also Free, xiii, he provides us with complementary information:

There are . . . Essenes, in number something more than four thousand . . . not sacrificing living animals, but

studying rather to preserve their minds in a state of holiness and purity. These men . . . not storing up treasures of silver and gold, nor acquiring vast sections of the earth out of a desire for ample revenues . . . are nevertheless accounted very rich, judging contentment and frugality to be great abundance, as in truth they are.

Among these men you will find no makers of arrows, or javelines, or swords, or helmets, or breastplates, or shields; no makers of arms or military engines; no one, in short, attending to any employment whatever connected with war, or even to any of those (ordinary) occupations even in peace which are easily perverted to wicked purposes; . . . they repudiate and keep aloof from everything which can possibly afford any inducement to covetousness; and there is not a single slave among them, but they are all free, aiding one another with a reciprocal interchange of good offices; and they condemn masters, not only as unjust, inasmuch as they corrupt the very principle of equality, but likewise as impious, because they destroy the ordinances of nature, which generated them all equally.

But in their view this natural relationship of all men to one another has been thrown into disorder by designing covetousness, continually wishing to surpass others in good fortune, and which has therefore engendered alienation instead of affection, and hatred instead of friendship; and leaving the logical part of philosophy . . . they devote all their attention to the moral part.

Now these laws they are taught at other times, indeed, but most especially on the seventh day, for the seventh day is accounted sacred, on which they abstain from all other employments . . . a great many precepts are delivered in enigmatical modes of expression, and allegorically

In the first place, then, there is no one who has a home so adequately his own private property, that it does not in some sense also belong to every one: for besides that they all dwell together in companies, the house is open to all those of the same notions, who come to them from other quarters; . . . and they cherish respect for their elders, and honour them and care for them, just as parents are honoured and cared for by their lawful children; being supported by them in all abundance both by their personal exertions, and by innumerable contrivances.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



PLINY AND HIS DESCRIPTION OF THE ESSENES

"To the west (of the Dead Sea) the Essenes have put the necessary distance between themselves and the insalubrious shore. They are a people unique of its kind and admirable beyond all others in the whole world; without women and renouncing love entirely, without money and having for company only palm trees. Owing to the throng of newcomers, this people is daily reborn in equal number; indeed, those whom, wearied by the fluctuations of fortune, life leads to adopt their customs, stream in in great numbers. Thus, unbeleivable though this may seem, for thousands of centuries a people has existed which is eternal yet into which no one is born: so fruitful for them is the repentance which others feel for their past lives!" (DupontSummer, A., The Essene Writings From Qumran,. World Publishing Co., New York, 1962. 37).

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ESSENE PROCLAMATIONS OF THEIR "SAVIOR"

The Essenes, like most Jews, expected a Divine intervention in hopes of eradicating evil thereby preparing for the appearance of the Kingdom of Heaven on earth. Unlike the conservative Jews who expected a human Messiah as YHVH's representative, whom YHVH would work through to accomplish His purposes, the Essene theology accommodated a Godman whom they expected to appear in Jerusalem in the form of a man. Not only that, but the Essenes believed that this Godman would be an atoning sacrifice for the "elect;" for course that was them and those who agreed with their theology. This Godman was to be killed (crucified) and it was believed he rose from the dead and returned to Heaven and would one day return.

THE TEXTS

Enoch "Levi" 18"

The heavens shall be opened, and from the temple of glory shall the sanctification come upon Him with the Father's voice ... And the glory of the Most High shall be uttered over Him, and the spirit of understanding and of sanctification shall rest upon Him in the water..."

Enoch "Benjamin" 3

"In thee shall be fulfilled the prophecy of heaven concerning the Lamb of God, even the Saviour of the world, that spotless shall He be delivered up for transgressors, and sinless shall He be put to death for ungodly men in the blood of the covenant, for the salvation of the Gentiles and of Israel, and shall destroy Beliar, and them that serve him."

Enoch "Levi" 14

"I have learnt from the writing of Enoch that at the last ye will deal ungodly laying your hands upon the Lord in all malice. ... our Father Israel shall be pure from the ungodliness of the chief priests who shall lay their hands upon the Saviour of the world. . ."

Enoch "Benjamin" 9

"The Most High shall enter the front of the temple, and there shall the Lord be treated with outrage; and he shall be lifted up upon a tree . . . And He shall arise from the grave, and shall ascend from the earth into heaven: and I know how lowly he shall be on the earth, and how glorious in heaven."

Enoch "Asher" 7

"The Most High shall visit the earth; and He shall come as a man, with men eating and drinking. . . ."

Enoch "Levi" 16

"In perverseness ye will persecute righteous men...and the man who reneweth the law in the power of the Most High will ye call a deceiver; and at last, as ye suppose, ye will slay Him, not understanding his resurrection, wickedly taking upon your own heads the innocent blood. Because of Him shall your holy places be desolate. . . and. . . ye shall be among the Gentiles a curse and a dispersion, until He shall again look upon you and in pity shall take you to Himself through faith and water."

Judah" 23-24

"...whenever ye will return to the Lord with humility of heart, repenting and walking in all the commandments of God, then will the Lord visit you in mercy and in love, bringing you from out of the bondage of your enemies

"And after these things, shall a star arise to you from Jacob in peace, and a man shall arise from my seed, like the Sun of righteousness, walking with the Sons of men in meekness and righteousness, and no sin shall be found in Him. And the heavens shall be opened above Him, to shed forth the blessings of the Spirit from the Holy Father; and He shall shed forth a spirit of grace upon you, and ye shall be unto Him sons in truth, and ye shall walk in His commandments, the first and the last. This is the Branch of God Most High, and the well-spring unto life for all flesh. Then shall the sceptre of my kingdom shine forth, and from your root shall arise a stem; and in it shall arise a rod of righteousness to the Gentiles, to judge and to save all that call upon the Lord. Enoch "

Simeon" 6-7

"... the Lord God, the Mighty One of Israel, shall appear upon earth as a man, and save by Him Adam.. . . Then will I arise in joy, and will bless the Most High because of His marvellous works, because God hath taken a body and eaten with men and saved men.

"And now ... the Lord shall raise up from Levi as it were a Priest, and from Jacob as it were a King, God and man. So shall He save all the Gentiles and the race of Israel. Enoch "

ANALYSIS

To a traditional Christian this reads like the New Testament in many accounts. The theology is the same with only slight modifications. What we need to keep before us in our study is the fact that this was written about the Essene Teacher of Righteousness and not Jesus!

Many Christian scholars and writers, but not all of course, feel that such passages were later additions and alterations made to the Essene literature by an over zealous Christian writer who was in hopes of promoting his Christian beliefs and giving them a historical footing in antiquity by making it appear as if the Essenes had believed in "Jesus" or at least were expecting a similar "Jesus theology" when the Messiah appeared. Today, with the publication of the Dead Sea Scrolls which fill in the many blanks left by an incomplete analysis of the Testament of the Twelve Patriarchs, we now know for certain that the the above theological tenants were beliefs held by the Essenes about their Teacher of Righteousness and they have NO relevance to a historical Jesus who would come later.

WHAT WAS THE REAL ORIGIN OF AND TO WHOM WERE THE ESSENES APPLYING THE ABOVE CHRISTOLOGICAL PASSAGES?

Yet what is surprising and of which we must note is that this "same theology" was accepted by the later followers of Jesus and made to apply to him and has become the background for Christian theology today. We read such accounts today as if they were "prophetic" of Jesus all along never knowing that they were originally

applied to the Essene Teacher of Righteousness and never meant by the original authors to apply to Jesus whom would come over 100 years later.

What must concern us in this web-site and the studies to be presented will concern the "origin" of these theological beliefs whereby the Essenes came to believe in a Godman whom they expected to appear in Jerusalem in the form of a man. Not only that, but equally we must be concerned as to the origin of the Essenes belief that this Godman would be an atoning sacrifice for the "elect;" as well as to the origin that this Godman was to be killed (crucified) along with the resultant belief that he would rise from the dead and return to Heaven only to one day return. If you have studied the website up to now then you should clearly see the Essene "Savior" is little more than the chronological continuation of the Osiris Pattern that has traveled down through recorded history and it is here, and here alone, that the Essenes of Alexandria, Egypt, draw their religious dogmas that provide for them the origin for the Essene Godman or Angel Messiah. It is Osiris all over again.

Answer for yourself: Is there the remotest possibility that the Essenes, having both lived in Egypt and having their own theological university and theological library in Alexandria, Egypt, have any connection to Osiris who also finds the origin of it's myth in Egypt as well? THINK!

It is to these issues we must continually turn our attention and this can only be done adequately through an in-depth study of the Essene-Christian Faith. I encourage you to study this website in-depth for such information.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENES....AS TAKEN FROM THE CATHOLIC ENCYCLOPEDIA

First, let us begin with a small commentary before we get to the article from the Catholic Encyclopedia.

The following exerpt is take from the Catholic Encyclopedia concerning the religious body called the "Essenes." What one is to take notice at this early stage of our study is the below notation in "red" signifying that there existed among the Essenes a strong link with Sun-worship which the Tanakh teaches us amounts to false worship and idolatry. Sadly it is this Essenic view of the Jewish Messiah as applied to Jesus we find in the writings comprising the New Testament which were later picked up by the Early Church Fathers which were taught by these Essenes in Alexandria, Egypt! One misses this fact concerning the Essenes when only reading Josephus, Pliny, and Philo who offer us so little about the Essenes. The key to understanding the Essenes and their religious doctrines and dogmas is this very fact so often overlooked by the vast majority of scholars today; namely, that the Essenes of the first century were a far-cry "theologically" from what they had been 200 years previously. No longer were they a separatist groups intent on purifying Judaism and restoring proper worship to the nation, but they had progressed and evolved away from such religious beliefs and had more in common with Sun-worship in the first century than normative Judaism.

ESSENES....AS TAKEN FROM THE CATHOLIC ENCYCLOPEDIA

"One of three leading Jewish sects mentioned by Josephus as flourishing in the second century B.C., the others being the Pharisees and the Sadducees. Concerning their origin, history, and tenets there has been much inconclusive controversy. The only ancient authorities we have are a few paragraphs in Philo Judeaeus, a somewhat lengthier description in Josephus, and a scanty notice in Pliny. The following synopsis is derived mainly from the first two. They are styled Essæi by Philo, who derives it from hosios, "holy", and Essæi and Esseni by Josephus. Their numbers according to both authors was about 4000 and their chief place of residence along the west side, but away from the shore, of the Dead Sea. They also dwelt in other, but mostly secluded, parts and small towns of Palestine; yet some were found in cities. The sect arose about 150 B.C. (the first-named Essene is Judas, 110 B.C.) and disappeared towards the end of the first century A.D. They worshipped one God, Creator and Ruler of all things, omnipotent and omniscient. Moses was held in very high esteem and to blaspheme his name meant death. The sun was held in such reverence as to awaken a suspicion of idolatry. "

TIME FOR MORE COMMENTARY

It is important that we take not of what is recorded immediately above in the "red." Reference is made to the fact that the Essenes were involved in a type of idolatry that involved the sun. The reference to Sun-Worship is rather astounding as most current references to the Essenes omit this very important fact. Many of the doctrines espoused by the Essenes are taken only at face value and

termed "Messianic" or "Christological" by those who fail to recognize the fact that such religious doctrines are little more than personification of Sun-Worship on behalf of the Essenes. Thankfully such critical understanding of the Essenes has not been overlooked by all and it is our intention at Bet Emet Ministries to help the typical believer and Christian become familiar with such information in hopes he can come to an adequate understanding of such idolatrous doctrines that pass today for Christian "orthodoxy." Now I continue with the Catholic Encyclopedia and their article on the Essenes.

THE ESSENE ARTICLE CONTINUED....

"An all-disposing Fate was admitted, yet free will, apparently, was not denied. They refused to join in the Temple sacrifices through fear of pollution, though they sent gifts thither; it seems that no blood-sacrifice was offered by them, as they claimed that a reverent mind was the best offering to God. The Sabbath was observed with the most rigorous exactitude, not even the calls of nature being answered. Assembled in their meeting-places, where they sat according to seniority, the scripture was read and explained, generally in an allegorical manner, by some wise member. They washed frequently, as extreme importance was attached to ceremonial purity, and they followed scrupulously the prescriptions against Levitical defilements; even for a junior to touch a senior was pollution for the latter. What their esoteric doctrines were is not known. Death was welcomed, as they held "that their bodies were corruptible, and the matter composing them is not lasting, but souls are immortal and live forever, and proceeding from the most subtle ether having been drawn into bodies as into prisons by some natural longing. But when they are set free from the bonds of flesh, then they rejoice as being freed from a long servitude and mount upwards. And agreeing with the opinion of the Greeks they declare that the good dwell beyond the ocean in a place which is never oppressed by snow or rainstorms or intense heat, but is always calm and refreshed by a cool breeze breathing from the ocean. To bad souls they allot a gloomy, tempestuous cave full of never-ending torments" (Jos. Bell. Jud. I, ii, 8). Some conclude from the words just quoted that the Essenes disbelieved in the resurrection of the body.

Among the virtues the Essenes cultivated especially obedience, truthfulness, continence, justice, and temperance; they paid great attention to the sick, respect to the aged, and showed marked kindness and hospitality to strangers. All men were regarded as equal, and slavery was regarded as contrary to nature. Those guilty of great crimes were punished by long exclusion or complete excommunication which, since they were not allowed to eat anything prepared by outsiders, entailed always gat hardship and often death. Philosophy was rejected as useless and beyond man's capacity, but ethics was studied with zeal. They searched for medicinal remedies in nature, as they devoted special care to the sick irrespective of creed, and investigated the properties of minerals. They laid claim to magical powers and ability to predict. For the latter some cases are given by Josephus, among them that of the Essene, Manahem, who foretold Herod the Great's kingship when he was a boy without any royal prospects. All things were held in common, their very houses not being their own. The labored principally at agricultural pursuits or made farm implements or household articles, but never weapons of war, which they were not allowed to carry, except a staff for defense when travelling. Harvests and wages went to the stewards, who gave as each needed. Clothes and shoes were retained until worn out. No trading was allowed except barter. Anointing with oil was considered a defilement. Servants were forbidden as tempting men to injustice. their rulers or presidents were elected, likewise their priests -- if they can be so called -- and their stewards. In towns an officer was appointed to look after travelling brethren. One hundred members constituted a court of justice whose unanimous decision was irrevocable. The members were divided into four classes. The daily routine is given as follows: They were up before daybreak and spoke of no profane subject before the sun, and to it they addressed a prayer as if soliciting it to rise. Each was sent then to his appointed employment at which he worked until the fifth hour, i.e., eleven o'clock, when all assembled and having bathed in water specially exorcised, and clothed themselves in white, they entered the common dining room quietly and silently. Before each of them was placed some bread and a dish of one sort of food. A priest said grace and then, but not before, they might eat. At the end of the repast prayer was again said, their white garments laid aside, and resuming their ordinary attire they worked until evening, when the supped in the same manner. At the noonday meal, which was regarded apparently as a sacrificial feats, being prepared buy their priests, no stranger was admitted, but at supper it was otherwise. As they spoke only in turn and observed great

moderation in food and drink, the silence at the meals appeared to outsiders, so we are told, something very solemn and mysterious. Many of the Essenes reached a great age and they acquired such fortitude of mind and body that the worst torments inflicted on them by the Romans failed to shake their constancy and they met death with a smile.

Most of the Essenes rejected marriage, not on account of any wrong in it but because they did not trust women and desired peace and harmony. They perpetuated their sect by adopting children and admitting adults who were "wearying of battling with the rough sea of life", as Pliny says. At their coming their received an apron to wear at their ablutions, a white garment, and a little spade-like instrument with which to dig a whole and cover their excrement from the rays of the sun. For one year their temperance was tested by observing outside the community its ascetic rules. Then came a fresh trial of two years, during which they shared in the lustral rites, but not in the meals, of the initiated. If found satisfactory they were chosen full members and bound themselves to fearful oaths to honor God, observe justice, to be loyal to all, but especially to those in authority, and if ever in authority themselves not to outshine others by dress, to love truth and honesty, to conceal nothing from their fellows, and to reveal nothing to strangers, also to keep secret at all costs their books and the names of their angels. This was the only time when Essenes took oaths, their word being regarded by all as so sacred that Herod excused them from the oath of allegiance. some of them observed the same rules yet married, but merely for the order's sake, and only after three year's probation and if the woman appeared healthy and likely to bear children.

The Essenes have received attention during the last three centuries out of all proportion to their numbers, their influence upon contemporary life, or their importance as factors in religious development. This sprang from two causes, one external and the other internal. The latter was the curious mixture of Jewish and foreign elements in their tenets and customs. This peculiarity aroused the curiosity and exercised the ingenuity of the learned to account for the combination. That the Essenes were really Jews, though speaking very likely Greek (Jews by race, says Josephus), is admitted. their belief in one God, reverence for one God, strict observance of the Sabbath, fanatic adherence to circumcision (Hippolytus), etc., all show this; while their attitude toward the sun, election of priests, mode of life, likened to the Pythagorean by Josephus himself, etc., seemed to show outside influence. The source of this influence, like everything Essenic, begets controversy, but so far no one has succeeded in determining it satisfactorily. Buddhism, Parseeism, Pythagoreanism (old, new, and Orphic) Hellenism, etc., have all had their claims put forth as one of the parents of this hybrid sect. Suffice it to say that Persian-Babylonian influence through the Captivity, and Hellenism filtering in through Alexandria and the use of the Greek tongue can amply account for foreign elements. The contention that their elements, if divested of their Greek appearance, could be proved top have their roots in Biblical ground is not lightly to be set aside. The External cause of attention was the bias of English deists and Continental Rationalists who strove to metamorphize the Essenes into predecessors from whom gradually and quite naturally Christians developed; and Freemasons pretended to find in Essenism pure Christianity. In reference to such chimeras it is enough to say that between Essenism and Christianity there are some points of resemblance; it could not very well be otherwise because Essenism was Judaic in its foundation and Christianity was not destructive but progressive. On the other hand, the differences are fundamental. That John the Baptist and Christ were Essenes are mere assumptions based on similarities which spring naturally and independently from asceticism and voluntary poverty. So likewise the vaunted dependence between Essenism and monasticism can be resolved into necessary traits of any ascetic, communistic life (see "Wuku" in "Studien u. Mittheilungen d. Ben. Cist. ordens", 1890, I 223-30; Berlière in "Revue Bénéd", 1891, VIII, 12-190). "The attitude of Jesus and his disciples is altogether anti-Essenic" (Jewish Encyc.). The strict silence about any Messiah is due partly perhaps to the secrecy of the Essenes and mainly no doubt to His rejection by their chronicler, Josephus. In fine, our present knowledge of the Essenes is slight and not at all trustworthy, as its sources as scanty, colored, and unreliable."

Ancient authorities: Philo, Quod Omnis Probus Liber, xii, also extracts from his Apologia Jud. in Eusebius, Præp. Evang., VIII, xi; Josephus, Bell. Jud., XIII, v, 9; XV, x, 4-5; XVIII, i, 5, etc., in tr. Complete Works (Paris, 1875),

ed. Dindorf; Pliny, Hist. Nat. V. xvi-xvii; Hypolitus, Philsophumena (Göttingen, 1859) IX; Epiphanius, Hæreses, xix. Modern Literature. - This is very extensive. See: Lightfoot, Collosians and Philemon (London, 1884); Edershiem, Life and Times of Jesus the Messiah (New York, 1896), I; Riggs, Hist. of the Jew. People (New York, 1900); Morrison, The Jews under Roman Rule (New York, 1890); Oesterley and Box, The Religion and Worship of the Synagogue (New York, 1907), vi; Keim, Hist. of Jesus of Nazara (London, 1873; Prideaux, Connection of the O. and N. Test.; Carpzovius, Apparatus Hist-Crit (Leipzig, 1748), 31, 215; Schürer, A Hist. of the Jewish People in the Time of Christ (tr. Edinburgh, 1886), a full bibliography; Greitz, Gesch. d. Juden (1905), III (tr. London, 1892); Döllinger, Heidenthum u. Judenthum (1857) tr., The Gentile and the Jew (London); Ewald, Gesch, d. Volk Israel (1868), tr. Hist. of Israel (London, 1870); Krüger, Beiträge zur Hennt. d. Pharisäer u. Essener in Theol. Quart. (Tubingen, 1894); Friedländer, Zur Entstehungsgesch. d. Christenhums (Vienna, 1894; Idem, Die religiösen Bewegungen d. Judent im Zeit. Jesu (Berlin, 1905); Smith, Dict. of the Bible; Ginsburg in Dict. Christ. Biog.; Conybeare in Hast., Dict. of Bible, s. v.; Idem, Dict. of Christ and the Gospels, s. v.; König in Kirkenlex.; The Jewish Encyclopedia.

E.P. GRAHAM Transcribed by M. Donahue The Catholic Encyclopedia, Volume V Copyright © 1909 by Robert Appleton Company Online Edition Copyright © 1999 by Kevin Knight Nihil Obstat, May 1, 1909. Remy Lafort, Censor Imprimatur. +John M. Farley, Archbishop of New York

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE NIV BIBLE AND THEIR REFERENCE TO THE ESSENES AND THEIR SUN-WORSHIP

"The Essenes, the "pious ones," were a mysterious and solemn group who accounted for one of three leading Jewish sects which flourished in the second century B.C.E. There were about four thousand in number and they lived along the west side of the Dead Sea. The group arose around 150 B.C.E and disappeared towards the end of the first century. They worshipped one God and held great reverence for Moses, angels, and the sun. They lived and functioned as a community which emphasized working for the good of the entire people. The Essenes celebrated meals as a community and practiced some untraditional customs. These included their refusal to trade, the rejection of marriage, and silence during meals. Membership was contingent upon a three year period of trial and training which focused on the concepts of obedience and secrecy. Many scholars believe that the Essenes are associated with the Dead Sea Scrolls."

Douglas, J.D. NIV Compact Dictionary of the Bible. Grand Rapids, MI: Zondervan Bible, 1989.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENE-CHRISTIAN FAITH...THE TRUE STORY OF CHRISTIAN ORIGINS..THE ARTICLES FOR STUDY

"A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, Biblical history, Biblical culture, and archeology, must in the Spirit of Truth and Repentance, be flexible enough to change"...Craig M. Lyons M.Div.

- **What You Can Expect To Learn If You Study This Web-Site**
- **The Essenes As Taken From The Catholic Encyclopedia**
- **Recommended Bibliography For The Study Of The Essene-Christian Faith**

CRITICAL EXAMINATION OF THE ESSENES/QUMRAN CULT...& THE ESSENE-CHRISTIAN FAITH...WHO WERE THEY REALLY?

Until the discovery of the Dead Sea Scrolls we had only limited information concerning the Essenes and their religious belief system. Almost all scholars and historians were limited to three major pieces of information and the knowledge derived from them concerning these Essenes and their religious beliefs were quite limited as you will see after reading these three sources.

The Accurate Identification Of The Essenes...Looking At The Evidence

- **Philo on the Essenes**
- **Josephus on the Essenes**
- **Pliny on the Essenes**

After reading these three sources I hope you were struck by the lack of information concerning this very influential group of religious zealots that would shape the very form of a religious movement which would later develop as "Christianity." It is time now to reap the benefits of archeology and its discoveries over the centuries along with the information to be obtained by a through an in-depth study of Biblical History and the Dead Sea Scrolls as well as study of the chronology of comparative religions. In such a way we can come to understand completely what this group of religious reformers actually believed as their "theology," the origin of such religious beliefs as held by the Essenes, the evolution of their religious beliefs and their changes over 200 years, and the reason for their apostasy from Biblical Judaism. This information is critical in understanding how and why Christianity would so tragically depart from Biblical Judaism as it has yet was supposed to be the fulfillment of it. The answers to the above questions lay below.

INTER-TESTAMENTAL DEVELOPMENTS THAT PRODUCED THE ESSENE/ QUMRAN CULT AND CAUSED THEIR SEPARATION FROM BIBLICAL JUDAISM

- The Essene/Qumran Cult And Their Gradual Rejection Of Biblical Judaism
- The Inter-Testament Developments (Political and Religious) That Shaped The Qumran Cult And Their Religious Beliefs No. 1
- The Inter-Testament Developments (Political and Religious) That Shaped The Qumran Cult And Their Religious Beliefs No. 2
- The Inter-Testament Developments (Political and Religious) That Shaped The Qumran Cult And Their Religious Beliefs No. 3

GATHERING MORE KNOWLEDGE ABOUT THE ESSENES AND THEIR THEOLOGY

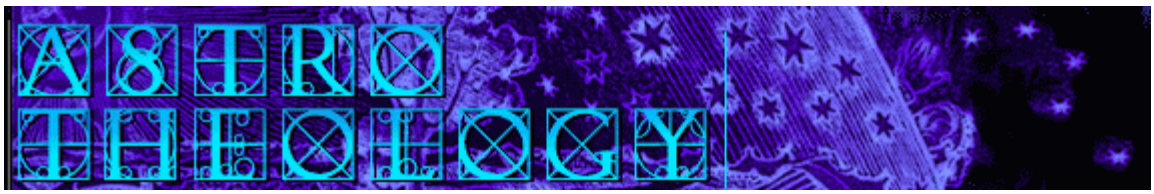
- The Messiah And The Egyptian Connection
- The Jewish Sects...And What You Have Not Noticed Before Now
- Introduction: Origins Of The Essene-Christian Faith
- Explaining The Broad Appeal Of Jewish "Christianity" To An Anti-Semitic World
- What You Were Never Told About The Dead Sea Scrolls And The Essene/Qumran Cult
- The Zadokite Priesthood And Its Importance In the Development of Essene/Qumran Theology
- The New Covenant...The Exclusive Inheritance Of The Essenes
- Rules Of The New Covenant
- The Final Battle And Judgment As Taught By The Essenes
- John The Baptist
- The Essenes As Revolutionaries
- The Essenes And Their Application Of Astro-Theology To Their Teacher Of Righteousness
- The Essene's Teacher Of Righteousness And Their "Theology" Surrounding Him
- The Essenes As Proto-Christians
- The Essenes And Their Influence Upon The New Testament
 - The Essenes/Nazarenes And Paul: The Jerusalem Church In Turmoil
 - Paul Of Tarsus And His Religious Synthesis
 - Paul's Emphasis Upon The Crucifixion And The Troublesome Traditions
 - The Problem Of Paul And The Destruction Of The Faith Of The Historical Jesus [we have devoted a whole website to the Paul Problem encountered in the New Testament].

EXAMINING THE ESSENE WRITINGS IN ORDER TO DETERMINE THEIR TRUE IDENTITY AND THE ORIGIN FOR THEIR RELIGIOUS BELIEFS

Let us summarize what you will see in the following articles. As you read take notice of the evolution of the Messiah concept in the writings of the Essenes for over almost 200 years of their religious growth. You should be alert to notice how the human Davidic Messiah of Moses and the Prophets was blended with religious concepts stemming from prior Gentile religions and Sun Worship; beginning with Egypt and Osiris, later grafting religious tenants from Adonis, Dionysus, Demeter, Persephone, Orpheus, Brahmanism, Buddhism, Pythagoreanism, Mithraism, Serapis, and not least, Zoroastrianism upon the Davidic Messiah by the Essenes in their almost total repudiation of Biblical Judaism since they, as the rightful Zadok Priests, were spurned by the Hasmoneans following the Jewish victory in Maccabee War and prevented from returning to their rightful Priesthood. Having acquainted yourself above events as you read the intertestamental events and their impact upon the Essenes you should now notice how these Essenes, over the next two hundred year period, came to progressively reject Biblical Judaism and gravitated progressively toward Gentile

religious beliefs connected with Sun Worship and applied them to their "angel messiah/cosmic godman." **Again what we see from the pens of the Essenes is the personification and literalization of Sun-Worship [beginning with Osiris] as it becomes their basic theology as not only applied to their Teacher of Righteousness but later Jesus as well (Acts 6:7). The Jesus Movement, under the influence of these spurned Zadok priests, the Palestine Essenes, would depart from conservative Judaism and stray from true Biblical Faith held dear by conservative Judaism. Now let us become familiar with the Essene theological writings and** look for the evolution of the human messiah into the Essene "cosmic godman/angel-messiah as we trace such evolution through their writings; especially the books of Enoch which were their major theological books.

- The Damascus Document
- War of the Sons of Light and the Sons of Darkness
- The Book of Jubilees
- The Thanksgiving Psalms
- The Book of Enoch....Introduction
 - Enoch1: The Evolution Of Essene Theology (170 B.C.E.)
 - Enoch2: The Evolution Of Essene Theology (161 B.C.E.)
 - Enoch3: The Evolution Of Essene Theology (140 B.C.E.)
 - Enoch4: The Evolution Of Essene Theology (100-90 B.C.E.)
 - Enoch5: The Evolution Of Essene Theology (75 B.C.E.)
- The Manual of Discipline
- The Habbakkuk Commentary
- The Testament of the Twelve Patriarchs
- The Essenes: Our Conclusion: A Summary Of Our Analysis Of Essene Doctrine And Tradition
- The Transformation Of A Jewish Messiah Into A Christian Christ:The Paganization Of The Jewish Messiah
- Jesus And The Essenes
- The Jewish Legend Of Pandera And Yeshua



THE ESSENES AND THEIR "LINK" WITH ASTRO-THEOLOGY

Below you will get acquainted with Astro-Theology as it is the background for most of Essene and later Christian Theology which we acccept today. In particular you need to be aware of how the observations of the Heavens and its influence upon Mother Nature which were first preserved in myth and allegory by the Ancients, which also originally revealed to them their earliest understandings of God and His Eternal Divine Concepts and Patterns, are later personified and "literalized" as applied to various gods and godmen down through history. This tragic misunderstanding of Egyptian Religion down through history has not only robbed mankind of the truest picture of God by these earliest Egyptian montheists, but contribued to the errant theology of the Cosmic Godman through ever successive Nations on earth and we find no better example of this than the Essenes of Alexandria, Egypt, and in our day other than the Christian's theology surrounding the Jesus of the New Testament which comes from these same Essenes. Hopefully as you acquaint yourself with the following material you can separate the beauty of the Eternal Divine Truths first associated with the Osiris Myth and the later literalizations of these myths that robs us of these Divine Truth when

applied literally to men like Adonis, and Aphrodite, Dionysus, Orpheus, Attis and Cybele, Mithra, and Jesus.

- I Need To Prepare You For What You Study Next
 - The Egyptian Religion And Its Relationship To Judaism And Christianity
 - Becoming More Aware Of Egypt And Its Influence Upon Judaism And Christiaity
 - Egyptian Religion: Could It Be The Father Of Judaism And Christianity?
 - The Basics Of Egyptian Cosmology
 - Ancient Egyptian Solar Religion: Could It Have Been The Precusor To Gentile Christianity?
 - The Principles Of Egyptian Religious Beliefs
 - The Neteru
 - The Neteru And The Angels Of God
 - Made In The Image of God
 - A Brief History Of Astrology And The History Of The Nile
 - The Nile River And Its Role In Egyptian Religion
 - The Influence Of The Heavens Upon Religious Beliefs
 - Ma'at: The Divine Cosmic Order

NOW LET ME INTRODUCE TO YOU OSIRIS: THE PERSONIFICATION OF DIVINE TRUTH WHICH IS TRAGICALLY LOST AND DISTORTED TODAY

- The Heavens And The Gods We Worship
 - Made In The Image Of God
 - The Heavens And The Tales We Tell From What We See
 - The Role Of Stars In Shaping Our Theologies
 - The Dead And Their Connection With The Sky
 - Libra, Scales, And The Weighing Of The Heart
- What Are We To Look For In This Study Of Osiris?
- The Osiris Myth
- Introduction To Astro-Theology.....Basics To Understanding The Osiris Myth
- Orion The Hunter...The Stars Become Personified
- Osiris Down Through The Ages
- The Aryan People And Their Adoption Of Astro-Theology And The Osiris Myth
- The Application Of The Osiris Myth To The Essene Teacher Of Righteousness
- A Deeper Understanding Of The Osiris Myth
- The Osiris Myth And Its Astrological Origins
- Osiris And Isis: The Heavenly Mother
 - Virgo...The Virgin...Prototype For Mary
- The Osiris Pattern: The Origin For Christianity's Pagan Mythology And Theology
- Osiris: The First Godman...An Agricultural And Astral Interpretation Of The Osiris Myth
 - Osiris As A Vegetation God
 - The Necessary Role Of The Eucharist In Paul's New Religion...The Osiris Sacrament
 - Osirs And A Water God
 - Osiris As The Solar And Moon God
- The Osiris Myth And Its Relationship To The Changing Of The Seasons:Equinoxes And Solstices
 - Understanding The Solar Birth Cycle
 - A Deeper Understanding Of The Equinoxes And Solstices
 - Solar Myths...Nature Worship...And Christian Festivals
 - The Winter Solstice...The Rebirth Of The Sun
 - The Winter Solstice...The Birth-Rebirth Of The Sun And The Gods
 - The Birthday Of The Son Of The Sun God
 - December 25th: Birth Of The Sun-God And Jesus
 - Examples Of Famous Births On December 25th Besides That Of Jesus

 - Jesus Christ's Descent Into Hell As Recorded In The New Testament...Truth...Or Sun-Myth Retold?
 - Sol Invictus...The Religion Of Rome...The Legacy Of Gentile Christianity
 - The Winter Solstice And Man's Celebration Of It Down Through History
 - The Vernal-Spring Equinox
 - Osiris...Orion... And The Vernal Equinox
 - The Sun Dies On The Cross...To Be Later Personified Into The Son That Dies On The Cross
 - Taurus...The Bull
 - Aries...The Ram
 - Pisces...The Fishes
 - The Summer Solstice
 - Isis...Sirius...And The Summer Solstice
 - The Autumn Equinox
 - Egypt And The Autumn Equinox...Tabernacles In Diguise?
 - Scorpius...The Scorpio
- The Origin Of Dualistic Thought...The Need For The Osiris Myth
 - Dualism
 - A Metaphysical Landscape...The Uniquness Of Egypt...And Dualistic Thought
 - The Cosmic Challenge To World Order...The Conflict Between Horus And Set
- The Dead And Their Connection With The Sky As Found In Pyramid Geometry
- Ursa Minor...The Constellation Of Eternal Life
- Canis Major-Sirus-The Dog Star
- Draco The Dragon
- Orion-Osiris: God In The Sky
- Osiris And The Constellation Of Orion
- The Resurrection Of Souls

THE RETELLING OF THE OSIRIS MYTH AS LATER APPLIED TO VARIOUS GODS AND GODMEN... INCLUDING JESUS

It is very important as we continue our studies to not forget what we have previoulsy learned about the Essenes, their core religious doctrines as expressed in their writings which were detailed above, and especially the chronology and evolution of their Cosmic Godman beliefs in the books of Enoch which run paralled to the Osiris Myth and the theology surrounding these various star myths and observations of the constellations. Only in so doing will you be able to see the relationships and borrowing from the Osirs Myth as later applied by the Essenes to first their Teacher of Righteousness and later to Jesus. Coulded with that is the Essene's influences in Alexandria, Egypt (the home of the Osiris beliefs) upon the early Greek Fathers of the Church whom most were instructed in Alexandria, Egypt, the home of the Essenes and their Theological Univesity as well as the world's largest library. Also of interest as shown in the first article below is how these earliest beiefs associated with Osirs - Orion were influential in the major world religions that emerged and evolved over the centuries. Now let us continue our study.

- Tracing The Cosmic Godman Down Through History...From Osiris To Jesus
- Similarity Between The Egptian God Osiris And The Jesus Of The New Testament...Coincidence?
- Was Horus The Prototype For The Jesus Of The New Testament?
- Vicarious Atonement...First Found In Egyptian Religion...And You Thought Jesus Was The First?
- Are Major Teachings Concerning Jesus In The New Testament A Compilation Of Pagan Myths Handed Down By Rome?
- The Roman Purge Of Truth And Their Destruction Of The Library Of Alexandria, Egypt By Rome
- The Suppression Of The Facts Concerning The Essene-Christian Faith And The Dead Sea Scrolls
- Disturbing Quotes About The Christian Faith: Could This Be Possibly True And We Not Know It?

LOOKING AT THE INFLUENCE OF THE OSIRIS MYTH UPON THE

ESSENES & THEIR RELIGIOUS BELIEFS

- The True Origins Of Essene-Christian Doctrine...Astro-Theology
- The First Godman: The Aryans Adopt The Osiris Myth
- The Aryan Peoples And The Origin Of Christian Doctrine & Jesus' Story: Astro-Theology & The Osiris Myth
- The Pattern For The Godman-Savior Concept Of The Essenes...Osiris
- The Application Of The Osiris Myth To The Essene Teacher Of Righteousness
- The Essene Application Of Astro-Theology To Their Teacher Of Righteousness & Precursor To Jesus
- Comparing The Essene's Pattern Of The "Godman-Savior" Concept [Osiris Of Egypt] With Jesus In The New Testament
- The Essene/Qumran Religious Synthesis...Simply A Combination Of Prior Gentile Religious Beliefs
 - Zoroastiriansim
 - The Persian Influence Upon Jewish Messianic Beliefs (The Influence Upon The Essenes)
 - Pythagoreanism
 - Soteriology Of The Mystery Cults...Mithra
 - Messianic Judaism
- Other Various Sources For The Christ "Myths" In The New Testament...Ancient World Religions
- Is The Son Of God The Sun Of God?
- Astro-Theology: The Sun On The Cross...Or...The Son On The Cross?

SUMMARY STATEMENT OF THE MAJOR INFLUENCE UPON ESSENE RELIGIOUS BELIEFS

The following articles and information will be new to the vast majority of our readership, and that being so, it is very important when reading the following information concerning world religions that you take careful note as to the various religious doctrines that you encounter. It won't take long before you begin to recognize the repetition of the vast majority of these different "religious beliefs" as you follow the evolution of world religions. What is of major interest to us is that many of these "core" religious beliefs can be shown to have originated from Sun-Worship in one way or the other. These "core" religious beliefs that find their root in Sun-Worship of the nation will later be synthesized into a concise set of beliefs by Pythagoras and others and will ultimately finds their home in the Essene religious community owing to their rejection of Biblical Judaism in the first century. That being so then it becomes very problematic when these same religious beliefs again surface as Divine and unique revelations in Christianity which is just another form of Essene religious expression. So, take a note pad and read carefully and look for repetitions of religious doctrines involving soteriology (salvation), redeemers (godmen), Eucharists (eating the body and drinking the blood of gods), etc. One you compile your notes then it will come in handy for a quick reference when we enter our Essene studies. One familiar with these "core" religious doctrines we will deal with Sun-Worship later in the web-site where you can see the origin for most of the world religious though.

- The Original Savior God: Osiris
 - Osiris And Isis, The Heavenly Mother
- The Mystery Religions...Prototype For Christianity
- The Eleusinian Mysteries
- Gods Who Die
 - Adonis and Aphrodite
 - Adonis Or Tammuz, And The Descent Into Hell
 - The Primitive Greek Dionysus
 - Dionysus And Orpheus
 - Attis and Cybele
 - Demeter-Persephone
 - The Orphean Reconstruction of Dionysus

 - Zoroastrianism
 - Brahmanism
 - Buddhism As Modified Brahmanism
 - Pythagoras And His Religious Synthesis
 - Isis And Serapis
 - Mithraism
 - Mithras...Laying The Foundation For Christianity
- The Roman Religion
- Judaism

THE NEW TESTAMENT AS AN EXPRESSION OF ESSENE RELIGIOUS BELIEFS AND THEOLOGY

It is assumed that you have acquainted yourself quite thoroughly with the above information as it will be of great benefit as we continue our serious study of the influence of Sun-Worship on world religions. This will be a consuming study that is very necessary if you intend on fully understanding how pagan astral concepts have become the foundation for the vast majority of cherished Christian beliefs, doctrines, and dogmas. It is not my intention to hurt anyone or destroy anyone's faith; rather, it is my purposeful intention to help others recover Divine truth lost and thereby help the restoration of Divine knowledge whereby our worship of the Creator be in both Spirit and Truth as it should. I wish this was not necessary, but the deceptions and conspiracies of the history of mankind by powerful priesthoods have blinded mankind to the truth. In the information which follows you find the culmination of over 15 years of serious inquiry in religious studies. Let us be fully aware that the New Testament consists of four basic components:

- Soteriology And The Savior Concept **[which will now, having acquainted yourself with the above information, be seen to have come from Sun-Worship and the Mystery Religions]**
- Ethics **[which came primarily from India/Brahamanism/Buddhism]**
- Eschatology **[which is largely derived from Persia/Zorastrianism]**
- Second Coming **[An Essene Contribution]**

ESSENE MESSIANIC CONCEPTS....THE ADAPTATION OF ZOROASTRIAN RELIGIOUS DOCTRINE

- The Angel-Messiah...The Cosmic Godman Of The Essenes
- The Human Messiah Of Pre-Exilic Judaism
- Pythagoras: The First Great Religious Synthesis...Putting It All Together

I would ask that you not forget what you already learned from the above studies as it will be reinforced by further study as we investigate the origins for the vast majority of religious beliefs that were the foundation for the Essene-Christian faith.

THE INFLUENCE OF SUN-WORSHIP UPON THE ESSENES AND THEIR PAGANIZATION OF BIBLICAL JUDAISM

We have already seen a lot of this information in the above materials on this website. We now continue our study into the paganizing of Biblical Judaism and the corruption of the Hebrew Scriptures at Alexandria,

Egypt, by the Essenes. It will be this corruption of the Hebrew Scriptures and the inclusion of a literalization of astral-theology by the Essenes that will later tragically impact and influence the Gentile world and distort prior Divine Truths sacred to the Ancients who were first revealed this through Divine Revelation. This forged translation of the Hebrew Scriptures, through the proliferation of a forged Greek translation of the Hebrew Scriptures, will incorporate many pagan thoughts which will later be incorporated into the New Testament because of the Essene influence upon the Early Greek Fathers of the Christian Church as the Essene's "solar theology" is later applied to Jesus in the New Testament as the Essene's Angel-Messiah and Godman.

INTRODUCTORY REMARKS REARDING SUN WORSHIP AND ITS IMPACT UPON THE ESSENE'S VIEWS CONCERNING THE JEWISH MESSIAH

- Getting Started: Introductory Remarks....Introduction To Deeper Study On Sun-Worship
- A Personal Word From Pastor Craig Concerning The New Testament And The Historical Jesus
- After All The Study My Final Conclusion About Yeshua And The Messiah
- Do You Want To Know The Truth Before You Die?
- Christianity...A Divine Revelation Or A Fraud?
- Disturbing Quotes About Sun-Worship And Christianity By The Scholars
- Ancient Paganism And The Danger Of Compromise

SUN-WORSHIP...THE RELIGION OF THE ARYIAN NATIONS AND THE RESULTING INFLUECNE UPON THE ESSENES AND THE ESSENE-CHRISTIAN FAITH

Having now acquainted yourself with the necessary background information concerning Sun-worship and its multiple facets and theologies, now we can more easily begin to see these same "solar theologies" contained in the accounts of Jesus in the New Testament. The purpose, as I remind you again, in understanding these things is not the denigration of Christianity, but the hope that as worshippers of God, we can filter out manifestations of Sun-worship we inherited in our Christian upbringings; thereby making our worship of the Creator more pleasing and holy.

- The Doctrines Of Sun-Worship Known By All Nations
- The Aryan Peoples and The Origin Of Christian Religious Doctrines
- How Are We To Interpret Sun-Myths?
- Personification Of The Sun/Nature Led To Glorification Which Led To Deification
- Individual Comparisons With Lives Of Sun-Gods Of The Gentile Nations With The Life Of Jesus Christ As Depicted In The New Testament....Should We Be Concerned?
- The Life Of Jesus As Depicted In The New Testament...Is It Little More Than Adaptations Of Sun-Worship For The Most Part.....(see the shocking examples and evidence from the New Testament)
- Astro-Theology And Its Similarity To Christianity
- Astro-Theology: The Sun On The Cross...Or...The Sun On The Cross?
- Comparisons Of The "Christian Savior" With The Various Sun-Myths Of Gentile Nations
- Contrasting The Crucifixion Of Sun-Gods With The Crucifixion Of Jesus Christ & Implications For Atonement
- Thoughts And Conclusions Concerning The Death Of Jesus As Related To The Sacrificial System & Important Implications For Atonement
- The Transformation Of A Jewish Messsiah Into A Christian Christ: The Paganization Of The Jewish Messiah
- Bibliography for your further study in these areas

THE ESSENE/QUMRAN CULT & THE ALEXANDRIAN INFLUENCE UPON CHRISTIANITY & FURTHER STUDY INTO THE ESSENE RELIGIOUS SYNTHESIS

- Background Of The Essene Development And Evolution

- The Essene Influence Upon The Translation Of The Old Testament In Alexandria
- The Alexandrian Influence Upon Early Christianity
- Basic Origins For Christian Beliefs
- Essene Influence Upon The New Testament
- The Alexandrian Influence Upon Christianity

CORRUPTION OF THE GREEK TRANSLATION OF THE HEBREW SCRIPTURES [LXX-SEPTUAGINT] BY THE ESSENES & THE TRUTH ABOUT THE BACKGROUND FOR CHRISTIANITY'S OLD AND NEW TESTAMENTS

Septuagint Studies...The Translation Of The Jewish Scriptures Into Greek...The Truth About The Background Of The New Testament

- The Alexandrian Influence Upon Early Christianity
- The Essene Influence At Alexandria On The Translation Of The Old Testament Into Greek
- What Scholars Have Said Concerning The Translation Of The Jewish Scriptures And The Production Of The Greek Old Testament
- An Historical Account Of The Septuagint As Taken From It's Own Introduction
- What Is The Masoretic Text....And Is It Faithfully Reproduced In The Christian Bible
- Did The Rabbis Translate Only The First Five Books Of Moses Into Greek?
- More True About The Origin Of The Greek Tanslation Of The Hebrew Scriptures
- A Rabbis Response Concerning The Translation Of The Hebrew Scriptures Into Greek
- Jerome's Influence Upon The Translation Of The Hebrew Scriptures Into Latin
- The "Septuagint" Translation Into Greek
- The Forgery Of Jesus' Bible And We Were Never Told!
- The Septuagaint....Is It A Fraud And Forgery? Can We Trust It?
- The Hebrew Manuscripts Of The Bible
- The Truth About What Was Found At Qumran
- The Masoretic Text And The Greek Septuagint...What Is Of God?
- The Essenes And Their Influence Behind The New Testament

AN UNBIASED LOOK INTO THE HISTORY OF THE NEW TESTAMENT...THE HONEST TRUTH STRIPPED OF "CHURCH TRADITION"

- The Testimony of The Scholars...We Need To Listen To Them
- An Unbiased Look At The Origin Of The Gospels...By Whom, When, Where?
- An Unbiased Look At The Gospels And The Silence Of Justin Martyr in 150 A.D.
- Irenaeus' Reference To The Gospel Of Matthew in 200 A.D.....Was It Really The Gospel Of The Hebrews Instead?

EARLY CONTROVERSIES THAT INFLUENCED THE PRODUCTION OF THE NEW TESTAMENT

- Early Controversies That Influence The Need For A New Testament In The First Place

IMPORTANT STUDIES IN THE FORMATION OF THE CANON OF THE NEW TESTAMENT

- The Books Which Were At First Not Considered Inspired...Which We Have Today In Our New Testament
- Were The Church Fathers Competent To Decide The Books Of The New Testament?

THE CRITICAL AND CHRONOLOGICAL STUDY INTO THE CANONIZATION OF THE NEW TESTAMENT THAT WE HAVE TODAY.....CAN THIS BE THE FRUIT OF THE HOLY SPIRIT?

- Introductory Statements

THE TESTIMONY OF THE EARLY CHURCH FATHERS....HAVE YOU EVER HEARD THEM? WELL YOU NEED TO!!!!

- Marcion
- Ireneaus
- The Muratorian Canon
- The Testimony Of The 3rd Century Church Fathers...Have You Heard Them?
- The Testimony Of The 4th Century Church Fathers...Have You Heard Them?
- The Testimony Of The 5th Century Church Fathers...Have You Heard Them?
- The Testimony Of The 6th Century Church Fathers...Have You Heard Them?
- The Testimony Of The 7th Through The 10th Century Church Fathers...Have You Heard Them?
- The Testimony Of The 16th Century Church Fathers...Have You Heard Them?
- The Testimony Of The 17th Century Church Fathers...Have You Heard Them?

The Inescapeable Conclusion

EXAMINATION OF THE HUNDREDS OF PURPOSEFULLY CORRUPTED PASSAGES FROM THE JEWISH MASORETIC TEXT AS FOUND IN THE CHRISTIAN'S OLD AND NEW TESTAMENTS...THE ESSENE LEGACY

This information is very deailed and such a presentation of the evidence can be located in studying the following websites where such information is presented in article after article which detail these purposeful corruptions of the Jewish Scriptures as they were later mistranslated into the Greek and even later further corrupted as used in the New Testament.

- http://www.geocities.com/bennoah1
- Returning To The Faith Of of Yeshua
- The Paul Problem In The New Testament
- The Jewish Concept Of The Messiah And Why The Jews And The Christians Cannot Agree

UNDERSTANDING WHY THE MESSIANIC PROPHECIES IN THE JEWISH MASORETIC TEXT WERE NOT FULFILLED BY JESUS...AND THE FALSE FULFILLMENTS IN THE NEW TESTAMENT

- Why The Messianic Prophecies Were Not Fulfilled By Jesus...the series

IMPORTANT THOUGHTS ON THE DEATH OF JESUS AND ATONEMENT...BETTER LEARN THE TRUTH NOW!

- Contrasting The Crucifixion Of Sun-Gods With The Crucifixion Of Jesus And Implications For Atonement...the series
- Isaiah 53....The Truth About The Prophecy Your Church Never Taught You...the series
- Important Thoughts On The Death Of Jesus And The Sacrificial System...What Every Christian Needs To Know...the series

Attention: On many of our articles the "E-mail" address is wrong; no longer "bennoah1@airmail.net"....time will not allow for changing them all....so if you wish to E-mail us please use the bottom "correct" E-mail.



bennoah1@verizon.net



Bet Emet Libraries…Get The Facts...Learn The Difference Between Religious Rhetoric And The Truth About What Happened To Christianity....Catch Up On Bet Emet Newsletters...Return To The Faith Once Given The Saints

If You Want To Be Included On Our Mailing List Of New Teachings.....Just E-Mail Us And You Will Be Included

- **Craig Lyons Ms.D., D.D., M.Div.**
- **902 Cardigan**
- **Garland, Texas, 75040**
- **972-4964238**

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BET EMET MINISTRIES

"Hebrew for "House of Truth"

Craig Lyons M.Div.

The following is the recommended reading list for students of Bet Emet Ministries. Each of these following books is very important in your study of the origins of the Christian Faith for one or more reasons. If I had it to do all over again instead of the several hundred or so books collected and read over 20 yrs these would be the only books I needed to read to get the total picture of the corruption of "the faith once given the saints". From my viewpoint looking backward I consider each of these books mandatory for ones understanding of the difficult problems which confront us once we begin to study the origin and corruption of early Christianity. I make few promises but I will make an exception at this time: If one undertakes to read as many of these books in the following categories then there will be little that will escape him in his quest for truth concerning the Christian faith, the "Jesus Story", as well as Messianisms within Judaism which originated with Egypt in the beginning of time. This is all the more important when one gets down to the difficult task of trying to reconcile the Jewish Messiah as taught by Judaism and the blurred image of him as found in our depiction of the "Jesus Christ" in the Second New Testament which Rome gave us in refutation of the earliest Gnostic First New Testament which has been so tragically altered today and which so few tragically are aware. Blessings to all in your search for God's truth. These books will reveal to you the different "karast/Christ", or should I say "Jesus" which is found down throughout recorded history: the Mystical, the Mythical, and the Historical. Only two are "true" and one is an absolute falsity due to the tragic loss of the "gnosis" and knowledge of the previous two. Can you guess which one is false?

A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, Biblical history, Biblical culture, the study of Gnosticism as well as Comparative Religions, Astronomy and Astrology, and Archeology, must in the Spirit of Truth and Repentance, be flexible enough to change.

Blessings.....Craig Lyons M.Div. 2004

THE PAGAN JESUS:

- **The Christ Conspiracy by Acharya S SIMPLY GREAT**
- **Bible Myths and Parallels In Other Religions by T. W. Doane SIMPLY GREAT**
- **Aryan Sun-Myths The Origin of Religion (1899) by Charles Morris SIMPLY GREAT**
- **The Jesus Mysteries by Freke and Gandy SIMPLY GREAT**
- **The Woman's Dictionary of Symbols and Sacred Objects by Barbara Walker SIMPLY GREAT**
- **Jesus: God, Man, Or Myth? by Herbert Cutner SIMPLY GREAT**
- **The Book Your Church Does Not Want You To Read by Tim C Leedom SIMPLY GREAT**
- **The World's Sixteen Crucified Saviors by Kersey Graves**
- **Pagan Christs by J. M. Robertson**

- **The Christ Myth by Arthur Drews**
- **The Astrological Foundation Of The Christ Myth by Malik H. Jabbar**
- **Jesus: Pagan Christ Or Jewish Messiah? A Skeptic's Search For The Historical Jesus by Lawrence E. Dalton and Shirley S. Dalton**
- **The Christ: A Critical Review And Analysis Of The Evidence Of His Existence by John Remsberg**
- **The Jesus Puzzle: Did Christianity Begin With A Mythical Christ? by Earl Doherty SIMPLY GREAT**

THE BEST PICTURE OF THE JEWISH FAITH & IMPLICATIONS FOR THE NON-JEW (GENTILE CHRISTIANS TODAY)

- **Where Judaism Differs by Abba Hillel Silver SIMPLY GREAT**
- **Understanding Judaism: The Basics of Deed And Creed by Benjamin Blech SIMPLY GREAT**
- **two volumes by George Foote Moore...Judaism I and II**
- **To Be A Jew by Rabbi H. Donin**
- **The Aryeh Kaplan Anthology vol. 1 and II**
- **Celebrate: The Complete Jewish Holidays Handbook by Leslie Koppelman Ross**
- **Living Jewish Life: Jewish Traditions, Customs, and Values For Today's Families by Anita Diamant and Howard Cooper**

MANSCRIPTS....CORRUPTIONS...THE ORIGIN OF THE BIBLE AND THE CHRISTIAN CORRUPTION OF IT..BOTH OLD AND NEW TESTAMENTS

- **Let's Get Biblical (plus tape series) by Rabbi Tovi Singer (http://www.outreachjudaism.org/) SIMPLY GREAT**
- **Antisemitism in the New Testament by Lillian Freudmann SIMPLY GREAT**
- **Who Wrote The Bible by Richard Friedman SIMPLY GREAT**
- **Faith Strengthened by Isaac Troki SIMPLY GREAT**
- **Judaism's Truth Answers the Missionaries by Beth Moshe SIMPLY GREAT**
- **History Of The Christian Religion To The Year Two Hundred by Charles Waite SIMPLY GREAT**
- **You Take Jesus I'll Take God by Samuel Levine**
- **Is It God's Word by George Wheless**
- **Forgery In Christianity by Joseph Wheless**
- **The Canon Of The New Testament by Bruce Metzger**
- **Putting Away Childish Things by Uta Ranke-Heinemann**

THE ESSENE PROBLEM CULMINATING IN THEIR APOSTATE JUDAISM CALLED CHRISTIANITY TODAY

- **The Essene Christian Faith by Martin Larson SIMPLY GREAT**
- **The Essene Heritage by Martin Larson SIMPLY GREAT**
- **The Story of Christian Origins by Martin Larson SIMPLY GREAT**
- **Reclaiming the Dead Sea Scrolls by L Schiffman**
- **The Beginning Of Christianity by Andrew Welburn**
- **The Hidden Jesus by Michael MaGee**

YOU MUST UNDERSTAND THOROUGHLY GNOSTICISM....THE FIRST NT CAME FROM THEM.....MANY TYPES.....LEARN THE DIFFERENCE ...AND LEARN TO SPOT IT IN THE NT WE HAVE TODAY.....

- **The Gnostic Gospels by Elaine Pagels SIMPLY GREAT**
- **Jesus And The Lost Goddess by Freke And Gandy SIMPLY GREAT**

- **Fragments of a Faith Forgotten by G. R. S. Mead SIMPLY GREAT**
- **The Gnostic Paul by Elaine Pagels**
- **Pistis Sophia, A Gnostic Gospel by G. R. S. Mead**
- **Did Jesus Live 100 B. C.?, by G. R. S. Mead, SIMPLY GREAT**
- **Thrice Greatest Hermes by G. R. S. Mead,**
- **Early Christian Heresies by Joan O'Grady**
- **Gnosticism, Judaism, and Egyptian Christianity by Birger Pearson**
- **The True Origins of Christianity and the Bible by Andrew Benson**
- **The Beginning Of Christianity by Andrew Welburn**
- **Jung And The Lost Gospels by Stephan Hoeller**
- **Gnosticism: New Light On The Ancient Tradition by Stephan Hoeller**
- **Gnosis: The Nature & History Of Gnosticism by Kurt Rudolph**
- **The Gnostic Scriptures by Bentley Layton**

GREAT JEWISH PERSPECTIVE ON THE END OF THE AGE....FROM JEWISH EYES....GREAT SCHOLAR

- **The Passover Plot: A New Interpretation of the Life and Death of Jesus by Hugh Schonfield**
- **The Essene Odyssey: The Mystery of the True Teacher and the Essene Impact on the Shaping of Human Destiny by Hugh Schonfield**
- **Those Incredible Christians by Hugh Schonfield**
- **Jesus Party by Hugh Schonfield**
- **The Mystery of the Messiah by Hugh Schonfield**
- **Proclaiming the Messiah: The Life and Letters of Paul of Tarsus, Envoy the Nations by Hugh Schonfield**

EXAMINING PAUL FOR WHO HE REALLY IS (OR AT LEAST THE ROMAN "TRANSFIGURATION OF THE GNOSTIC PAUL")

- **The Mythmaker: Paul and the Invention of Christianity by H. Maccoby SIMPLY GREAT**
- **The Rival Philosophies Of Jesus And Of Paul by Ignatius Singer**
- **The Gnostic Paul by Elaine Pagels**
- **Paul The Convert: The Apostolate And Apostasy Of Saul The Pharisee by Alan R. Segal**
- **Paul: Follower Of Jesus Or Founder Of Christianity by David Wenham**
- **Paul And Hellenism by Hyam Maccoby SIMPLY GREAT**
- **An Atheist For Jesus by Kenneth Schei**
- **Christianity Betrayed by Kenneth Schei**
- **Jesus or Paul? by Dr. Arnold Meyer**

THE MESSIAH AND WHAT WAS DONE TO HIM BY ROME

- **The Jewish Messiah by Dan Chon-Sherbok SIMPLY GREAT**
- **The Myth of God Incarnate by John Hick**
- **The Messianic Idea In Israel by Joseph Klausner**
- **The Wolf Shall Lie With The Lamb by Rabbi S. Boteach**
- **Messiah Idea In Jewish History by Julius H. Greenstone**

THE EGYPTIAN CONNECTION....LOST TODAY...TIME TO RETURN TO HEBREW ROOTS ..AND THEY BEGIN IN EGYPT

- **Christianity Before Christ by John G. Jackson SIMPLY GREAT**
- **Egyptian Divinities: The All Who Are The One by Moustafa Gadalla SIMPLY GREAT**
- **Egyptian Cosmology: The Absolute Harmony by Moustafa Gadalla SIMPLY GREAT**

- **Historical Deception: the Untold Story of Ancient Egypt by Moustafa Gadalla SIMPLY GREAT**
- **Egyptian Mystics: Seekers Of The Way by Moustafa Gadalla SIMPLY GREAT**
- **Tut-Ankh-Amen by Moustafa Gadalla SIMPLY GREAT**
- **Egyptian Belief and Modern Thought by James Bonwick SIMPLY GREAT**
- **The Deeper Truth: Uncovering The Missing History Of Egypt by Richard Cassaro**
- **Ancient Egypt: The Light Of The World by Gerald Massey SIMPLY GREAT**
- **The Historical Jesus And The Mythical Christ by Gerald Massey SIMPLY GREAT**
- **Gerald Massey's Lectures by Gerald Massey SIMPLY GREAT**
- **The Natural Genesis...Vol I and II...by Gerald Massey SIMPLY GREAT**
- **The Book Of Beginnings....Vol I and Vol II...by Gerald Massey SIMPLY GREAT**
- **The Origin and Evolution Of Religion by Albert Churchward SIMPLY GREAT**
- **The Origin Of All Religious Worship by Charles Dupuis SIMPLY GREAT**
- **Temple Of The Cosmos by Jeremy Naydler SIMPLY GREAT**
- **Ruins Or Meditation On The Revolutions Of Empires And The Law Of Nature by C.F. Volney SIMPLY GREAT**
- **Stolen Legacy by George M. James SIMPLY GREAT**
- **Jesus..the Last of the Pharaohs by Ralph Ellis SIMPLY GREAT**
- **Out of Egypt by Ahmed Osman SIMPLY GREAT**
- **The House of the Messiah by Ahmed Osman SIMPLY GREAT**
- **Jesus in the House of the Pharaohs: The Essene Revelations on the Historical Jesus by Ahmed Osman SIMPLY GREAT**
- **Moses and Akhenaten: The Secret History of Egypt at the Time of the Exodus by Ahmed Osman SIMPLY GREAT**
- **The Hebrew Pharaohs of Egypt: The Secret Lineage of the Patriarch Joseph by Ahmed Osman SIMPLY GREAT**
- **Myth and Symbol in Ancient Egypt by Rundel Clark SIMPLY GREAT**
- **The Death Of The Gods In Ancient Egypt by Jane Sellers**

Answer for yourself: What will these books teach me?

These books will help the reader confront the many challenges regarding the orthodox approach to the inherited "Jesus Story" and the history of Christianity and its true origins. These books point their critical finger at many of the rigid dogmas of Christianity as well as the LITERAL interpretation of the "Jesus Story" which has sadly created not only mental servitude with attendant idolatry but at the same time stifled the real understanding of the original Christian message that goes all the way back to the beginning of time in Egypt. If you read these books you will come to see beyond any doubt that the true meaning of Christianity is to be found in the Mystical and Mythological Teachings. These books will help you see through the false traditions inherited in our day and will show you the need for a revival of the effort to discover the esoteric significance of the Christian heritage, to understand the ALLEGORICAL method of Biblical interpretation, and to find behind the myths, legends, dramas, symbols, and allegories, the spiritual vision which they embody as understood by the Ancients. Only in this way will there ever be a new birth for Christianity and an new enlightenment which is no desperately needed in the Christian world comprising over 3 billion people in the world today.

I CONSIDER ALL OF THESE BOOKS A MUST....YOUR LIBRARY NEEDS EACH OF THEM OR AT LEAST REPRESENTATIVE FROM EACH CATEGORY.....IF YOU READ THESE BOOKS OR AS LEAST THE "GREAT ONES" THEN YOU WILL KNOW ALL THAT NEEDS TO BE KNOWN...(ALMOST)..BUT YOU GET THE POINT....MOST PROBLEMS WITH CHRISTIANITY ARE DEALT WITH IN THESE BOOKS AND FEW THINGS ESCAPE EXPOSURE IN THESE BOOKS...THEY COVER IT ALL..... needless to say I have many more books that I could recommend...but this is the best of crop.. you might can get some of them inexpensively at http://www.bibliofind.com under the "used" book searches.

Blessings...

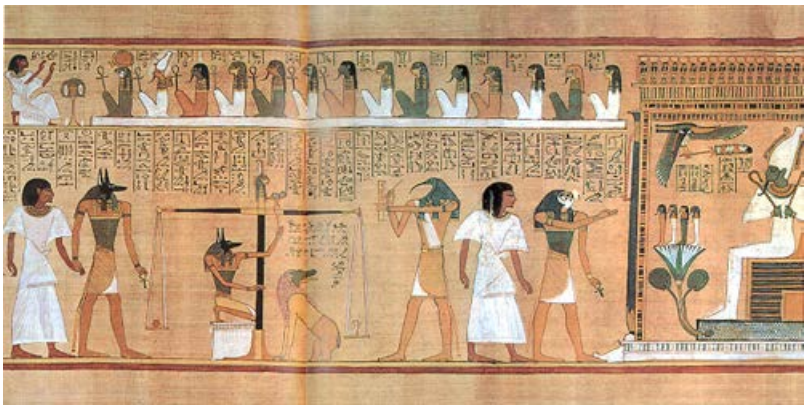
- **Bet Emet Ministries**
- **Craig Lyons M.Div**
- **902 Cardigan**
- **Garland, Texas 75040**

bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ORIGIN OF THE SAVIOR-GOD: OSIRIS AND EGYPTIAN RELIGION



It all begins in the antiquity of Egypt. Herodotus, in his Persian War II, 14, and Diodorus Siculus, in Library of History, I, 10, both point out that civilization as known to them originated in the valley of the Nile; and did so because there the annual inundation of the great river with its rich deposits of silt made possible an abundant agriculture, which provided ample sustenance with little effort. Egyptian civilization antedates all other Eurasian cultures except the Sumerian; but just how old it is, no one can say with certainty. We know that the great pyramids were built during the Fourth Dynasty about 2700 B.C.; and that Nilotic civilization was then already hoary with age. The First Dynasty dates back at least to 3000. But there was a pre-dynastic culture stretching back, perhaps, to 8,000 B.C.E.

EGYPTIAN RELIGION AND PREOCCUPATION WITH THE AFTER-LIFE

For some reason, the Egyptians believed in, and longed for, personal immortality in a manner unique among ancient peoples. Perhaps the comparative ease of life in the Valley; the long periods of physical inactivity when the inundations made the cities and villages into isolated islands; the endless generations which, following one upon another, made each human life an infinitesimal speck in the vast corridors of time; and the fearful frustration resulting from class exploitation and social inequality—all these may have helped to turn the minds of men from this world to a better one of unlimited duration. Whatever the cause, we know that the Egyptians longed for, and therefore believed in, a blessed immortality beyond the grave: and the desire for it became ever stronger as one millennium succeeded another.

> **The Egyptians therefore invented an afterlife replete with rewards dependent upon ethical and sacramental considerations in this life many centuries before any similar concept appeared elsewhere. The preparation for eternity became a vast industry requiring an elaborate priesthood and consuming a large proportion of all human energy. Cheops and Khafre, who built the two greatest pyramids, did so primarily in order to insure their own eternal triumph in the kingdom of Osiris. To**



build these required the labor of one hundred thousand men for sixty years and left the nation sullen and exhausted. And the bribe which drove these toilers on was the promise that they too might hope for immortality in the Elysian Fields. The savior-god Osiris was a creation of the ruling classes; but in time he became the supreme hope of an enslaved and tortured people, by them beloved more than wealth or freedom.

THE PRE-OSIRIAN RELIGIOUS RELIGIOUS BELIEF SYSTEM

In the Egyptian theology preceding Osiris, Tem or Ra was the God and Father of all, the ungenerated original of the universe. He it was who laid the egg in the chaotic waters from which he was himself reborn(born-again) or evolved. We find a fairly detailed description of the creation in the Papyrus of Nesi Amsu, reproduced by Sir E. A. Wallis Budge (Egyptian Ideas of The Future Life, I).



THE EMERGENCE OF ISIS AND OSIRIS

Tem, Shu, and Tefnut were worshipped by the primitive and dark-skinned aborigines some six or seven thousand years ago. But sometime before 3000 B. C., Egypt was invaded by a light-skinned race of Aryan-Sumerians who stormed out of Mesopotamia, conquered the natives, and the Aryan-Sumerians engrafted new gods upon the older pantheon. These newcomers possessed metal in place of stone tools and weapons and a much superior culture and economy. Osiris was undoubtedly an early ruler of theirs, whom they deified in order to establish their supremacy and who, during his progress, gradually absorbed the characteristics of various indigenous gods.

THE PRIMITIVE OSIRIAN THEOLOGY

The revised theology of prehistoric Egypt may thus be summarized: in the beginning there was only darkness, chaos, and a watery waste; however, God, or Tem, was there, although as yet quiet; but since he willed at a given point to evolve life and develop order in the universe, he reproduced himself from an egg into Ra or the sun-god, which is the creative power immanent in all existence. Ra evolved from himself, first, a daughter Maat, who is the principle of regularity or law in the cosmos; and, second, Thoth, who is the Word, or its creative agency.

Ra thereupon produced from himself by masturbation (line 465 of the Pyramid Text of Pepi II, cir. 2500 B.C.) the brother-sister divinities, Shu and Tefnut, who, in turn, gave birth to Seb or Keb, the earth-god, and to Nut, the sky-goddess, who became the wife of Ra. Tem, Ra, Thoth, Maat, Shu, Tefnut, Nut, and Keb—this was probably the Egyptian pantheon preceding the Sumerian conquest. At this point, the invaders engrafted their own divinities upon the indigenous theology of the aborigines. They declared that Nut, seduced by Keb, bore premature quintuplets: Osiris, Horus, Set, Isis, and Nephthys.

THE NEW CULTURE

Along with their religion, the Sumerians established also their superior culture: they controlled the flood waters of the Nile by constructing canals and by dividing the fields for agriculture, a science they had already mastered in the Tigris-Euphrates valley; they introduced a much more stable and civilized diet; they sowed grain and made it into bread; *they brewed ale from barley; they forbade promiscuous cannibalism,* [these events will be

important later] especially the dismembering of the dead, who were now instead to be embalmed un-violated and buried in tombs built at great or considerable cost; they introduced a higher morality than was previously known; they practiced the arts of writing, brick-making, stone-cutting, and street paving; and they lengthened the year from 360 to 365 days. As these reforms could not be accomplished without supernatural sanction, they were attributed to the divine Osiris; he became the original god-man incarnate.

How Osiris and his brothers and sisters could be human although both their parents were gods, the naturalistic priests of ancient Egypt seem never to have explained. But divine they were and yet human no less. The age of the skeptic had not yet dawned. Many today look at the "Elohim" of Genesis chapter two as the importance reference to these "descending ones" or "giants" which came to this earth and created "homo sapiens" from "homo erectus" and this explains the second of the two "creation" accounts of Genesis. For further study I recommend Z. Sitchin and his anthology, the Earth Chronicles, which explains this dramatic creation.

NECESSARY BACKGROUND INFORMATION ON OSIRIS...THE PATTERN FOR ALL OTHER GOD-MEN

Of all savior-gods worshipped at the beginning of the Christian era, Osiris may have contributed more details to the evolving Christ figure than any other. Already very old in Egypt, Osiris was identified with nearly every other Egyptian god and was on the way to absorbing them all. He had well over 200 divine names. He was called Lord of Lords, King of Kings, God of Gods. He was the Resurrection and the Life, the Good Shepherd, Eternity and Everlastingness, the god who "made men and women to be born again." Budge says,"From first to last, Osiris was to the Egyptians the god-man who suffered, and died, and rose again, and reigned eternally in heaven. They believed that they would inherit eternal life, just as he had done."

According to Egyptian scriptures, "As truly as Osiris lives, so truly shall his follower live; as truly as Osiris is not dead he shall die no more; as truly as Osiris is not annihilated he shall not be annihilated." Believers were "in Osiris," the equivalent of being "in Christ."

Osiris' coming was announced by Three Wise Men: the three stars Mintaka, Anilam, and Alnitak in the belt of the constellation Orion, which point directly to Osiris's star in the east, Sirius (Sothis), significator of his birth. Angelic voices hailed the coming of the Universal Lord Osiris on this occasion which marked the rising of the Nile flood. Oriental paths of the Osirian tradition may be traced in Tibet, where the rising of the same star in the east marks the annual festival of "setting free the waters of springs," as the Egyptian festival set free the waters of the Nile. Tibetans named the star Rishi-Agastya, after a holy king of "a very ancient time." Ancient Hebrews called the same star Ephraim, or the Star of Jacob. In Syrian, Arabian, and Persian astrology it was Messaeil—the Messiah.

Certainly Osiris was a prototypical Messiah, as well as a devoured Host (in the form of a Eucharist). His flesh was eaten in the form of communion cakes of wheat called the "plant of Truth." Osiris was Truth, and those who ate him, in the form of the Osiris eucharist, became Truth also, each of them another Osiris, a Son of God, a "Light-god, a dweller in the Light-god." Egyptians came to believe that no god except Osiris could bestow eternal life on mortals. Osiris alone was the Savior, Un-nefer, the "Good One." Under this title he was even canonized as a Christian saint.

Answer for yourself: Is this just coincidence of could the Jesus story found in the New Testament be a retelling of the Osiris myth?

Egyptians were much afraid of death's corruption awaiting them without the kindly intervention of Osiris: "When the soul hath departed, a man seeth corruption, and the bones of his body crumble away and become stinking things, and the members decay one after the other, the bones crumble into a helpless mass, and the flesh turneth into fetid liquid. Thus a man becometh a brother unto the decay which cometh upon him, and he

turneth into a myriad of worms, and he becometh nothing but worms, and an end is made of him, and he perisheth in the sight of the god of day." But Osiris could prevent all this nastiness:

Homage to thee, O my divine father Osiris, thou hast thy being with thy members. Thou didst not decay, thou didst not become worms, thou didst not diminish, thou didst not become corruption, thou didst not putrefy, and thou didst not turn into worms.... I shall not decay, and I shall not rot, I shall not putrefy, I shall not turn into worms, and I shall not see corruption before the eye of the god Shu. I shall have my being, I shall have my being; I shall live, I shall live; I shall germinate, I shall germinate, I shad germinate; I shall wake up in peace; I shall not putrefy, my intestines shall not perish; I shall not suffer injury; mine eye shall not decay; the form of my visage shall not disappear.... My body shall be established, and it shall neither Lad into ruin nor be destroyed on this earth.

THE INFLUENCE OF OSIRIS ON THE BIBLE

The cult of Osiris contributed a number of ideas and phrases to the Bible.

The 23rd Psalm copied an Egyptian text appealing to Osiris the Good Shepherd to lead the deceased to the "green pastures" and "still waters" of the nefer-nefer land, to restore the soul to the body, and to give protection in the valley of the shadow of death (the Tuat).

The Lord's Prayer was prefigured by an Egyptian hymn to Osiris-Amen beginning:

"O Amen, O Amen, who art in heaven."

Amen was also invoked at the end of every prayer. That is why we say "Amen" today following our prayers.

Answer for yourself: How much of our traditional Christianity comes from Egypt and we not know it?

Jesus' words, found in John 12:24

"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit"

were taken from an Osirian doctrine that a dying man is like a corn of wheat "which falls into the earth in order to draw from its bosom a new life."' Jesus' words, recorded in John 14:2,

"In my Father's house are many mansions"

came from an Osirian text telling of numerous Arits ("Mansions") in the blessed land of Father Osiris. Stories about Osiris turned up in Christian legends. Jesus' healing of a nobleman's daughter was based on a tale of an Osirian priest who cured a princesses. Worshippers of Osiris were promised that they would rule the spirit-souls (angels) in heaven, foreshadowing St. Paul's promise to his followers that they would rule even angels (1 Corinthians 6:3).

The bishop's crozier was the Osirian shepherd-crook. The Christian cross itself was a variant of the Egyptian ankh, symbolizing "the Life to Come." One significant difference between Osiris and Christ was that Osiris was restored to life not by his divine father but by his divine mother—who was also his bride, Isis. She put his dismembered body back together and raised him from the dead. Isis married Osiris and conceived



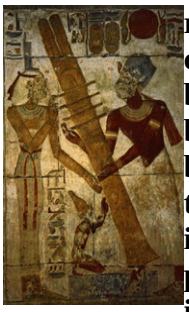


Osiris' reincarnation, the Divine Child Horus who became Osiris again. This was the first immaculate conception!

She also took him to heaven where he reigned as Father Ra. **Sometimes Ra was called Osiris' father, sometimes Osiris was called Ra's father, sometimes they were the same god, named Osiris--Ra. They were cyclically reincarnated as** father-son and son-father, **dwelling in the Mother as fetus, lover, corpse. Thus Osiris' cult centered on the theme of divine incest, apparent also in a** Christianity that declared the Father and Son identical, and the Mother of God the same individual as God's bride. **Osiris plainly expressed the archetypal wish for union with the mother, found in all men's religions. He was restored to life as the ithyphallic Min. Men, or Menu, "Moon-god," hailed as a Bull of lust, "the mummy with a long member," or "the Lord Who impregnates his Mother."**



A symbol of Osiris's sacred marriage was the menat or "moon--charm." The Menat was a charm of Hathor, the Goddess of the Sunrise. It was worn especially by women, for whom Hathor was a favorite. It served to protect the wearer and was also something of a love charm. Usually only the head of Hathor was depicted as the amulet. In hieroglyphics a phallus-shaped jar pouring fluid into a wider pot or vase, signifying sexual intercourse with a deity. The menat amulet was borne by nearly every Egyptian god; it was also a title of Isis. The same sexual image of the two vessels was found in the tombs and temples of Babylon and Assyria. The male water-jar represented the seminal spirit of the Savior in all the lands of the Middle East and Egypt. In his processions, the god was preceded by a jar-bearer like the man with a jar of water who preceded Jesus in the Passover procession (Luke 22: 10).



The Jews' Passover meal called Seder may have descended from the Egyptian Sed, the oldest festival of Osirian regeneration and fertility. At the Sed, Osiris's masculinity was erected in the form of the Djed column, originally a simple phallic obelisk, later a representation of Osiris's sacrum, the "sacred bone" so called because it was once regarded as the source of seminal fluid. The Djed Amulet has been interpreted many ways. One theory says it represents the tree trunk in which Isis hid the body of Osiris after Set had dismembered him. As Isis found each piece, she hid it in the tree trunk. She finally had all but one piece of his body except his penis which leads into another interpretation of the Djed. Isis made for the body of Osiris a wooden phallus to replace the missing piece. She had intercourse with Osiris and became pregnant with Horus. Perhaps the Djed Amulet is derived from that symbol. An early interpretation of the Djed Amulet implied it was placed in with the mummies in order to give their backbones strength. When Isis brought Osiris back to life, her first care was to make him "stand up," which meant restoration of his phallic spirit.

Primitive elements in Osirian myth show its extreme antiquity, dating back to Neolithic Egypt. Before re-conceiving Osiris, the Goddess apparently devoured him as she hovered over his corpse in the guise of the archaic Vulture-mother. Like similar images of devouring Kali, this points to an age predating even the discovery of fatherhood, when reincarnations were believed to be brought about by cannibalism (in this instance pre-Eucharist...yet the eating of a god). **Indeed, Osiris may have begun as one of the numerous forms of Shiva, for his name came from Ausar or Asar, meaning "the Asian" just like the Aesir or "Asian" gods of northern Europe.**

About 4000 years ago, Osiris' cult was established at Abydos, where he was called Osiris Khenti-Amenti, Lord of Death or Lord of the Westerners, meaning those who had "gone west" into death's sunset land. He was incarnate in a succession of sacred kings who seem to have served as sacrificial victims. **Their bodies were divided up and distributed to different parts of the country to assist fertility—as in Norway, up to the 9th**

century, where kings' bodies used to be quartered and sent to the four provinces for burial, so each locality would have royal flesh to assist the crops. As Christian churches used to be founded on spurious relics of apostles and saints, so Egyptian temples were founded on bits of Osiris' body.

Like the head of Orpheus on Lesbos, the head of Osiris was preserved in the temple at Abydos to serve as an oracle, providing much of the Egyptians' detailed knowledge of the after-world. The shrine had a sacred well called Peq or Pega, the original home of the Pega-nymphs who guarded the oracular well of Pirene in Corinth. Like Christians seeking burial in consecrated ground by a church, wealthy Egyptians bought burial space near the Osirian temple, so as to share the god's resurrection. Abydos therefore became the center of a great necropolis. The faithful claimed on their epitaphs that "I have become a divine being by the side of the birthchamber of Osiris; I am brought forth with him, I renew my youth."

When human sacrifices were replaced by animals, Osiris obligingly incarnated himself in a variety of beasts, notably the Apis bull who ascended to glory, carrying away the sins of all Egypt as he died in atonement. Osiris-Apis later became the composite deity Serapis, monotheistic god of Alexandria for six centuries. Let us not forget that at Alexandria the Essenes would be heavily influenced by such residual religious beliefs and this would carry over in their conversion to the Jesus Movement later.

There were several Osirian trinities. One consisted of Osiris the father, Isis the mother, and Horus the son. Another was Ra the father, Osiris the son on earth, and Horus the son rising in heaven. Another was (1) Ptah, "Opener of the Way," a phallic consort of the Virgin and the opener of her matrix; (2) Seker, representing the male spent, dead, and hidden within the female tomb-womb; and (3) Osiris, newly incarnate as the Min-phallus and standing for resurrection.


© 1997 The Learning Company, Inc.

The sacred lunar numbers seven, fourteen, and twenty-eight were prominent in Osiris' cult. The lunar cycle of twenty-eight days corresponded to his descent into the underworld and ascent to heaven: fourteen days each way, or fourteen steps on his mystic Ladder. Buddha's ladder of descent to earth and return to heaven also had fourteen steps. Like Buddha and Osiris, the Tibetan sage is still supposed to pass fourteen days in the after-world before encountering enlightenment in the form of "the mandala of the animal-headed deities," reminiscent of the Egyptian gods. We are beginning to see how even Osiris influenced Buddhism. Some of these deities were named Heruka, a possible cognate of Osiris the sun, Heru-Harakhti.

Like Hindu sacred dramas, the cycle of Osirian drama seems to have been keyed to the menstrual cycle of the Goddess, incarnate in the priestess who bore the title of Divine Mother. In the month of Athyr (Hathor), Egyptian women made clay phalli as images of Osiris and threw them into the Nile when it "turned to blood" in flood time. This custom recalled the Oriental conviction that the Goddess must be menstruating at the time of her sacred marriage to the dying god. Later accounts explained Osirian lunar numbers by saying he was 28 years old at the time of his passion, or else that it took place in the 28th year of his reign on earth.

As Lord of Death, Osiris was sometimes identified with the Great Serpent of the underworld, and sometimes painted in the same serpentine form, bent around so his toes touched his head. In Ptolemaic times the whole underworld became Osiris's province, its seven halls collectively called the House of Osiris.

Between 1450 and 1400 B.C.E. the Osirian mystery-cult took form, with hundreds of verbal formulae for making the worshipper become an Osiris. He would be born of Isis and nursed by Nephthys. He would ride across the sky "side by side with the gods of the stars." He would be as virile as Osiris-Menu: "My palm tree (penis) standeth upright and is like Menu.... Therefore the Phallus of Ra, which is the head of Osiris, shall not be swallowed up." When he was in heaven, the gods themselves would bring offerings to him.

The Osirian Mysteries taught words of power for bringing about these desirable effects. Such words of power were "keys" to heaven, to be concealed from non-initiates as "a great mystery." The Saite Recension said with such keys, a soul could pass freely through the gates, gatekeepers, guardians, heralds, inspectors, and other

spirits of the heavenly mansions, for he would know all their names.

And the Majesty of Anpu shall say unto me, "Knowest thou the name of this door and canst thou tell it?" . . . And the Majesty of the god Anpu shall say unto me, "Knowest thou the name of the upper leaf, and the name of the lower leaf?" On receiving the proper answers, the Majesty of the god Anpu shall say, "Pass on, for thou host knowledge, O Osiris."

Important for our study into the similarities of Christianity is the fact that during the first century B.C. the Osirian religion was established in all parts of the Roman Empire. **Its popularity declined in the end because it became too complicated for the average mind. Necessary "words of power" developed into lengthy catechisms of divine names of doorposts, lintels, bolts, panels, doorkeepers, spirits of the hour, thresholds, gods' right and left feet, etc. Egyptians invented even a memory-god to bring back the spells and holy names if they were stolen by a spirit of forgetfulness. The important ceremony of "Opening the Mouth" was performed to let the dead person speak charms and words of power freely. Still, the catechisms became too long and complex to be remembered.**

Budge remarks that the Egyptians believed in "the resurrection of the body in a changed and glorified form, which would live to all eternity in the company of the spirits and souls of the righteous in a kingdom ruled by a being who was of divine origin, but who had lived upon the earth, and had suffered a cruel death at the hands of his enemies, and had risen from the dead, and had become the God and king of the world which is beyond the grave.... **Although the Egyptians believed in all these things and proclaimed their belief with almost passionate earnestness, they seem never to have freed themselves from a hankering after amulets and talismans, and magical names, and words of power, and seem to have trusted in these to save their souls and bodies, both living and dead, with something of the same confidence which they placed in the death and resurrection of Osiris. A matter for surprise is that they seem to see nothing conflicting in such a mixture of magic and religion."** It is a matter for even more surprise that a scholar of Budge's stature failed to see exactly the same mixture of magic and religion in Christianity; for indeed he could have been talking about Christians as well as Egyptians. To this day, simple Christian folk still display the same hankering after crucifixes and medals, agnus dei, incantations, invocations of holy names and other formulae, saints' relics, holy water, images, even rosaries which they copied from the Egyptians. Christian formulae of exorcism, baptisms extreme unction, absolution, etc., were words of power under different names.

The notion of resurrection through identification with a resurrected god (by eating his flesh in the form of a Eucharist) was in itself magical rather than religious—and this was the basis of the Christian salvation as taught by Paul-idea no less than for that of Osiris' votaries. Moreover it seems the concept of Christ was no less syncretic than the concept of Osiris. If anything, the older god had more right to claim an original system of worship—or of superstition, depending on one's point of view.

THE TRIBAL TOTEM

Foreigners often noted with contempt and disgust the variety of animals worshipped in Egypt: the cow, the bull, the cat, the dog, the snake, the ibis, the hawk, etc. **But these, understood correctly as symbols for the attributes of the One True God, is lost to most today unless they study a lot. Taken collectively they simply bear testimony to the antiquity of its religion. The same phenomenon has been found among Indians and other aborigines, concerning whom Lewis H. Morgan wrote his** Ancient Society**. There can be little doubt that all** these animals **were primitive clan-totems, worshipped at one time as ancestral spirits and** absorbed by the Osirian cult to maintain the allegiance of the superstitious natives. **And when any of these were slain and eaten, this was the literal sacrifice of a deity, by which his devotees absorbed his powers.** This is one of the first recorded instances where men ate "gods" represented by animals and absorbed the gods powers.

THE PRE-EMINENCE OF OSIRIS

Over a period exceeding three thousand years, some half a billion Egyptians lived and died in devotion to Osiris; he was the beloved god of the people; and they had no conceivable hope higher than that they might in death become one with him in blissful immortality. They would become like their god in their death by becoming "one" with him ["in Osiris," or "in Christ"] and this was accomplished ritually by partaking of the Osirian Eucharist where the devotee shared in the immortality of Osiris; an immortal God following his resurrection. We call this same ceremony the "mass today."

We possess a remarkable series of Egyptian tomb and papyri inscriptions written over a period of several thousand years and known as The Book of the Dead. These are funerary formulas addressed almost exclusively to Osiris; they were to be learned by a man when living or inscribed on his coffin so that when dead he might enter the blessed abodes. Although none of them tell the story of the god, all assume a minute knowledge of him. Osiris was venerated by all Egyptians and was at least as familiar to them as is Jesus Christ to the Christian world.

THE RELIGION OF OSIRIS AND HIS MYSTERY CULT

SECRECY AND INITIATION

Only those initiated into the Osirian cult could know its doctrines or ceremonials: for these were "an exceedingly great mystery . . . in the handwriting of the god himself.... And these things shall be done secretly" (in the rubric accompanying Ch. CXXXVIIa of The Book Of The Dead).

Like the Egyptians, the Greeks, who copied their rituals, declared it a sacrilege to reveal the rites or doctrines of their mysteries. Herodotus tells us, II 3, that what the Egyptian priests "told me concerning their religion, it is not my intention to repeat." Plutarch says that he must "leave undisturbed what may not be told" (Isis and Osiris, 35). Pausanias declares: "as I was intending . . . to narrate all things appertaining to . . . the Eleusinians, a vision in the night checked me: but what it is lawful for me to write for everybody, to this will I turn" (Description Of Greece, I, 14). Once, when the Athenians believed that Aeschylus had revealed the Eleusinian ritual in a play, the audience stormed the stage, threatening to rend the dramatist limb from limb. It is therefore with some difficulty that we reconstruct these esoteric rites.

THE OSIRIAN MYTH

The Osirian myth itself, however, is fully told in Plutarch (Isis and Osiris, 12-20); and this account, reinforced and elaborated by Diodorus Siculus (Library of History, I, 11-27), runs briefly as follows:

The sun-god Ra detected his wife Nut embracing Seb, the earth-god. He therefore decreed that her illegitimate offspring could not be born on any day of the year. Thoth, however, came to her aid; for, playing at draughts with the moon, he won from her a seventy-second portion of each day. By this means, five intercalated days were added to the year, effecting a much-needed reform in the calendar. The year had previously consisted of 360 days, but this wide disparity between the solar and the calendar year was constantly creating a wide divergence between the seasons; although the Osirian reform still left a disparity between the calendar and the solar year of about six hours, the seasons now receded much less rapidly; their retrogression created what is known as the Sothic year, consisting of one thousand four hundred and sixty-one solar years, after which the sun again coincided with the season.

By winning the five additional days, Thoth rescued Nut and her offspring, because on these the curse of Ra was ineffectual; and she gave birth to five children, one on each of the intercalated days. On the first, which became the List day of the year, Osiris was born; on the second, Horus; on the third, Set; on the fourth, Isis; and on the fifth, Nephthys. Osiris married Isis; and Set Nephthys, while Horus became the celibate and intellectual scribe.

All were born of earth and heaven, and in them commingled the qualities of both. They were therefore equipped not only to understand but also to solve the problems of suffering humanity.

Osiris was crowned king of Egypt in his twenty-eighth year; according to another version he ruled during twenty eight years. It is obvious that this number relates to the days of the lunar cycle. It was said that he established the people in settled communities, taught them the arts of war and peace, and prohibited the practice of cannibalism, especially the eating of dead relatives, which, up to this time, had been common practice. Above all, he was credited with conferring upon his people the culture of wheat and barley and thereby transforming them from virtual cannibals into cereal-eating, civilized men and women (pre-Eucharist rite), who developed respect for each other and who came in time to abhor the eating of their parents and other relatives.

But Osiris was not content to confer his benefits upon Egypt alone. He therefore journeyed over the inhabited world to civilize all nations and peoples. Diodorus emphasized that he carried with him men and women highly skilled in music and dancing who taught these arts to less cultured peoples. It was necessary for him to kill and dismember the barbarian king Lycurgus, as well as others who resisted his reforms. In due time, he returned to Egypt, laden with gifts.

In his absence, Isis had governed Egypt justly and equitably; but the evil Set, who was violently in love with her, had been making illicit advances to her, which she had rejected. Set is depicted as the great serpent, and the Greeks called him Typhon; he symbolized the powers of darkness, storms, and all disturbances of nature. Jealous of Osiris because of the honors heaped upon him, Set conspired with seventy-two others to encompass his destruction. This indicates that Set was the leader of the old and now counter-revolutionary priesthood, who, proclaiming their 360-day year, attempted to overthrow the new dynasty and its reformed calendar.

Having measured Osiris, Set built a coffin in which he induced his brother to lie down; instantly he and his coconspirators clamped the lid shut and welded it tight with molten lead, so that Osiris died of suffocation. They threw the coffer into the Nile, on which it floated out to sea and then across the Mediterranean until it came to rest at Byblus. This indicates a generic relationship between Egypt and Syria, which has been established. For excavations carried out at Byblus (modern Jebeil) in 1922 prove that in the third millennium B. C., this city was a magnificent Egyptian colony which approximated the religion and culture of the motherland. It has also been established that any floating object thrown into the Nile will eventually be carried to this port. Lastly, this city became in time the center of the great Adonis cult.

Now in imminent danger of her life, Isis fled into the delta swamps, where she gave birth to the younger Horus. But Set pursued, and killed the child; but the ever-beneficent Thoth instructed her in the use of magic and medicine, which enabled her to restore the child to life. Leaving the infant to be reared at Buto, she set out to find the body of her husband, which she finally discovered at Byblus encased in a pine tree (body on a tree) and which, after various adventures, she brought to Egypt. But Set tore the corpse into fourteen parts (some accounts say sixteen) and buried them, one in each of the provinces of Egypt.

Isis thereupon began her celebrated search for the broken body; and whenever she found a portion, she pieced it together with others until she was able to reconstruct the whole. The male member (penis) alone she could not recover, because Set had thrown it into the Nile, where it had been eaten by the Oxyrhynchus (pike), which therefore became a sacred fish. Isis made images of the missing member out of balsam wood, and erected them as objects of adoration in all the temples. She also constructed wax figures of Osiris, gave one to the priests of each district, saying that they alone possessed the true god. Another account states that each temple received the portion of Osiris which was found in that province and which therefore became its sacred relic. The principal temples were established at Abydos, in Upper, and at Busiris, in Lower, Egypt, where the head and backbone (set) had been recovered. In addition, Isis generously provided that the priests should receive one third of the produce from the land, promised them munificent yields of grain, and exempted them from all taxation (Diodorus I, 73).

Isis breathed her own life into the nostrils of Osiris; and with the help of Thoth, and of Horus, who opened his mouth and gave him his eye to eat, she accomplished the resurrection of Osiris to a second and eternal life; and

thus he became the first-fruits of them that slept, the first among humanity ever to rise from the dead. Upon rising from his bier, he instructed his son Horus in the arts of war and adjured him to revenge the foul deed done by Set. Thereupon Osiris departed to the world of the immortals in Khenti-Amenti (Elysian Fields like our Heaven), where he became judge of the dead and the ruler of the blessed.

In the meantime, Set had usurped the throne of Egypt; and when Horus claimed it, the wicked uncle accused Horus of illegitimacy and Isis of adultery. There was a trial before the gods, who determined that Isis was virtuous and that Horus was lawfully conceived and therefore entitled to the succession. A terrific battle now ensued between Set and Horus, who subdued his evil uncle and bound him in chains, himself sustaining a bruised heel. Finally, Horus crushed the serpent's head (see Genesis 3:15), and ruled Egypt happily for the remainder of his life. After a trial before the gods in Khenti-Amenti (Elysian Fields), annihilation by fire was inflicted upon Set, the diabolical Adversary [devil] (Hymn to Ra in the Papyrus of Nekht). The illusion and similarity of many of these events and the Christ story of the New Testament are amazing.

THE GROWTH OF HORUS AND ISIS

During the ages when The Book of the Dead was written, a definite development took place. Horus (a precursor to Jesus) gradually assumed expanded powers, and was identified with his father. The cultists began to identify themselves with Horus also; and with his growth came also a vast expansion in the worship of Isis (precursor to Mary). She it was who established the civil law while Osiris was traveling over the world; she taught men to transform the golden grain of Osiris into the bread of life; when Horus was slain, she gave him life again; she revivified and made possible the resurrection of Osiris; and she established his worship throughout Egypt. In short, without Isis there would have been no Horus, no resurrection, no mystery, and no hope of an after-life. She became the universal and infinite benefactress of humanity, the eternal protective mother, the queen of earth and heaven. Images of her and her son were sacred objects in every Egyptian household, resembling the Madonna and the Christ-child, both in appearance and in the veneration they elicited.

SYMBOLISM IN THE OSIRIAN MYTH

The dynamic power of the Isis-Osiris myth lay in the fact that these deities symbolized abundant life and natural vitality in all their aspects: astronomical, sexual (discussed above), and most of all agricultural. The sun was often identified with Osiris and the moon with Isis (Diodorus I, 11). We know that at the time when the Osiris-cult was established, the dog-star appeared in the East just before sunrise in the month of June, which was also the time the Nile began to overflow. Osiris is called "the great one of Abydos . . . the morning star which appears in the eastern part of heaven" (The Pyramid Text of Pepi, I). The Egyptians sometimes called it Sothis, the star of Isis, who was the goddess of love, and life, and motherhood, mourning for her departed lover and awakening him again to life. Isis was a dynastic reconstitution of the older Hathor, the goddess of love, identified with the cow. The dog-star was also the "star of Osiris" (Plutarch, Isis and Osiris, 52) or Sirius, as it is still known. Thus, Isis and Osiris were the heavenly powers which regulated the seasons, caused the Nile to inundate the fields, and made the grain to grow.

We find that Osiris is also identified with the bull and Isis with the cow. Plutarch tells us that in Memphis the bull of "Apis is kept, being the image of the soul of Osiris." At Sakkara, sacred, living bulls were worshipped for centuries and at death were buried in the Serapaeum in regal splendor, as if they were gods indeed. These animals may have been considered sacred because of their economic value; we believe, however, that this veneration depended even more upon astronomical symbolism. For when the cult was first fully established, some five thousand years ago, the precession of the equinoxes during the zodiacal year, which equals some twenty six thousand solar revolutions and is known also as the Great or Platonic year, had reached the point at which the sun passes through Taurus, or the Sign of the Bull, at the summer solstice, when the Nile begins to overflow. This is terribly important for us to recognize as this was the salvation of the Egyptians which culminated in the overflow of the Nile and the fertilization and watering of the land

that produced their food. Salvation came from Heaven and the influence of the stars; thus the importance of Taurus and the sun as connected to "salvation." The cow and the bull, therefore, were the animals identified with Isis and Osiris; they were believed to bring the inundation of the Nile and were consequently sacred and worshipped as gods. About four thousand years ago, this precession had so altered the position of the zodiac that the sun passed through the Ram at the summer solstice (precession of the equinoxes); and then this animal, or the lamb, gradually became sacred (Lamb of God), although the change was neither immediate nor everywhere uniform. The "bull/Taurus" was not replaced by "lamb/Aires." This is the major problem few see in the Old Testament that produced a terrific upheaval in Egyptian religion and precipitated the Exodus with Akhenaton (Moses who was supportive of changing the worship of Egypt from "bull" to "lamb" worship. The followers of Akhenaton came out of Egypt in the Exodus under the sign of the lamb [Aires replacing Taurus in the precession of the equinox] only to return in their hearts to making a golden calf/bull at Mount Sinai which angered Moses/Akhenaton (THINK)!

It was for this reason that in the old temple at Memphis, Osiris is represented as a bull (Taurus);but in the later temples at Busiri, and Philae, he is depicted as a Ram (Aires), which is there called the soul of Osiris incarnate (Budge, Osiris and the Egyptian Resurrection II, p. 15). The altered position of the zodiac is also reflected in the Jewish scriptures, in which we find that the calf and the bull of Genesis are eventually replaced by the lamb. And still later, when the sun had passed into Pisces, the fish became the sacred symbol of the Christians and is found everywhere inscribed in the Roman catacombs where they buried their dead.

Isis and Osiris were also the deities of generation; without them there could be no children and the human race would become extinct. We have seen that Isis set up an image of her husband's phallus in all the temples of Egypt; and we know that its worship was a characteristic not only of the Osirian cult but of others directly derived from it, as the Dionysian in Greece. Osiris, we are told, "is the Lord of the Phallus and the ravisher of women" (The Book of the Dead, CLXVIII, 15). Isis became not only the symbol of motherhood, but also goddess of childbirth. Osiris gave men the power to impregnate, and Isis gave women the power to conceive and bear new life.

But the most important symbolism of the Isis-Osiris concept was agricultural: "When the Nile begins to rise, the Egyptians have a tradition that it is the tears of Isis which make the river rise and irrigate the fields" (Pausanias X, 32). Ancient writers knew that the dismembered body of Osiris buried in all the provinces of Egypt *symbolized* the grain which had been sown; and that his death and resurrection were symbols of the death and rebirth of the wheat and the barley [first harvest of the spring/first fruits]. In countless representations of Osiris, we see the grain sprouting from his body: and in thousands of funerary inscriptions we are told that the sacred bread is the body of the god. At the annual Osirian celebrations, images of the god were made of wheat paste and eaten as a holy sacrament (eucharist). And even as Osiris was the grain which was planted, died, and sprang to life again, so Isis symbolized the earth mother who received it and in whom it was nurtured.

John 12:24 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. (KJV)

"They regard both the cow and the earth as the image of Isis" (Isis and Osiris, 39).

EGYPTIAN DOCTRINES CONCERNING THE SOUL

The hope of every Egyptian was to achieve immortality by being transformed into an Osiris and to obtain "a homestead forever in Sekhet-Aru" (the Elysian Fields) "with wheat and barley therefore (Hymn to Osiris, Un-nefer).

In order to understand the eschatology of the Egyptians, we need to know their metaphysical concepts concerning themselves. The physical body was called the Khat, which was the foundation also for immaterial reality. In this, or rather in the heart of this, dwelt the Ba, the heartsoul, which was considered the essence of life, and the destruction of which meant annihilation. Now this Ba projected its Khu, which was its double, a sort of shadow being or spiritual duplicate, and which could come or go, having a being separate from, if not independent of, its original. At death, the Khu lived on, required food and drink, could visit the tomb or go abroad, and starved when the funerary offerings ceased; and if it had not entered Elysium by this time, it was reduced to eating human excrement, and, on this diet, withered into nothingness.

The Khat and the Ba, therefore, were always ephemeral. It was the Khu, only, a kind of celestial body, which possessed the potential of immortality. In order that a human being might be transformed into an Osiris and live eternally, it was necessary that this be endowed with incorruption; and this could be done only by uniting it to its Sahu, which was its spiritual essence. This is the very basis for Paul's theology of the glorified body upon resurrection.

REASONS FOR MUMMIFICATION

And this brings us to the question of why the Egyptians made such an industry of embalming and mummifying their dead. In the first place, this was necessary because Isis, Horus, and Thoth had embalmed and swathed the body of Osiris before his resurrection; and in all things it was necessary, in order to become an Osiris, to duplicate his experiences. Before his cult was established, the dead had been eaten, and their dismembered bones cast helter-skelter about the tombs. But the new priesthood taught that immortality was impossible unless the deceased entered the after-life with his Khat inviolate. It was therefore imperative that the body be preserved intact so that, as a result of the magical incantations and ceremonies to be performed over it by properly qualified priests, the Sahu might germinate from it. If such corruption were only avoided, the Khu could be united with the Sahu; and if this, a new and wholly spiritual entity, was victorious in its trial before Osiris, it would attain blessed immortality. Without preserving the Khat through mummification, then, there could be no immortality. The practice continued well into the period of Christianity and was only abolished about 350 A.D. when Antony and Athanasius assured their followers that at the resurrection Christ would give them celestial bodies even if the earthly ones had been consumed by worms.

PREREQUISITES FOR ENTRY INTO SEKHET-AARU...THE ELYSIAN FIELDS

It was no small achievement to become an Osiris. The requirements to become as Osiris are:

1. **A man or woman must first be initiated into the exclusive cult of the god**
2. **He must be clean of hand and pure of heart**
3. **His essence must needs already have been transmuted into divinity by eating and drinking the sacred Eucharist**
4. **The deceased must be properly embalmed**
5. **He had to be vindicated at a public trial before the funeral ceremonies could be performed**
6. **Unless all his creditors were satisfied, he could not be buried**
7. **The effectual incantations had to be recited by the official priests.**

THE HALL OF JUDGMENT

Once all these requirements were met, however, the deceased was to be ferried without delay across the Great Lake and into the Hall of Maat. Egyptian funerary literature teems with references to what the aspiring Osiris might there expect. One of the most important documents dealing with the subject is the judgment scene from the Papyrus of Ani, composed during the XVIIIth Dynasty, about '550 B. C., in which we see the royal scribe Ani and his wife Thuthu approaching the great scales and Anubis weighing the heart of the suppliant against the feather of Maat. When it is found perfect, Thoth announces the result to the gods, who declare: "Osiris, the

scribe Ani victorious, is holy and righteous.... It shall not be allowed to the devourer Amemet to prevail over him. Meat-offerings and entrance into the presence of the God Osiris shall be granted unto him, together with a homestead (mansions) for ever in Sekhet-hetepu (Heaven)."

At the side of Thoth is seated the great monster Amemet or Apep, with crocodile-head, forebody lion-shaped, and with the rear of a hippopotamus ready to devour the heart and the heart-soul of those who are damned. But, as the Osiris Ani has emerged victorious from the weighing of the heart, by the records of Thoth, and by the consent of the company of the great gods, he is conducted into the august and awful presence of Osiris himself, seated on his throne, grasping the scepter, flail, and slave hook, wearing the tall white crown. His body is still encased as a mummy, and behind him stand Nephthys, who advises him, and the beloved Isis, who makes constant intercession for the deceased.

Heb 7:25 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. (KJV)

Horus leads Ani before the throne, where he sinks to his knees; whereupon Horus, acting as mediator, prevails upon his father to admit the suppliant to his blessed realm. With this, the judgment is complete; and the victorious Osiris Ani enters the Elysian Fields.

1 Tim 2:5 5 For there is one God, and one mediator between God and men, the man Christ Jesus; (KJV)

The celebrated Chapter CXXVII of The Book of the Dead is an elaboration of the judgment scene just described. It consists of three parts: first, the addresses to Osiris by the scribe Osiris-Ani and by the Overseer of the Seal, Nu, triumphant; second, the well-known Negative Confession by the scribe Nebseni; and, third, the final address by Nu to the gods.

When Nu first enters the great hall, he does homage to the "Great God"; thence he proceeds to the hall of Maat, where he must face the gods of the forty-two Egyptian names. Since each of these is the avenger of a particular sin or crime, he must declare his innocence to all of them. The Negative Confession, therefore, consists of forty-two articles summarizing Egyptian ethics about 1600 B.C.: the deceased has not committed robbery, violence, theft, or murder; has not lied, deceived, cut measures, or purloined what belongs to God; has not slandered anyone, wasted the land, killed any sacred animals, pried into holy secrets, given way to wrath or terrified anyone; has never been guilty of adultery or sodomy; has not been deaf to the truth, stirred up strife, or caused any one to weep; has never abused anyone or judged hastily; has never scorned the god of the Kiev or been irreverent to God; has never cursed the king, used too many words, made his voice haughty, been insolent, fouled the water, or increased his wealth unjustly.

The judgment before Osiris was not, to be a mere formality. Osiris could search out the secret places of the heart, and before him no one could be perfect or even sufficient in his own right. Every aspirant to "Osiris-ship" knew that if the Law of Maat were strictly enforced, he could never enter the blessed abodes. Were it not for the advice of Nephthys, the intercession of Isis, the advocacy of Thoth, the mediation of Horus, and the mercy of Osiris himself, no one could see salvation. Nu therefore exclaims: "Do ye away with my evil deeds, and put ye away my sin which deserved stripes on earth, and destroy ye any evil whatsoever that belongeth unto me" (The Book of the Dead, CXXVI).

In the third portion of Chapter CXXV, the suppliant elaborates his declaration of social morality: "bring ye not forward my wickedness . . . [for] I have given bread to the hungry man, and water to the thirsty man, and apparel to the naked man, and a boat to the shipwrecked mariner. I have made holy offerings to the gods.... Be ye then my deliverers, be ye then my protectors.... I am clean of mouth and clean of hands; therefore, let it be said unto me.... 'Come in peace; come in peace.'" For thousands of years, the initiates of the pagan mysteries were to repeat: "I am clean of hand and pure of heart."

ANNIHILATION

In the Osirian eschatology, there was no waiting for judgment, no hell, no torture for the damned. The heart of the condemned was eaten by the great monster Apep or Amemet and thereby his heartsoul ceased to be; his body was then annihilated in the Lake of Fire (The Book of the Dead, LXXI; XVII; and XIX).

THE ELYSIAN FIELDS

Those who emerged triumphant from the judgment were admitted to the Elysian Fields, which are depicted as a land teeming with grain, wherein the blessed shall dwell forever in peace and abundance. The scribe Nu declares: "the gates which are in Sekhem are opened unto me, and fields are awarded unto me, together with those of my flesh and bone" (The Book of the Dead, XCVIII). The Osirian expected to be reunited with his family in the after-life and to rule over his servants as on earth.

Nebseni summarizes the aspirations of every ancient Egyptian: "May I become a Khu in Sekhet-Aaru, may I eat therein, may I reap therein, may I fight therein, may I make love therein, may my words be mighty therein, may I never be in a state of servitude therein, but may I be in authority therein."

When a great personage died, his wives and servants, as well as captured enemy slaves, were executed and buried with him, so that they might serve him eternally. And so the happy Khu, made eternal by union with his Sahu, expected to continue during countless millenniums, sowing and reaping, eating the bread and drinking the ale of Osiris, occupying relatively the same material and economic status as on earth.

EXTENSION OF THE OSIRIAN HOPE

During the early dynasties, those who might hope for happy immortality with Osiris must have been limited to the royal family, certain important officials, and members of the priesthood. But as time went on, democracy increased in religion; and Herodotus describes three methods of embalmings one to suit every purse. Twenty-five hundred years after Cheops and Khafre, a small piece of papyrus, which was to be placed in the coffin and on which were inscribed a few words from The Book of the Dead, promised the same stupendous result as the pharaohs hoped to achieve by the building of the great pyramids. We find, for example, the following rubric: "If this chapter be known by the deceased on earth, or if it be done in writing upon his coffin, he shall come forth by day . . . in peace into Sekhet-Aaru . . . there shall he flourish as he did upon earth. . . for millions of years" (After Ch. LXXII, The Book of the Dead, Papyrus of Nebseni).

IDENTIFICATION WITH OSIRIS

We have noted that every Khu seeking admission to Sekhet-Aaru called himself Osiris (as Christians called after Christ). Obviously all Egyptians who cherished the hope of resurrection and immortality believed themselves already transformed into the divine and immortal essence of their god. The Osiris Nu declares explicitly, "I am Osiris" (The Book of the Dead, CXVII). Being an Osiris, Ani expects a resurrection like that of the god, and therefore addresses himself as follows: "O thou . . . whose limbs cannot move, like unto those of Osiris! Let not thy limbs be without movement; let them not suffer corruption; let them not pass away; let them not decay; and let them be fashioned for me as if I were myself Osiris'' (Ibid., XLV). The same aspirant continues: "The mighty Khu (Osiris) taketh possession of me . . . Behold, I am the god who is lord of the Tuat" (underworld) (Ibid., X). And again: "I am the Great One, son of the Great One.... The head of Osiris was not taken from him, let not the head of Osiris Ani be taken from him. I have knit myself together; I have made myself whole and complete; I have renewed my youth; I am Osiris, the lord of eternity" (Ibid., XLIII).

PUBLIC RITUAL OF OSIRIS

Pagan authors wrote extensively concerning the "gloomy, solemn, and mournful sacrifices" of Osiris (Isis and Osiris, 69). Plutarch tells us that the great mystery-festival, celebrated in two phases, began at Abydos on the 17th of Athyr, which is our 13th of November. This date commemorated the death of the god: and its significance is found in the fact that it was the very day on which the grain was placed in the ground. The death of the grain and the death of the god were one and the same: the cereal was identified with the god who came from heaven; he was the bread by which man lives. The resurrection of the god symbolized the rebirth of the grain.

John 6:33 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. (KJV)

The first phase of the festival consisted of a public drama, depicting the murder and dismemberment of Osiris, the search for and the finding of his body by Isis, his triumphal return as the resurrected god, and the battle in which Horus defeated Set, all presented by skilled actors as literal history; and this was a principal means of recruiting the membership. Julius Firmicus Maternus, a Latin Christian writer of the fourth century, declared: "In the sanctuaries of Osiris, his murder and dismemberment are annually commemorated with . . . great lamentations. His worshipers . . . beat their breasts and gash their shoulders. . . When . . . they pretend that the mutilated remains of the god have been found and rejoined . . . they turn from mourning to rejoicing."

They "say that the grain is the seed of Osiris, that Isis is the earth, and that Typhon is heat" (De Errore Profanorem).

We know that at all the temples of Osiris his Passion was re-enacted at his annual festivals. On a stele at Abydos erected in the XIIth Dynasty by one I-KherNefert, a priest of Osiris during the reign of Usertsen III (Pharaoh Sesostris), about 1875 B. C., we find a description of the principal scenes in the Osiris mystery-drama. I-Kher-Nefert himself played the key role of Horus. In the first scene, Osiris is treacherously slain, and no one knows what has become of his body; thereupon all the onlookers weep, rend their hair, and beat their breasts. Isis and Nephthys recover the remnants, reconstitute the body, and return it to the temple. The next scene, in which Thoth, Horus, and Isis accomplish the revivification, undoubtedly occurs within the sacred precincts, and is therefore not witnessed by the populace. However, in due course the resurrected Osiris emerges at the head of his train; at this glorious consummation, the anguish and sorrow of the people are turned into uncontrollable rejoicing. Horus thereupon places his father in the solar boat so that he may, since he has already been born a second time, proceed as a living god into the eternal regions. This was the great "coming forth by day" of which we read so often in The Book of the Dead. The climax of the play was the great battle in which Horus defeated Set and which is described so vividly by Herodotus (History, II, 63).

ESOTERIC RITUAL OF OSIRIS

Such was the public portion of the Osirian celebration. The esoteric phase consisted of ceremonials performed by the priests within the temples and witnessed only by the initiates. We learn something of these from various sources and are therefore able to reconstruct them. After saying that the festival of Osiris began on the 17th of Athyr, Plutarch continues: "On the nineteenth . . . the priests bring forth the sacred chest containing a small golden coffer, into which they pour some potable water . . . and a great shout arises from the company for joy that Osiris is found (or resurrected). Then they knead some fertile soil with the water . . . and fashion therefrom a crescent-shaped figure, which they clothe and adorn, thus indicating that they regard these gods as the substance of Earth and Water" (Isis and Osiris, 39).

This summarizes the resurrection-ceremonial mentioned in the stele of I-Kher-Nefert. Fortunately, in the Osirian temple at Denderah, an inscription reveals what these secret rituals were. Its first section deals with the making of models of each of the sixteen pieces into which Set hacked the body of Osiris. Each model was made of wheat paste, and sent to the town where that portion of Osiris had been found by Isis.

The second section describes the making of a figure of Osiris at Mendes. Wheat and paste were placed in a

trough on the day of Osiris' murder, which was also that on which the grain was planted; and on this mixture water was poured for several days. A few days later, the contents of the trough were kneaded into a mold which was made into a figure of Osiris, taken to the temple, and buried. Other sections describe the process as carried on in other temples.

The fifth section describes how molds were made from the wood of a red tree in the form of the sixteen dismembered portions of Osiris; cakes of divine bread were then made from each mold, placed in a silver chest, and set near the head of the god. These are the mysterious and sacred cakes which are also "the inward parts of Osiris"; and these are the rites to which Plutarch refers when he says: "I pass over the cutting of the wood . . . and the libations that are offered, for the reason that many of their secret rites are involved therein" (Isis and Osiris, 21). This section also describes the Field of Osiris, adjacent to the temple, in which the grains, used in the sacred cakes, were grown. This sacramental food, which to the Osirian was literally the body of his god, could grow only in that holy field.

The sixth section describes the mysteries as practiced in the temple of Isis at Mendes. On the first day of the Festival of Ploughing, the goddess appeared in her shrine, where she was stripped naked. Paste made from the grain was placed in her bed and moistened with water. All this symbolized the great processes by which the human race is generated and food germinated from the earth. Osiris was the seed which fecundated Mother-Isis, who symbolized also the earth itself.

We see therefore that the publicly performed passion-play depicted the earthly career of Osiris; but the secret rites consisted of solemn ceremonies symbolizing the transfiguration of the grain into Osiris and of Osiris into the grain; and all this was climaxed by the eating of the sacramental god, the Eucharist by which the celebrants were transformed, in their persuasion, into replicas of their god-man. In the New Testament, the earliest evidence for the Eucharist rite is found in Paul's letter to the Corinthians, where Paul proclaims his version of the Eucharist tradition, ending with what appears to be the Aramaic formula of the Didache Eucharist:

1.Cor.11:23 " For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, 24 and when he had given thanks, he broke it and said, " This is my body that is for you. Do this in remembrance of me." (1.Cor.11:23-24, Gk. N.T. UBS. 3rd ed.1990)

THEOSIRIAN SACRAMENT...FORERUNNER OF THE CHRISTIAN EUCHARIST

We noted earlier in this article some of the ethical and ceremonial prerequisites for becoming an Osiris. But none of these could avail at all without the miraculous power contained in the divine Eucharist: there was power, there was power in the flesh and the blood of Osiris. He was the grain; and the bread made from it was the sacred food, the barley ale (i.e., wine) brewed from it the divine drink, literally believed to be the body and the blood of the god (transubstantion in the Catholic Church). Since the ancient Nilotics believed that human beings become whatever they eat, this Osirian sacrament was believed able to make them celestial and immortal.

The doctrine of the Eucharist has its ultimate roots in prehistoric cannibalism: it was universally believed among savages that by eating other human beings or gods, their virtues and powers would be absorbed by the eaters. Such cannibalism, common among African tribes until very recently and still practiced among the most primitive, had this primary objective. Melville describes the same sacerdotal rite among the south sea islanders (Cf. Typee, XXXI).

One of the oldest of the Pyramid Texts is that of Unas from the VIth Dynasty, cir. 2500 B. C. This is of great importance because it shows that the original ideology of Egypt had commingled with the Osirian concepts.

Although he is ultimately given high place in heaven by order of Osiris, Unas is represented as being at first an enemy of the gods and his ancestors, whom he hunts, lassoes, kills, cooks, and eats so that their powers and attributes may become his own. It is obvious that at the time this was written, the eating of parents and gods was considered a most laudable ceremonial; and it emphasizes how difficult it must have been for the Osirian priesthood to stamp out the older cannibalism: "The Akeru gods tremble, the Kenemu whirl, when they see Unas a risen Soul, in the form of a god who lives upon his fathers and feeds upon his mothers.... He eats men, he feeds on the gods . . . he cooks them in his fiery cauldrons. He eats their words of power, he swallows their spirits. . . What he finds on his path, he eats eagerly.... He eats the wisdom of every god, his period of life is eternity. . .

Their soul is in his body, their spirits are within him." Having partaken of this dynamic sacrament, Unas becomes an Osiris and is admitted to the company of the gods. A parallel passage is found in the Pyramid Text of Pepi II, who, it is said, "seizeth those who are in the following of Set . . . he breaketh their heads, he cutteth off their haunches, he teareth out their intestines, he diggeth out their hearts, he drinketh copiously of their blood!' (Line, 531 ff.).

Although crude, savage, and grotesque, this was the core of an overwhelming concept. The conviction that it was possible for humanity to achieve immortality by eating the body and drinking the blood of a god or of an immortal god-man who had died that mortals might have abundant and everlasting life, became a dominating obsession in the ancient world. This same idea, as held by the Essenes, is the reason why the Passover is changed at the last supper and made into an "eat my body and drink my blood" dinner! The Pagan roots are evident to anyone who knows history and a little comparative religion.

The cult of Osiris forbade the older cannibalism, but did not proscribe the dismemberment and eating of enemies; and it certainly practiced the bloody sacrifice of captives and the sacramental rending and eating of the sacred bovine, which symbolized Osiris (The Book of the Dead, CLXXXI).

The moral elevation of the Osirian cult lay in its identification of bread with the flesh of its god and of barley ale with his blood. The partaker of this Eucharist could now achieve a mystical transformation and become an Osiris by living on wheat and barley bread during his lifetime, by drinking and eating the sacred ale and cakes during the annual mysteries, and by enjoying the same sacred fare in Sekhet-Aaru once his Khu had joined his Sahu in the next world. By this simple metaphysical transposition, the bloody sacrament became symbolic, but no less effective. For Osiris was, to his believers, literally and with complete reality, the divine seed which came down from heaven and was reborn from the earth that men might have life and have it more abundantly; and all who ate of that bread might live forever, for it was the flesh of the god, which he gave for the life of humanity. Whosoever ate the flesh and drank the blood of Osiris had eternal life; for he would be resurrected beyond the grave. Whosoever ate that flesh and drank that blood dwelt in Osiris and Osiris dwelt in him. Paul calls this same event being "in Christ."

Answer for yourself: Did you notice the exact similarity with the Gospel of John, chapter 6? Did Jesus really say those things or has words been put into his mouth by the Essene-Christian Church to further their sect's doctrines?

This was the divine mystery which was given to the world by Egypt and which spread throughout the Mediterranean area in various cults; this concept originated only once, but it proliferated in all directions and became the dynamic force in every mystery-cult.

It was solely by means of this sacramental food that the corruptible of the deceased could be clothed with incorruption.

1 Cor 15:42 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: (KJV)

This idea appears again and again in infinite variety. The scribe Nebseni implores: "And there in the celestial mansions of heaven which my divine father Tem bath established, let my hands lay hold upon the wheat and the barley which shall be given unto me therein in abundant measure." This was the celestial Eucharist without which the Sahu itself, the spiritual body, could not germinate from the mummy. Nu corroborates this fact by stating: "I am established, and the divine Sekhethetep is before me, I have eaten therein, I have become a spirit therein, I have abundance therein." Again he declares; "I am the divine soul of Ra . . . which is god. . . I am the divine food which is not corrupted." Nu identifies himself with Osiris and with Ra, who is called the divine, that is, the sacramental food. As we know, Horus was also frequently identified with his father; and we read: "Horus is both the divine food and the sacrifice." We read that the bread and the ale of Osiris make the eater immortal, (The Book of the Dead, 40) an idea which is frequently elaborated. The Osirian "shall eat of that wheat and barley, and his limbs shall be nourished therewith, and his body shall become like unto the bodies of the gods" (The Book of the Dead, XCIX).

That the sacramental food which gave immortality was a very ancient concept we learn from the Pyramid Text of Teta, which dates from about, 2600 B. C. and which embodies ideas far more ancient still. We read here that the Osiris Teta "receives" thy bread which decayeth not, and thy beer which perisheth not." In the Text of Pepi I we read: "All the gods give thee their flesh and their blood.... Thou shalt not die." In the Text of Pepi II, the aspirant prays for "thy bread of eternity, and thy beer of everlastingness (Line 390).

THE GOD-MAN....OSIRIS

Such was the great godman Osiris: human, like us, and thus able to take upon himself all our sorrow, but also divine, and therefore able to confer divinity upon us. He brought the divine bread from heaven for mankind; he taught justice and practiced mercy; he died, was buried, and rose from the grave; he gave to all who became members of his mystical body his flesh to eat and his blood to drink so that this divine sacrament might then transfigure them into celestial gods; he went before to prepare mansions for his initiates in Elysium; and he was to be the just and merciful judge before whom men and women must appear beyond the grave.

THE DESTRUCTION OF THE OSIRIAN CULT

The Osiris-worship continued with little modification on the island of Philae in the Upper Nile for several centuries into our era and sacrifices of human enemies were performed there regularly as late as the sixth century. The edict of Theodosius that all pagan temples be destroyed and their worshipers forced to accept Christianity about 380 was there ignored. About 550, however, Justinian dispatched to Philae General Narses, who destroyed the great Osirian temples and sanctuaries, threw the priests into prison, and carried away the sacred images to Constantinople.

Thus died the cult of Osiris. But the soteriology [salvation] which was its central feature had already assumed various forms which had long since proliferated far and wide in the ancient world. And as Christians we follow in the footsteps of Osiris in Jesus' name and never know the origins for such religions beliefs.



E-Mail: bennoah1@airmail.net



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU CAN EXPECT TO LEARN FROM THE STUDY OF THE ESSENE - CHRISTIAN FAITH

I have, in this website, provided for the interested reader a comprehensive presentation of the historical religious synthesis of the doctrinal and ritualistic background of the Essenes and the culmination of their religious beliefs which today is better know by the term "Christianity." I trace for the student the origins of the Essene's religious beliefs, their origins, organization, and its evolution and development down through the ages. One, once familiar with this information, and step back and look at Christianity and understand it as never before. It is my hopes that in doing such study one can sift the chaff from the wheat; being able to see the deviations from the faith of the Ancients and Patriarchs about God and how these Essenes deviated from the that faith which was "once given to the saints." Only in such a detailed study can one be assured that he is today truly following in true Abrahamic and Mosaic faith which the historical Jesus both taught and modeled. This information coupled with our Egyptian-Christian website will provide the answers to possibly all your questions concerning the Christian faith. This, as stated, is a very comprehensive and slow study and we hope you find the interest and diligence necessary to learn from our studies undertaken over the last ten years or more.

Here, then, is a thoroughly documented and scholarly analysis of origins for Christian religious doctrine and dogma. The trail of such a religious synthesis begins with the Sun-Worship of Egypt and ultimately takes us to the Essene/Qumran cult and their literature. A unique presentation of the information provided has been undertaken to make it more easy for the reader to notice the chronological religious synthesis of religious beliefs of the Essene/Qumran cult that is so important to notice if one is to accurately understand how Christianity not only emerged but also to explain its overnight success among the nations. This is accomplished by choosing to place events and religious practices among the nations, along with religious documents of the Essenes, in a chronological sequence. This method of presentation of the facts and evidence available to us gives convincing evidence concerning the unique religious synthesis of the Essene/Qumran cult along with the dates of composition of their writings, and, on this basis, indicates how the ideology and theology of the Essene/Qumran cult not only evolved from generation to generation through successive phases of development, but also reveals their departure from normative Biblical Judaism at the same time. In this, the historical panorama of the Covenanters, not only in their internal polity, but also in their relationship to Judaic life as a whole, is clearly revealed in sharp perspective.

The study proceeds with cumulative momentum as it delineates these devoted and dedicated people of the Essene/Qumran cult, who began and ended the major phases of their career in the desert. It shows how their doctrines, dogmas, philosophy, and discipline grew by gradual stages, from a fiercely Judaizing program at the beginning into an esoteric cult of celibate-communist apocalyptists at the end. I go on to show the reader how they were able to create in secrecy the elements which, according to accepted Christian history, were proclaimed according to the New Testament, for the first time to an astonished public by John the Baptist and Jesus of Nazareth. It is for the reader to decide upon the evidence presented how much of the "religious teachings" which one encounters in the New Testament were later attributed to Jesus and inserted into his mouth by the latter writers of the New Testament documents. Other writers, notably Dupont-Sommer, Edmund Wilson, and John M. Allegro have given vivid intimations of this.

The knowledge of Essene/Qumran cult history and doctrinal lore now at our disposal casts hitherto unsuspected light upon the origin of Christianity and the career of its founder, as well as that of a predecessor, the Teacher of Righteousness, celebrated in the Scrolls.

Every student, minister, scholar, and intelligent layman in all fields of serious endeavor should be acquainted with and take this information to heart; especially in light if one is a Christian. Only by undertaking this study and seeing for yourself the religious synthesis of the Essene/Qumran cult in reaction against Biblical Judaism for reasons which will be soon presented, will you come to understand the difference between Divine revelation and religious doctrines of Sun-Worship passed off today as "accepted orthodoxy"....the Essene-Christian faith. Today many Christians are waking up to this fact; even some Christian Bibles are beginning to make mention of this fact. The NIV Bible makes the Essene-Sun-Worship connection. We applaud their honesty and their courage to make this connection and we hope others will do so as both their courage and their scholarship increase.

WHAT TO EXPECT TO LEARN FROM THIS WEB-SITE

This is repeated information from the "cover page of the website." If you failed to read it when beginning your inspection of the website then it is repeated here again for you due to its importance.

There are several things I desire to accomplish for the reader who undertakes a serious study of the materials presented in this web site:

- **Few, if any writers, to the best of my knowledge, have endeavored to trace the religious evolution of the Essenes as a religious movement and the influences upon it from the fountainhead of their inherited religious beliefs.....Ancient Egypt. That being said few likewise had traced the religious evolustion of these Essenes from their pristine, pre-Chasidic beginnings as a Zadokite reaction against Hellenization among the Jews, into the frozen, rigid, secret, and celibate communist mystery-cult which had grown in the first century to reject Biblical Judaism almost in toto as we find in the days of Philo and Josephus. Thus the need to reevaluate the summary accounts of Josephus, Philo, and Pliny as their descriptions of the Essenes fail to give the reader the whole picture needed to properly understand the Essene/Qumran movement and their religious beliefs that go much deeper than the simple accounts left to us by these three historians. Few writers have undertaken to systematically lay out before the reader the chronological and systematic evolution of the Essenes over a three hundred year period whereby they are shown correctly in their historical light. We will reveal, in these pages to the reader, how the Essenes, in their rejection of Judaism and the Temple, would absorb religious tenants originally from Zoroastrianism and later from Greek-mystery sources, particularly Pythagoreanism. On the outside the Essenes might have looked Jewish, but on the inside when their writings are examined and correctly understood they can be shown to betray an anti-Jewish theological bias and it becomes evident that they as a group evolved to reject Judaism in toto; and except for certain Buddhist accretions, the early pristine church reproduced the Essene pattern faithfully. Since, however, this form of "Christianity" was unacceptable in the pagan world and since it was spurned by the majority of the Jews, it was Hellenized in the Pauline epistles and the Fourth Gospel, both of which reflect Stoic influence; these eventually became an essential foundation for that reconstruction or restitution of Christianity known as the Protestant Reformation.**
- **Few Scholars yet have made the connection of Essene religious beliefs with Sun-Worship. The vast majority of scholars who have studied the Essenes have failed to recognize the Essene/Qumran cult's reliance upon astronomy and astrology, along with the religious beliefs of the mystery cults, for the core of Essene religious dogmas and beliefs. The failure to recognize the Essene religious cult's heavy dependence upon Sun-Worship and Egyptian**

religion has unfortunately given a false validity to the Essene-Christian faith. In the website and pages that follow I plan to correct this grievous error of omission and make available to our reader the hidden truths in this regard; namely, revealing how the core of Essene religious beliefs are nothing more than the synthesis of the major doctrines of Sun-Worship and Astro-Theology which finds is basis in Osiris and the Egyptian religion of antiquity.

- **To few scholars fail to pay attention to the Book of Enoch, the Book of Jubilees, and the Testaments of the Twelve Patriarchs and their importance in the evolution and synthesis of the core religious beliefs of the Essene community. Few writers have properly analyzed The Testaments and especially the interpolations found in them, which the majority of scholars to this day incorrectly consider Christian forgeries, although these supposed and alleged Christian "interpolations," when properly understood in their historical context, exhibit every evidence of true Essene origin and are themselves, when properly understood, reflective of accepted Essene Christological and Messianic theology and a wind-down to the pre-existing Essene Messianic faith. Far too often many authors, when reading or writing of this material, are accustomed to call such "Essene Messianic Prophecy" little more than Christian interpolations or alterations of Essene writings. In this website I will prove to you that this is not the case as all; in fact these "Essene" Christological Beliefs" are to find their origin in Sun-Worship and can be traced down through the paths of prior non-Jewish religious beliefs; ultimately finding their expression as Essene religious tenants which provided the foundation for the vast majority of Christian Messianic dogma to follow. Let us not forget that these "Essenic Christological Beliefs," which would later become the very backbone of Christian dogma, can be proven to have originated in Sun-Worship and this will be proven in the pages that follow. One only need read the Catholic Encyclopedia and their information on the Essenes to begin to see what the scholars have known all along...that the Essenes were involved in religious manifestations of Sun-Worship! The NIV Bible makes the same admission.**
- **Also, few have ever given adequate consideration to the implications of the Pandera-Yeshu legend in relation to the Essene Teacher of Righteousness. Sadly this blasphemous story is applied to Jesus when, upon examination of facts and evidence existing, will show that the account was originally applied to the Essene Teacher of Righteousness and not Jesus. Only later, in the Jewish reaction to the Jesus Movement, would the story be applied to Jesus to discredit him.**
- **Few writers and scholars have seriously considered the significance of the Ebionite cult and its evident relationship to Essenism.**
- **Fewer scholar still have noticed, or examined in detail, the influence of these Essenes on the corruption of the Jewish Scriptures when they were translated into Greek. We will show the reader how important "theological changes and deviations" from the accepted Jewish texts were made by the Essenes of Egypt in the translation of the Jewish Scriptures....called the Septuagint. The reader will come to see, once acquainted with the "Osirian myth," how such personified Sun-Worship was cleverly inserted into the mouths of the Prophets by the Essene sect in Egypt.**
- **Important for our understanding is that these "changes" in support of Essene religious doctrines will become the foundational texts for all Christian Old Testaments. Moreover, as if that was not enough, all quotes from the Old Testament contained in the New Testament come from this "corrupted " translation of the Jewish Scriptures. This means that the New Testament applies to the life of Jesus religious beliefs and doctrines that find their origin in pagan Sun-Worship!**

The startling conclusion is inescapable: pagan religious doctrines were inserted into the Jewish Scriptures by these Essenes when they translated and purposefully corrupted the Hebrew Scriptures and these "sun-myths" would

be the source for the Essene's beliefs in their Godman soter/Savior/Angel-Messiah. These doctrines will later be applied to Jesus by the same group in Palestine; thereby making Jesus a "sacrificial Godman" as well. These Scriptural alterations will then be evaluated on an individual textual basis with hundreds of examples whereby the reader can see for himself the alterations of the Jewish Scriptures whereby doctrines of Sun-worship were added to the texts and inserted into the mouths of the Prophets by the translators in Egypt.

We propose to examine all these problems and offer a realistic analysis. Most of the voluminous material found in the Dead Sea caves today is available for inspection; therefore we are today able, with substantial accuracy, to delineate the origin, evolution, discipline, doctrines, practices, rituals, and basic purposes of the Essene/Qumran cult during the successive stages of its development and existence and how such practices and religious beliefs, many of which are nothing more than personified Sun-Worship, would become the basis of the vast majority of Christian dogma.

I hope you understand, especially if you hold to standard Christian orthodoxy and dogma, the implication of such sad fact! Nevertheless, we believe that the reading public, interested students, and especially university, college, and seminary teachers of comparative religion are now ready for a more complete delineation of the Essene cult in its historical setting and progression. We have available to us today a wealth of good materials by which we can learn the truth about the Essenes and the truth about Christian origins. We at Bet Emet Ministries wish to re-create the living image of these fervent ascetics; analyze their driving forces; and explore the processes by which they formulated the ideology and the practice which gave them their extraordinary power.

Without further delay let us begin our study of the origins of the Christian faith and the background and nature of the Dead Sea Scrolls, the people who produced them, and the dynamic forces which gave birth to the accepted faith of western society....called Christianity today.

- **Craig Lyons M.Div.**
- **Bet Emet Ministries**
- **902 Cardigan**
- **Garland, Texas 75040**

bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



RECOMMENDED BIBLIOGRAPHY FOR THE ESSENE-CHRISTIAN WEBSITE

If I had it to do all over again..instead of the 1000 or so books collected and read over 20 yrs...these would be the only books I needed to read to get the total picture...from my viewpoint looking backward...I consider each of these books mandatory for one or more reasons.....

THE PAGAN JESUS: LEARING WHAT NOT TO BELIEVE ABOUT JESUS AS DEPICTED IN THE NEW TESTAMENT

- **The Christ Conspiracy by Acharya S**
- **Bible Myths and Parallels In Other Religions by T. W. Doane**
- **Aryan Sun-Myths The Origin of Religion (1899) by Charles Morris**
- **Pagan Christs by J. M. Robertson**
- **The Woman's Dictionary of Symbols and Sacred Objects by Barbara Walker**
- **The World's Sixteen Crucified Saviors by Kersey Graves**
- **The Book Your Church Does Not Want You To Read by Tim C Leedom**
- **Aryan Sun-Myths The Origin of Religion (1899) by Charles Morris**
- **The Paganism In Our Christianity by A. Weigall**
- **Anacalypis by Godrey Higgins Vol I and II**
- **The Mythology of the Aryan Nations by G.W. Cox**
- **The Mystery Religions and Christianity by S. Angus PhD**
- **The Mystery Of Barabbas by Magee, M.D.**
- **Apollonius the Nazarene by Raymond Bernard, PhD.**
- **A Short History Of the Bible by Bronson C. Keeler**
- **Christianity Before Christ by John. G. Jackson**
- **Christianity: The Last Great Creation of the Pagan World by Vernal Holley**
- **Isis Unveiled by Helena Blavatsky**
- **Deceptions and Myths of the Bible by Lloyd Graham**
- **Diegesis by Rev. R. Taylor**
- **Pagan and Christian Creeds by Edward Carpenter**
- **Pagan Christs by J. M. Robertson**
- **Syntagma of the Evidences of the Christian Religion by Rev. R. Taylor**
- **The Devil's Pulpit or Astro-Theological Sermons by Rev. R. Taylor**
- **The Astrological Foundation of the Christ Myth by M. Jabbar**
- **Stellar Theology and Masonic Astronomy by R. H. Brown**
- **The Religions of Mankind, Their Origin and Development by Hans-Joachim Schoeps**
- **Lectures on the Origin of Religion by Max Muller**
- **The Great Myth Of The Sun-Gods by A.By. Kuhn, PhD**
- **The Historical Jesus And The Mythical Christ by Gerald Massey**
- **The Origin and Evolution of Religion by Albert Churchward**

THE ESSENE PROBLEM CULMINATING IN THEIR APOSTATE JUDAISM WHICH IS CALLED CHRISTIANITY TODAY

- **The Essene Christian Faith by Marin Larson**
- **The Essene Heritage by Martin Larson**
- **The Story of Christain Origins by Martin Larson**
- **Reclaiming the Dead Sea Scrolls by L Schiffman**

MANSCRIPTS....THE ESSENE CORRUPTION...ORIGIN OF THE BIBLE AND THE CORRUPTION OF IT AT THE HANDS OF THE ESSENES AND LATER ROME.....BOTH OT AND NT

- **Antisemtism in the New Testament by Lillian Freudmann**
- **Who Wrote The Bible by Richard Friedman**
- **Faith Strengthened by Isaac Troki**
- **You Take Jesus I'll Take God by Samuel Levine**
- **Judaism's Truth Answers the Missionaries by Beth Moshe**
- **Is It God's Word? by George Wheless**
- **Forgery In Christiantiy by Joseph Wheless**

THE ESSENE PROBLEM CULMINATING IN THEIR APOSTASY FROM BIBLICAL JUDAISM & THE CRATION OF A NEW RELIGION WHICH IS CALLED CHRISTIANITY TODAY

- **The Essene Christian Faith by Marin Larson**
- **The Essene Heritage by Martin Larson**
- **The Story of Christain Origins by Martin Larson**
- **Reclaiming the Dead Sea Scrolls by L Schiffman**
- **The Dead Sea Scrolls and The Christian Myth by John Allegro**

YOU MUST KNOW AND BE ABLE TO RECOGNIZE GNOSTICISM....THE FIRST NEW TESTAMENT CAME FROM THEM.....MANY TYPES.....LEARN THE DIFFERENCE ...AND LEARN TO SPOT IT IN THE NT.....

- **Gnosticism, Judaism, and Egyptian Christianity by Birger Pearson**
- **Early Christian Heresies by Joan O'Grady**
- **The True Origins of Christianity and the Bible by Andrew Benson**
- **Gnostic and Historic Christianity by Gerald Massey**

GREAT JEWISH PERSPECTIVE ON THE END OF THE AGE....FROM JEWISH EYES....GREAT SCHOLAR:

Any Books By Hugh Schonfield...Get Them All...They Are Awesome

THE TRUTH ABOUT THE JEWISH MESSIAH AND WHAT WAS DONE TO HIM BY ROME

- **The Jewish Messiah by Dan Chon-Sherbok**
- **The Myth of God Incarnate by John Hick**

THE EGYTPIAN CONNECTION....LOST TODAY..TIME TO RETURN TO HEBREW ROOTS ..AND SEEING HOW THEY REALLY BEGAN IN EGYPT

- **The Death Of The Gods In Ancient Egypt by Jane Sellers**
- **Tut-Ankh-Amen by Moustafa Gadalla**
- **Egyptian Cosmology: Yhe Absolute Harmony by Moustafa Gadalla**
- **Historical Deception: The Untold Story of Ancient Egypt by Moustafa Gadalla**
- **Stolen Legacy by George M. James**

- **Jesus..the Last of the Pharaohs by Ralph Ellis**
- **Out of Egypt by Ahmed Osman**
- **The House of the Messiah by Ahmed Osman**
- **From Ashes to Angels by Andrew Collins**
- **Egyptian Belief and Modern Thought by James Bonwick**
- **Myth and Symbol in Ancient Egypt by Rundel Clark**
- **Egyptian Mythology and Egyptian Christianity by Samuel Sharpe**

I CONSIDER ALL OF THESE BOOKS A MUST....YOUR LIBRARY NEEDS EACH OF THEM.....THEN YOU WILL KNOW ALL THAT NEEDS TO BE KNOW...(ALMOST)..BUT YOU GET THE POINT....NOTHING NOT DEALT WITH IN THESE BOOKS...THEY COVER IT ALL..... needless to say I have many more books..but this is the best of crop.. you might can get some of them inexpensively at http://www.bibliofind.com

Blessings..Bet Emet Ministries/Craig Lyons M.Div.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENES: THE EXTERNAL EVIDENCE

THE ACCURATE IDENTIFICATION OF THE ESSENES…HAS IT BEEN DONE BY MOST?

With the discovery of the Dead Sea Scrolls, the relationship between Essenism and the Christians of the New Testament has become a subject of consuming interest. The evidence now coming to light confirms what various scholars have long surmised: namely, that it is impossible to evaluate pristine Christianity correctly except through an understanding of the Essenes.

Old prejudices die hard; but since that day in 1947, when a Bedouin goatherd stumbled into a cave in which the Essenes had secreted their manuscripts just before they fled before the Roman armies in 68 or 69 A.D., it is scarcely possible any longer to deny the Essene direct influence upon Christianity. A few cautious scholars have questioned whether the Covenanters who lived at the Qumran Monastery were actually those Essenes described by Pliny, Philo, and Josephus. Other scholars, like Solomon Zeitlin, have argued that the Scrolls are medieval forgeries or were composed by Jewish Christians of the third or fourth century (such is the view of J.L. Teicher). Such arguments, of course, serve merely to accentuate the generic relationship between the Covenanters and the Gospel message of the Christians of the New Testament; otherwise it would be impossible to maintain that documents unquestionably composed in the second or first century before Christ were composed by Christians several centuries later.

LITERARY ACTIVITY OF 170-60 BCE….THE AUTHENTICITY OF THE WRITINGS

Space does not permit us to reproduce the archeological, paleographical, and other evidence which proves that the Dead Sea Scrolls were composed between 170 and 60 B.C. by a Jewish cult which flourished until 69 A D. This material is carefully reviewed by Millar Burrows in his Dead Sea Scrolls. Professor W. F. Libby of the University of Chicago subjected a piece of linen wrapping which covered one of the MSS. to the Carbon-14 Process and found that its date of origin was approximately 33 A.D. Suffice it to say that today no competent scholar doubts that the latest possible date on which any of the Scrolls could have been copied was 68 A.D. This, of course, does not determine the date of composition, which could have occurred at any time during several preceding centuries and which must be determined from internal evidence.

There can be no dispute concerning the authenticity of the Scrolls, which, in addition to several previously unknown and complete documents, now translated and published, include two MSS. of Isaiah and literally thousands of fragments found in various caves. Among these are portions of practically every book of the Old Testament except Ester.

THE LITERATURE OF THE COVENANTEERS

In addition to the Old Testament scriptures, the celibates of Qumran had a sacred literature of their own. Of documents previously known, fragments have been found of the Book of Enoch, The Book of the Jubilees, and The Testaments of the Twelve Patriarchs. In addition, a complete manuscript of The Damascus Document was discovered. We know, therefore, that these writings, long known but never correctly evaluated, must be identified with the Dead Sea Covenanters. Finally, other complete works were also found; these have now been translated and they cast a brilliant light upon the cult: The Manual of Discipline, The Habakkuk Commentary, The War of the Sons of Light with the Sons of Darkness, and The Thanksgiving Psalms.

THE COVENANTEERS AND THE ESSENES ARE THE SAME GROUP

I tend to agree with Mr. A. Dupont-Sommer that the Essenes and the Qumran Covenanters were most certainly one and the same. It is simply incredible that Khirbet-Qumran and its occupants could be anything other than the monastery and the cult described by Pliny, who wrote about 60 A. D.: "Lying on the west of Asphaltites [Dead Sea], and sufficiently distant to escape its noxious exhalations, are the Esseni, a people that live apart from the world, and marvellous beyond all others . . . for they have no women among them; to sexual desire they are strangers; money they have none.... Day after day, however, their numbers are fully recruited by multitudes of strangers that report to them, driven thither to adopt their usage by the tempests of fortune, and wearied with the miseries of life" (Nat. History, Bohn, I, 430-431).

Whether or not Pliny had seen the Qumran monastery, it is certain that his information was accurate: the ascetics who lived there were known to him as Essenes; and, since not the slightest vestige of any other remotely similar group has ever been discovered and since the words of Pliny are reinforced and elaborated not only by Philo and Josephus but also by the Dead Sea Scrolls, we must conclude that they and the Covenanters were iden

CHARACTERISTICS OF THE ESSENE COMMUNITY

This unique order, which goes by the name "Essenes," existed for more than two centuries. Only their inner circle knew their esoteric doctrines. The organization consisted almost entirely of male celibates, of whom there were some four thousand. A small percentage of them lived in the Dead Sea Monastery; the remainder, residing in special communal houses scattered throughout Judaea, worked full time at some regular occupation, and were to be found in every walk of life; and so great were the compensations of membership that the Order flourished, even though unaugrnented by the birth of children.

The Essenes adopted the ways of the Pythagoreans. The Essenes were in no wise mendicants, like the Buddhists; nor were they monks, except perhaps the specially selected brethren who lived at Khirbet-Qumran; in fact, there was apparently little external difference between them and other Jews. They did not renounce work; they simply rejected the individualism of the world, its acquisitive ways, the obligations of family and relatives, and the sensual appetites common to humanity.

Let us take note of the statement of Josephus when he said that the Essenes had adopted the Pythagorean way of life (Josephus, Antiq., XV, x, 4). And indeed the parallels between the two were many and striking:

- **both were organized into celibate thiasoi, or communal communities;**
- **both rejected animal sacrifices; both practiced daily baptismal purification and ate common sacramental meals;**
- **both rejected the use of oaths;**
- **both were organized on the basis of strict precedence and priority;**
- **both taught similar doctrines concerning atonement, predestination, and redemption.**

Even their eschatology had much in common. The leaders of both were regarded with such veneration that their names must not be uttered; and they were believed to have received revelations directly from God. New members were required to undergo an initiation of several years; novices, having sold all their possessions and

placed the money in escrow with the treasurer of the Order, received this back if they were finally rejected, but if accepted it became a part of the communal treasury. The Essenes, however, never adopted the Pythagorean doctrine of metempsychosis: on this one point they remained closer to Zoroastrianism, which had already made deep penetration into Judaic thought. Most scholars characterize Essenism by saying that mature Essenism was seventy per cent Pythagorean, fifteen per cent Zoroastrian, and fifteen per cent Judaistic, which element, however, was pertinent only in relation to its external forms.

To their own satisfaction, the Essenes had delivered the definitive answer to the ethical problem of Job. No longer need the saints be perturbed over the misery of the righteous and the prosperity of the wicked, for now they had an eschatology which would right all wrongs in an everlasting existence after death. To achieve the bliss of heaven and escape the eternal torments of hell, God's Elect will love Him and do His will in the present life. To that end, they will combine into communal societies, where all will contribute according to their ability and receive according to their need; by achieving this perfect brotherhood now, the righteous are made fit for the apocalyptic kingdom of God on earth and for a blessed eternity thereafter in heaven.

HISTORICAL SKETCH OF THE ESSENES

THE ZADOKITES AND THE CHASIDIM

During the period preceding the desecration of the Temple by Antiochus Epiphanes, apostacy to Hellenism had become rampant; and, to combat it, a group had arisen known as the Zadokites and later as the Chasidim (Hasidim, Assidaeans). Zadok had been the high priest in the time of David. We must realize that these patriots of 185-160 underwent a complex evolution and division into parties during the ensuing decades. The old name continued as a badge of honor; and therefore we find both the Essenes and the antithetical Sadducees calling themselves the Sons of Zadok as late as 60 B.C. The latter were the nobles, the wealthy, the educated, who composed the dominant class. They rejected the Zoroastrian-Pythagorean eschatology, and were totally unaware of any social injustice.

THE THREE JEWISH PARTIES

During the early Maccabaean campaigns, the original Sons of Zodok, who were simply intensely Judaistic, split into two divisions: the political nationalists, or Sadducees; and the religious enthusiasts, or the Chasidim, who absorbed the Zoroastrian eschatology, remade the Jewish Messiah in the image of the Saoshyant, and engrafted the doctrines of hell, heaven, immortality, resurrection, and the last judgment upon the traditional Judaism. It was a Chasid wrote the last six chapters of Daniel, which became the model for Revelation. The older portions of *The Book of Enoch* were composed by Chasids, as were other documents ever after held sacred by the Essenes.

While discussing the reign of Jonathan,160-143, who became also high priest in 152, Josephus declares that during this period (about 145) the three great religious sects, which were really political parties, became established among the Jews. He declares that the Sadducees, like the Epicureans, denied the existence of providence and believed in free will; the Pharisees, like the Stoics, believed in determinism; but the Essenes, like the Pythagoreans, taught the doctrine of necessity or fate (Josephus, Antiq., XIII, v, 9). What happened was this: the Sadducees became more conservative economically and politically, but less religious; the Chasidim split into two divisions, the Pharisees and the Essenes. As the last two matured between 145 and l00, their divergence, in spite of their common Zoroastrianism, became wider and deeper. Whereas the Essenes more and more abandoned the temporal, the Pharisees, becoming worldly, sought power, wealth, and popular influence. The latter became the spokesmen for the people, and the former the depository of extreme religious fervor. The Pharisees envisioned a world in which the Jews would rule over a great empire to be established by their human Messiah, the son of David; the Essenes considered themselves the Elect Ones of the Supreme God, chosen by Him to rule over an apocalyptic kingdom of saints to be inaugurated by the supernatural Messiah of Moral Judgment. The Pharisees accepted and developed the Temple worship, while the Essenes, rejecting the

ritual of bloodsacrifice, established a severe and all-encompassing discipline based upon faith, sacraments, and holy works. While the Pharisees externalized religion into an elaborately formalized discipline, the Essenes made it a way of life, requiring profound moral regeneration intended to govern every overt act and secret thought. That many of these characteristics already existed by the time of John Hyrcanus in 134 B.C., we can scarcely doubt. Josephus declares that the "Pharisees have delivered to the people a great many observances . . . which are not written in the laws of Moses and" which "the Sadducees reject," who "are able to persuade none but the rich," while "the Pharisees have the multitude on their side" (Josephus, Antiq., XIII, x, 6). Eventually, the latter elaborated thirty-nine classes of labor forbidden on the Sabbath, and made endless subdivisions under each. Various schools of casuistry arose, which debated the finest points of interpretation. For example, a woman could untie certain knots on the Sabbath, but only if she could do it with one hand. A light night be extinguished to exorcise an evil spirit, but not for the sake of thrift. And so it went.

THE ESSENE EVOLUTION INTO PYTHAGOREANS

Shortly before the year 100 B.C., a revolutionary development took place among the Essenes. A great leader arose among them, who, perhaps, like Zoroaster and Pythagoras traveled abroad and absorbed the religions of Persia, Egypt, and Greece; certain it is that he mastered Pythagoreanism; upon the Zoroastrianized Judaism which already constituted Essene ideology, he engrafted the discipline and the mysteries of the Orphic-Pythagoreans. It is also certain that he claimed a divine power by which to interpret the prophets. It is likely that he composed an additional revelation in the name of Enoch; that he wrote The Manual of Discipline; and that he interpreted various ancient prophecies as descriptions of current catastrophes. He transformed Essenism into a doctrine of social revolt, in which the possession of wealth or property became criminal per se. Under his leadership, the cult abandoned Judaism more than ever before and embraced much broader ideas concerning race and salvation: the Messiah, no longer a mere moral judge nor simply an avenger of the Jews, as in Daniel and Isaiah, became an cosmic godman and an international Saoshyant. In short, under the new dispensation, the Essenes were transformed substantially into Pythagoreans.

THE ESSENES RETRAIN THEIR JEWISH APPEARANCE IN SPITE OF THEIR DOCTRINAL DIVERSITY

The Essenes, however, even while abandoning Judaism in reality, never surrendered the discipline of the Mosaic Law, for which they remained sticklers to the end. Nor did they surrender the Jewish scriptures, especially the prophets, for they saw in these fervent denunciators of wealth and idolatry their own true brethren and forerunners. In order to establish their peculiar doctrine, they composed documents which they attributed to Enoch and the Patriarchs, men whose antiquity did, and whose authority might, exceed that credited to the Torah itself. After adopting the eschatology of Zoroastrianism and the discipline and soteriology of the Pythagoreans, what remained of Judaism was a mere husk, as it were, to support the concepts derived from Persia, India, Greece, and Asia Minor. Thus was formed the great Jewish synthesis which was contemporaneous with Mithraism but which followed Pythagoras by four centuries.

THE GREAT SEPARATION IN JEWISH SOCIETY

We know that John Hyrcanus, 134-104 B.C., the first who assumed the triple crown of ruler, high priest, and prophets, carried out various military expeditions against his neighbors. The Hasmoneans, having achieved independence, immediately sought to establish a savage imperialism upon the Samarians, Edomites, Moabites, Ammonites, and others. Nor were they content with tribute: they gave their neighbors the short shrift of accepting Judaism, being driven from their homes, or suffering death at the point of the sword. About 109 B.C., however, an event occurred which was fraught with fearful consequences for the Jewish nation: Hyrcanus

went over to the Sadducees, and embarked upon a career of domestic persecution.

THE MASTER OF RIGHTEOUSNESS

It was undoubtedly soon after this that the Essenes reorganized themselves into their *thiasoi* under their current Master of Justice or Teacher of Righteousness. Thereafter, the fierce struggles between the Pharisees and the Sadducees became a matter of indifference to the Essenes, who withdrew from all such conflicts among the Sons of Darkness and dedicated themselves to meditation concerning the impending apocalyptic catastrophe. Considering this ephemeral existence quite inconsequential, they gave formal allegiance to whatever civil power happened to exercise authority at the moment; but their esoteric religious documents and doctrines became profound secrets, to be shared only by their tried and trusted comrades.

Thus, under the leadership of their Master, the Essenes lived their submerged life for something like forty years preceding Pompey's capture of Jerusalem, which, at a single stroke, put an end to the Hasmonean dynasty and the political independence of the Jews.

Authentic history knows even less concerning the Teacher of Righteousness than it does of Jesus. And is this so strange? The Essenes were sworn to absolute secrecy. Since their doctrines were revolutionary, the publication of these would have brought contemptuous punishment upon them. Even as Pythagoras and his followers were ruthlessly slaughtered, so the Essenes had good reason to fear at all times bloody assault and general destruction. We can only say that the Teacher was venerated by the community, but that his identity was little known beyond its pale.

THE EXECUTION OF THE TEACHER OF RIGHTEOUSNESS

Nevertheless, in spite of their secrecy and their apparently innocuous activity, the Essenes must have incurred suspicion and enmity. They refused to take any oath; they were pacifists; their holy days were different from those of the orthodox; they ignored the Temple worship; they rejected marriage and private property: all this must have been generally known, even though their scriptures were effectively concealed. It is possible that Aristobulus II, the last Hasmonean king, had learned their secrets from spies planted within their ranks. At all events, it is certain that shortly before Pompey rent the veil of the Temple, the Teacher of Righteousness was arrested, tried, condemned to death, and executed. Some have surmised that this was the "Onias, a righteous man . . . and beloved of God," who was stoned to death by "wicked Jews," about 65 (Josephus, Antiq., XIV, ii, 1). However, the evidence is too fragile to establish such a conclusion.

THE TRANSFORMATION OF THE “TEACHER” INTO THE EXPECTED MESSIAH

Soon after the death and marytrdom of their beloved “Teacher of Righteousness,” the conviction took hold upon his followers that the Teacher had risen from the dead, had ascended to heaven, and would shortly return as the all-powerful Son of Man, surrounded by myriads of angels; and that he would conduct the last judgment, establish the kingdom of heaven upon earth, and send all sinners —that is, all who love material things, indulge in marriage, and reject the communal life—to an eternal flaming hell. The Teacher of Righteousness became thus, in his first appearance, a divine incarnation, who, in his second appearance, was to be a reconstituted Danielic Son of Man who would also be the Messiah of Moral Judgment, actuated by Buddhist-Pythagorean ethical principles. Precisely when his Parousia was expected we cannot now declare with certainty; but we know that the delay was to be brief. Those who had seen his execution expected also to witness his return in glory.

Had the HHasmonean dynasty continued in power after the execution of the Teacher, the Essenes in general would probably have suffered a similar fate. But with the advent of Roman sovereignty in Jerusalem, such

destruction could no longer be carried out. The Essenes. therefore, more secretive than ever retired to their monastery and to their various *thiasoi* throughout the land, to practice their communal living, study their mysterious scriptures, and await their Messiah.

ABSENCE FROM THE MONASTERY

The monastery at Khirbet-Qumran remained unoccupied after the earthquake of 31 until 4 B.C. What was the reason for this? Many scholars believe that a passage in Josephus supplies the key (Josephus, Antiq., XV, x, 4-5). While Herod was very young, the Essene Manahem had prophesied that he would one day be king; and, therefore, "he continued to honour all the Essenes." Because of the constant conspiracies against him, Herod required oaths of allegiance. "The Essenes," however, "were excused from this imposition" (Ibid.). Thus many scholars believe that during the reign of Herod, they enjoyed such favor and immunity that they abandoned their headquarters in the desert.

THE MESSIAH FAILED TO RETURN

By 25 A.D. the Essene Messiah was more than half a century overdue. Their prophecies had failed and Biblically they were not nothing more than "false prophets" worthy of death as prescribed in the Torah. Nevertheless, the air was electric with expectation. The Law was forgotten. At this juncture, John the Baptist, believing himself the incarnate Elijah and the harbinger of the Messiah, appeared suddenly in the wilderness off the shore of Jordan in Judea declaring that the kingdom of heaven was at hand. Things could not, in his opinion, get any worse. God had to be on the verge of interveining. Whether he was an Essene who had left the Order or whether he was simply an individual prophet attempting to establish a cult of his own, we cannot now determine. Like Jesus, he despised and hated Pharisee and Sadducee alike, whom he characterized as "a generation of vipers."

We doubt that the careers of John or of Jesus himself provoked more than a passing ripple within the Essene community. The Essene Messiah, the Teacher of Righteousness, had already completed his earthly career, and, even if his return was inexplicably delayed, there could certainly be no other. And so the Essenes gazed skyward and waited. Their dreams, however, were crushed in the general catastrophe which destroyed the Jewish state in 70 A.D. We know only that the Rornans burned the Khirbet-Qumran monastery and we conclude that the Essenes were scattered to the winds. The destruction as a group is a fitting capstone to their flawed theology as well as their false prophecies. Sadly, many people read the Dead Sea Scrolls looking for soon to be "fulfilled" Christian prophecy. What a waste of time. They were wrong and any who try to re-read their flawed writings wastes their time and millions do so today. Apocalyptic dreams in the pathos of terrible times if a far cry from Divine Revelation.

Shalom

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENE/QUMRAN CULT & THEIR GRADUAL REJECTION OF BIBLICAL JUDAISM

Of major importance in our study are the reasons why such "sun-myths" would be accepted by this Essene/Qumran group which began as a fiercely Judaizing program at their beginning. Once one understands the history and the dynamic developments which occurred that pushed this staunchly Jewish fraction away from Judaism then one is better equipped to understand how they would desert from Biblical Judaism over the span of 250 years and adopt a religious philosophy which has more in common with Zoroastrianism, Buddhism, and Pythagoreanism than Judaism. Once one understands the momentous developments that occurred that influenced these "pious ones" during the inter-testamental years then he is better equipped to understand not only the religious evolutions of the Qumran sect but how they could develop into an esoteric cult of celibate-communist apocalypticists at the end which rejected Judaism in toto and adopted not a human Messiah as taught by the Tanakh, but a Cosmic Godman savior as taken from solar myths.

It is to these developments and the chronological presentation of them that we now must turn.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



INTER-TESTAMENTAL DEVELOPMENTS THAT PRODUCED THE ESSENE/QUMRAN CULT #1

THE PREMISE OF THESE THREE ARTICLES

As stated previously in preparation of these studies, it is paramount for the reader to understand why a Zadok priesthood, once rejected from their rightful position as high priests following the Maccabeean wars by their own Jewish brothers, would eventually evolve into a Pythagorean-Buddhist-Zoroastrian sect which repudiated in toto Biblical Judaism in the first century.

Many of our readers might say: "How can that be, how could the Qumran cult reject Judaism, they were Jewish"? The answer is simple; their ethnic background is not indicative of their "theological persuasions." Until one is acquainted with the "normative religious theology" of basic Biblical Judaism in the earliest centuries, then it is impossible to differentiate those "theological religious beliefs" which lay outside it. The serious error that most make is in taking for granted the "theological religious belief system" that is contained within the Qumran writings are necessarily "basic normative Judaism." Only in a systematic comparison of the "religious beliefs" of other world religions and comparing them with normative Judaism of the earliest centuries is one capable of discerning those "Qumran religious beliefs" that lay outside of "normative Judaism."

As if that was not enough at the core of importance for the Christian is how Qumran "Messianic Concepts" were changed and altered over 250 plus years whereby they moved completely away from a "human anointed redeemer" to a Cosmic Godman as we find in both the books of Enoch and Daniel. **In order to understand these momental changes we must understand the events that precipitated such a radical departure by the Essene/Qumran Sects and their religious beliefs over these 250 plus years. It is to these events that shaped their theology we turn next in these three articles.** Once having read the history of the "rejection of the religious purists" then you will come to understand how they literally gave up on a political Davidic redeemer and in desperation set their sights on religious concepts of Divine Cosmic Godmen soters/saviors. **At other places on this web-site I detail the "religious evolution" of these Qumran separatists in their individual documents where their theological "creationism" and continual deviation from Jewish religious beliefs can be followed both in a chronological and a religious step-wise procession. This is possibly one of the most important studies for a Christian to undertake as it provides the origin of the Jewish deviation from a human Messiah to a Cosmic Sun-Godman as the Gentile nations had previously embraced due to their Sun-Worship.**

It is this "Messianic theological deviation" that Gentile Christianity would eagerly accept and what is responsible for incipient idolatry that exists in Christianity today!

The staggering consequences of this radical departure of these "disillusioned religious purists" hit us squarely in the face today as Christians and followers of Jesus because many of the

religious concepts ascribed to Jesus by the "Christian tradition" which cause us to live in false beliefs and idolatry today originated with this small sect of rejected Jews and their loss of hope in their own Scriptures; to combat that they simply "wrote their own...they are the sectarian writings called the Dead Sea Scrolls today."

This apocalytpic theological perspective of the Qumran separatists can now be understood when you step into their shoes and see their lack of hope against all odds as experienced by these persecuted and rejected rightful priests and religious purists.

THE EVENTS THAT PROVIDED THE ULTIMATE SEPARATION OF THE "PIOUS ONES" FROM CONSERVATIVE JUDAISM

The antecedents of the Essene sect can be traced back through a thousand years of Jewish history. Only in the light of that history can the movement really be understood. The ancestors of the Jews were a desert people. Sometime before 1200 B.C. they came pouring into Canaan and, having conquered the country, settled down and learned the way of life of the Canaanites. The details of the story are lost to us, but the central fact of the conquest and the settlement remains.

The invading Hebrews brought with them out of the desert a profound faith in their tribal god Yahweh. At first they doubtless believed in other lesser gods and spirits, as all ancient peoples did, but Yahweh, their particular deity, early became supreme for them. Far back in their tribal history they came to look upon him as their special protector and their leader in battle. At the same time they also began to look upon themselves as his people. He was their God alone and they, correspondingly, were his only people.

Coupled with their faith in their special deity was a faith in the immutability of the moral law. This law, as they conceived it, was simple, direct and elemental. It was the code of corporate life the desert nomads had developed by which to live together. To them this law was no mere set of rules by which to get along with one another; the law was Yahweh's Law, given by him to his people through Moses, their great lawgiver.

The concept of a divine law was not original with the Hebrews. Many hundreds of years before, the Babylonians had engraved in stone a picture of their god handing their great law code to Hammurabi. Other ancient peoples in the Fertile Crescent held the same belief. The difference between the Hebrews and the others was in what they did with it. Among other nations the older idea that law came from deity gradually gave way to a belief that law is only a collection of precepts drawn up by men. Among the Hebrews, however, the belief that their law was God's Law not merely continued strong, but became a central tenet of their religious faith.

Many have thought that this single factor, a belief that their law was ultimately God's Law, explains the extraordinary vitality of the religion of the Hebrews as they emerge in the pages of human history. Credit for making the law central in Israel is frequently accorded to the religious genius of Moses, and none would discount his importance both as a lawgiver and as a leader who helped to center the faith of the people in Yahweh. Others have suggested that Israel's prophets, who, century after century, called the people back from their lax ways to the pure and undefiled worship of Yahweh, should be given the credit for making this belief central in Israel.

The one incontrovertible fact with which we begin is the intransigence of Hebrew religion in the face of the religion of Canaan. As the Children of Israel emerge out of the mists of myth and the haze of legend, we find them already imbued with a passionate devotion to their tribal god Yahweh. In other respects the Hebrew invaders took up the life of the people of Canaan whom they had conquered. They learned from them the arts of civilization and in time they became a society of farmers and artisans. As a result of the close interweaving of the two cultures, the Hebrews eventually absorbed some of the elements in the religion of the Canaanites. They began to worship Baal on the high places, as the Canaanites did.

The kings of Israel and Judah, whose task it was to maintain peace and order among the people, tended to be tolerant of the worship of the gods of Canaan, and tolerant of other lapses from the old tribal religion of Yahweh. If these rulers had been permitted to follow what undoubtedly seemed to them to be a wise and statesmanlike policy, the history of Israel would not have differed from that of half a hundred other nations that rose and perished in the two millenniums before the dawn of the Christian Era. But the kings were not permitted to do so. The special quality in Israel's religion that was hers alone produced a violent reaction to the permissive policies of the secular rulers.

The protest in favor of the ancient faith of Israel, the worship of Yahweh, was voiced by the prophets, a race of men who tower above the ages. The prophets of Israel were completely intolerant of any except the most rigorous adherence to the ancient way. The well-loved story of the contest on Mount Cannel between Elijah and the priests of Baal typifies the conflict that prevailed in that period, and the slaughter of the priests of Baal by the prophet of the Lord is probably as authentic an element as may be found in the Elijah story. The prophets claimed that the statutes of the Lord God permitted no compromise whatever.

Sometimes the prophets went so far as to foment rebellion if they found that a king was neglectful of Yahweh and could not otherwise be induced to mend his ways. It was Elisha who anointed a rebel king in Israel for the purpose of overthrowing the established monarchy. The prophets were not tender in their sentiments; they were fierce in their loyalty to the old religion. They gave no quarter and asked none. Elisha went beyond Elijah in his ferocity to root out the Canaanitic religion from Israel. He wrecked his vengeance on Jezebel and caused to be slain all who had supported the tolerant regime she and Ahab her king had fostered. Amos and Hosea rose in Israel and Isaiah and Micah in Judah continued to demand that the people hold to the ancient way. The kings were denounced for their apostasy, the priests of the Temple for their emphasis upon Temple worship, and the people for their sins.

BECOMING A “CHOSEN PEOPLE” SINCE YOU HAD THE LAWS FROM GOD & NOT FROM MAN

Sometime in the course of the long contest between the prophets of Israel and her kings, a wholly unique idea, that of the chosen people, became prominent. This idea was one of the strongest weapons in the arsenal of the prophets. At least as far back as Amos, the prophets taught that the Jews were Yahweh's elect, living under a special covenant he had made with them. This covenant required the Lord to look upon Israel as his chosen people, and it required the Children of Israel to obey the Law which he had given to them by revelation through Moses.

That concept was either the cause or the result, or both, of the prophetic demand that Israel hold to her ancient faith. Both are cause and both are effect. The two ideas grew up together. Once formulated, however, the idea that Israel was Gods chosen people became controlling. Through the prophets the entire history of Israel came to be viewed in the light of it. Such good fortune as Israel enjoyed was looked upon as the blessing of Yahweh, given as a reward for keeping the covenant. In the same way the sufferings and catastrophes which came to Israel were looked upon as punishment for the failure of the people to keep the covenant.

THE PROPHETIC CYCLE

The prophets turned hindsight into foresight. Their philosophy of history became a threat. Israel had been accustomed to discover past sins in a present catastrophe, but the prophets taught the people to expect future catastrophe as a result of present sin. The prophets, measuring the actions of the people by the ancient Law, found them sinful, condemned them, and then added a warning. Unless the people changed their ways, Yahweh would punish them.

The prophets were vivid and concrete in their descriptions of future catastrophe, and all too frequently the worst of their predictions came true. Thus their philosophy of history established itself in the mind of Israel.

When Samaria, the capital of the Northern Kingdom, was captured and destroyed by Shalmaneser of Assyria, it became clear to all pious Jews that the prophecies of Amos and Hosea had been terribly true. ..The destruction of Israel's capital was Gods punishment of the Northern Kingdom for her sin. Consequently, when not long afterward Assyria again threatened, Hezekiah, king of Judah, became frightened. As a result of the warning of Isaiah that Judah, too, would fall if the people did not follow the Law of Yahweh, the king instituted a great many puritanical reforms designed to restore the pure and unadulterated worship of the Lord God of Israel. And to the astonishment of everyone, Jerusalem did not fall. Miraculously, so it seemed, the city was saved. Again the ability of the prophets to speak on behalf of the Lord seemed to have been demonstrated in a startling manner, and their authority was further increased.

Jeremiah, the most outspoken of all the prophets, demanded once again that Israel return to the ways of her fathers. Josiah, the king, thoroughly alarmed, made the observance of the Law yet more central in the religion of Israel. But Jeremiah could not be satisfied. He called for yet more righteousness, and continued to predict doom for Jerusalem. Even as he had foretold, doom came to the city. It fell to Nebuchadnezzar in 597 and again in 586 B.C. The words of the Lords prophet were vindicated.

THE DEVELOPMENT OF REMNANT THEOLOGY IN ISRAEL

There was a further teaching of the prophets of which we need to take notice. It emerged among the later prophets who were confronted by an exiled people, the unhappy victims of all that the earlier prophets had predicted. God would save a remnant of the people, the prophets now said. On a great day yet to come Israel would be restored, the Temple at Jerusalem rebuilt, and Yahweh would once again be properly worshiped. While the people wept by the rivers of Babylon and asked how they could sing the Lords song in a strange land, the prophets told them how and gave them new hope. God, they said, had not deserted his people. He had only tried them in the fire. Israel, his suffering servant, would be restored to its former glory. One of these prophets was Ezekiel, who had trained as a priest at Jerusalem before its fall. He laid heavy emphasis on liturgical practices and thereby helped to keep the little group of exiles loyal to the religion of their fathers.

In 538, Cyrus of Persia issued an edict by which the Jews were permitted to return to their homeland. The record is obscure, but apparently only a few of the most zealous took advantage of it. They had no great means themselves, and they found the land desolate, and Jerusalem but a heap of debris. They erected a shrine on the site of Solomon's Temple, but attempted nothing more than that.

But again the voice of prophecy was heard, calling upon the people to keep to the ancient way. Haggai, a layman, addressed his words to the governor of Israel and the high priest. “Thus says the Lord,” he cried, “the people say the time has not come to rebuild the house of the Lord. . . . Is it a time for you yourselves to dwell in your paneled houses while this house lies in ruins? . . . Consider how you have fared. Go up to the hills and bring wood and build the house, that I may appear in my glory, says the Lord.” The work was begun at once as a result of his preaching.

Zechariah, a priest, took up the work of exhorting the people, and the newly rebuilt Temple was dedicated about 515 B.C. Still the work of the prophets continued. Still they continued to demand full allegiance to the religion of Yahweh. Worship was now centered in the Temple once more, but the priesthood grew corrupt, and Malachi arose to condemn them. When Nehemiah bad rebuilt the walls of the city, Ezra, a Babylonian scribe, made a new demand that the religion of Israel be purified by dissolving all mixed marriages. The expected reaction arose against this kind of exclusiveness. It is expressed in the books of Jonah and Ruth, both of which are designed to show that Yahweh is a God of all peoples and that his concern reaches beyond the Jews.

So the ancient “Prophetic Cycle” continued between the Prophets continual warning and rebuke of Israel when they sinned. Whenever Israel grew lax in her loyalty to the Lord God Yahweh, a prophet arose in her midst and in the name of the Lord called the people back to the beliefs and the practices of an earlier day. The prophets came from every walk of life, and they preached many and varied doctrines, but a single central theme is found in all of their messages. Israel is the Lords chosen people and a covenant exists between the two. Yahweh will keep his part of the covenant if Israel keeps hers. The task of the prophets was to call upon Israel

to keep the covenant, and, when she did not, to denounce priests, kings and people, and to warn them of the wrath that will follow upon their failure. It was out of this vigorous, puritanical, censorious, yet high-minded moral and spiritual stream of thought in Israel that the Essene movement and the Dead Sea Scrolls eventually came.

THE THEOCRACY OF ISRAEL WAS SHORT LIVED

According to Jewish tradition, prophecy died out after 400 B.C. Apparently there was little in the religion of Israel after that time to which even a zealot might take exception. For more than two hundred years Israel lived at peace with herself and her neighbors under the rule of foreign overlords, Persia, Greece and Egypt. Her form of government was a theocracy, all her affairs, both civil and religious, being in the control of the Temple priesthood at Jerusalem. Her rulers were tolerant, and she was free to follow the precepts of her ancient faith as long as she remained subservient and paid the stipulated annual tribute.

When the empire of Alexander the Great broke up following his death in 323 B.C.E., the control of Palestine fell to Egypt. Again Israel became a sort of buffer state between two great rivals, as she had been in the days of the prophets. Now, however, the contending parties were Egypt in the south, ruled by the Ptolemies, and Syria in the north, ruled by the Seleucids. These two nations were political rivals, but culturally they were similar, for after Alexander, most of the civilized world sought to conform to the culture of Hellas. Greek became the international language and Greek ways and modes of thought were everywhere adopted by cultivated people. It was a period of great commercial activity and of great mobility among people, particularly the well-to-do.

During this period, the third century B.C.E., many Jews went abroad to live and trade. A large colony grew up at Alexandria, the capital city of the Ptolemies. There amidst the cosmopolitan life of a great metropolis, they, like the rest of the people, accepted Greek ways and even gave up their native Hebrew language. Many of the Jews were assimilated into the population of the city. Others, however, remained loyal to their own religion, although they adopted Greek ways, spoke and wrote Greek, and even translated their Bible into Greek and altered many of the Hebrew passages from the Masoretic text to conform with Gentile Sun-Worship. This translation, known as the Septuagint, eventually became the Old Testament of the Christians.

Thus Israel increasingly felt the impact upon her ancient faith of the sophisticated Hellenistic culture of the ancient world. As a truly international civilization spread throughout the West, cultivated Jews more and more felt the limitations imposed upon them by their exacting religious culture. Outside Palestine they adapted themselves to it in various ways. In Palestine, and in particular at Jerusalem, however, there was no adaptation and no compromise between the two ways of life. The old conflict which had called forth the wrath of the prophets faced Israel once again. And again Israel had to choose between loyalty to her ancient faith and the demands of a new cosmopolitan culture. It would be the tension between the desire to remain faithful to Yahweh and His Covenant requirements and the liberalism that came with Hellenism that would provide the stage from which the Essene movement would surface.

THE CRISIS OF HELLENISM...ANTIOCHUS EPIPHANES...& THE CORRUPTION OF THE PRIESTHOOD IN ISRAEL

The conflict reached a crisis in 175 B.C.E., when Antiochus Epiphanes came to the Syrian throne. Syria had by now wrested control of Palestine from Egypt. Antiochus was by conviction a determined Hellenizer and he believed that the forcing of Greek culture upon the various peoples of his empire would help to consolidate it. With the backing of certain elements in Jerusalem, he marched on the city and took it amid great carnage. He installed as high priest a "son of Aaron" with Hellenistic sympathies who thereupon undertook to enforce the policies of the Syrian monarch upon his own people. Israel knew that their prior captivity had occurred because they had lapsed into idolatry and abandoned the Laws of God and likewise knew that the installment of a Hellenistic high priest was ill tidings of future judgment from God.

Now the Hellenizing of Judea began in earnest. The high priest whose given name was Joshua took the Greek name Jason, began the introduction of Greek customs, built a gymnasium, introduced Greek games, Greek garb, and the Greek language. Many of the younger Jews eager to be rid of the ways of their fathers and to become like other people, were converted. Meanwhile, a deep and growing resentment was engendered among most of the Jews and particularly among those outside of Jerusalem who were unaffected by the broadening tendencies of urban life.

The true attitude of Antiochus Epiphanes became clear when he deposed Jason and put one Menelaus in his place. Menelaus had gone to the Syrian court and offered the king a higher price for the post of high priest than Jason had been willing to pay. Under Menelaus, the Hellenizing process was increased and resentment toward everything Syrian mounted to the point of controlled fury.

At this point war broke out between Egypt and Syria again. This, of course, meant civil war for Palestine once more. The pro-Egyptian Jews, fanatically loyal to the faith of their fathers, fought the pro-Syrian Jews who favored the Hellenizing of Jewish culture. The main body of the Jews were pro-Egyptian and fiercely hated their Syrian rulers. This antagonized Antiochus, who in the course of subduing his rebellious pro-Egyptian subjects, slaughtered unmercifully the people of Jerusalem and entered the Holy of Holies in the Temple, an outrage to the Jewish mind. As a final incredible offense to the Jews, he built an altar to Zeus on top of the Altar of Sacrifice in the Temple and then committed the supreme sacrilege of sacrificing a hog upon it.

The details in regard to the wars that followed need not concern us. The pattern is already familiar in the story of the times of the prophets. The old division persisted between those who favored cosmopolitan tendencies and those who demanded that Israel hold to the ways of her fathers. Again, as before, the internal religious struggle between the Jews themselves was complicated by the ambition of foreign powers to gain control of Palestine and to make her a vassal state. In the days of the ancient prophets, the contenders had been Egypt, Assyria and Babylonia. Now the struggle was between Egypt and Syria and subsequently Rome. Israel again was caught between the hostile armies. When at last the struggle was concluded, Israel had ceased to exist as a nation, the Essene sect had come and gone, and Christianity was already on the way toward the conquest of the Roman Empire.

With Antiochus Epiphanes as ruler of Syria and the master of Israel, with his Greek-minded puppet Menelaus holding the office of high priest, all Jewish practices were outlawed. It is impossible to conceive what that meant to pious Jews unless we keep in mind the long history of devout allegiance to the Law which lay behind them and the intensity of their conviction that Yahweh had made them his chosen people and that they must resolutely follow his precepts as recorded in their sacred books of the Law. Antiochus men also went into the villages around Jerusalem where, accompanied by Jews of the Syrian party, they set up pagan altars. All Judea seethed in resentment and yearned to be free of so intolerable a yoke.

THE RISE OF THE MACCABEES AND THE EMERGENCE OF THE HASIDIM

The Jews could bear no more. Under the leadership of an old priest named Mattathias, who had retired to the country, they again rose in rebellion. Before Syria had the chance to intervene, the rebellion took the form of a civil war of a truly fratricidal nature. The rebels turned upon and slaughtered every apostate Hellenized Jew whom they could lay their hands upon. No one who had cooperated with the Syrian rulers was safe from this reign of terror. When the Syrians attempted to put down the rebellion, the Jews achieved dramatic success against them. When Mattathias died, his eldest son Judas became the leader of the revolt. He struck with such force and fury that he became known as Judas Maccabaeus, that is, "the hammerer," the name by which he is known to history. The wars which he and his brothers carried on are called the Maccabean Wars.

Judas first act was to cleanse the Temple at Jerusalem. He threw down the altar to Zeus and built a new one in it place. Sacrifice in accordance with ancient Jewish custom and practice was instituted once more. The rejoicing in Israel knew no bounds. The Lord had redeemed his people. The Temple and the high altar at

Jerusalem had been restored to its former place in the religion of the people. Little Israel had repulsed the great Syrian Empire. A treaty of peace was signed, granting freedom of worship to Israel once more. Thus the rebels had won back the privilege of following the religion of their fathers without the interference of Syrian overlords. They had not actually wanted political independence, nor had they in fact achieved it. They were still subject to Syria as they had previously been subject to Egypt. But now they had the same religious freedom they had enjoyed under the Ptolemies.

Apparently, the most pious of the Jews wanted nothing more than this. It was a matter of no consequence who governed them so long as they were free to worship at the Temple and to follow the Law as they believed they should. There can be no other explanation for the fact that at this point, after religious liberty had been granted to the Jews, the most devout of them, known as the Hasidim, suddenly refused to support Judas, even though they had been his staunch allies in the war with the Syrians and quite possibly had been the instigators of the rebellion in the first instance.

As the lines of cleavage between the Hellenists and their opponents deepened, this group of men had emerged in Israel. The word Hasidim means "the pious." Our sources of information in regard to them are scanty, but it is clear that they were a religious, rather than a political, group. Theologically and probably socially conservative, they tried to live in accordance with the precepts of the ancient Law of their people. Their movement was a reaction to the increasing tendency toward Hellenism that resulted both from the pressures Syria brought to bear on the Jews and also the desire on the part of some of them to adopt the ways of the Greeks. Their course, apparently, was to hold strictly to the ancient piety themselves, rather than try to force the whole populace to do so. In this sense, there was an element of hopelessness in their program. Despairing of keeping all Israel loyal to the ways of their fathers, the Hasidim proposed only that they themselves should remain loyal to Yahweh's ancient covenant.

It is difficult to believe that the Hasidim would have refused continued support of Judas had they been able to see the dire consequences of their withdrawal from the political scene. Undoubtedly, like a great many religious purists, the Hasidim were theoretical rather than practical men. Tender of sentiment, they hated bloodshed, although they had indulged in it themselves when driven to desperation by the abominations of Antiochus Epiphanes. Now that their goal was achieved and the Law had been reinstated, they wanted no more earthly conflict and fratricidal strife. The hasidim, for the reasons enumerated above, withdrew from society "politically" and "religiously" and lived unto themselves. This basically left the Maccabees to the mercy of the Syrians abroad and to the Hellenists at home. They became a "religious" entity unto themselves. Perhaps they were thinking of the theocracy under the Ptolemies. Perhaps they were harking back to the philosophy of Isaiah and Jeremiah who had counseled cooperation with, or neutrality toward, the foreign overlord.

Most probably the Hasidim withdrew their support from Judas, once he had cleansed the Temple and re-established the ancient Mosaic Law in Israel, because they were millennialists. They were thinking of a kingdom not of this world. They were looking for the coming of the Day of Yahweh, the time of divine intervention when Israel would be redeemed of the Lord because the people had kept the covenant. Now was the time for them to put away the sword and by the strictest possible observance of the Law to prepare for the coming of the end of days.

THE IMPORTANCE OF THE BOOK OF DANIEL AND THE HASIDIM'S EXPECTATION OF IMMINENT DIVINE INTERVENTION & THEIR SALVATION

In order to understand the mood and temper of those times in Israel, you only need turn to the Book of Daniel. It is in that climate of opinion that the Maccabean Wars were fought and that the remarkable series of victories over the Syrian Empire were won. The Book of Daniel appeared in December, 165 B.C.E, and had undoubtedly been written just before that time. The book can be dated exactly because the history it contains, though vague at first, gains increasing clarity and accuracy of detail down through December, 165, after which time the

details are simply wrong.

The Book of Daniel must have caused a sensation when it first appeared. In part it was narrative, relating the steadfastness of Daniel and his brothers in the face of persecution under Nebuchadnezzar and how the Lord intervened to protect them. The major part of the book, however, tells of a series of dreams of the future which Daniel had. In these passages are to be found veiled references to the time of the persecution of the Jews under Antiochus Epiphanes. Then it relates that at the "time of the end," when the Jewish people as a whole will be made to suffer in a similar manner, the Lord will again intervene on their behalf. The parallels to the Maccabean period, stated in allegorical fashion, are as dear to those who are familiar with the history of that period as they were to the Jews of the second century B.C.E.

There is probably no better explanation of the phenomenal success of the Jews in the Maccabean Wars than the Book of Daniel and the belief it generated among the Jews that the Lord God would intervene on their behalf if they kept the faith and the Law of God. For this to happened the people needed a high priesthood of such a holy nature that it would lead the people by example. Thus the Book of Daniel induced an apocalyptic mood among the people and made them fight with fanatical ferocity and bravery. Obviously the Hasidim accepted this philosophy, although they believed that fidelity to the Law rather than the use of the sword would bring about the promised salvation of Israel.

THE CONTINUED CORRUPTION OF THE PRIESTHOOD AND THE EXTERMINATION OF THE HASIDIM

Their withdrawal of support came at a dramatic moment. Syria, as a result of her treaty of peace with Judas, was still the nominal ruler of Judea, although Judas was the ruler in fact. An issue arose over the high priesthood. The Syrian king had appointed one Alcimus to the post vacated by Menelaus, the hated high priest "who had the fury of a cruel tyrant and the rage of a wild beast," and who had been exiled and was later executed. Judas and the Maccabees, however, opposed the appointment because Alcimus was a Hellenist and because they were not willing to grant to Syria the right to appoint the high priest, a right they held to belong to Israel alone.

In order to see that Alcimus was duly installed in office, the Syrian monarch sent an army into Judea. Judas wanted to drive the army out of his country as he had so successfully driven out every Syrian army that had entered Palestine since the time he had taken command of the nations affairs thirteen years before. Alcimus, like any political leader, attempted to undermine the position of Judas by assuring the Hasidim that he, Alcimus, would support their purist policies, even though he was by conviction a Hellenist. The Hasidim were satisfied. Dismissing as unwarranted and irrelevant the forebodings of Judas and the Maccabees, they recognized Alcimus as the legitimate high priest. All further resistance on the part of the Maccabees thus became useless, and Alcimus was installed by the Syrians.

Alcimus thereupon executed sixty of the Hasidim. The record is obscure. His motives are not clear to us. Obviously he intended to placate the Syrian monarch who had suffered so much at the bands of the revolting Jews. But what had these men done to provoke their execution by the high priest? Was the charge sedition? Alcimus doubtless made them appear as enemies of the state because of their determined opposition to all Hellenism. He presumably singled out the helpless Hasidim, who now could not and probably would not rebel, rather than the still dangerous Maccabees.

It is risky to make too much out of an event so lost in the shadows of time. But we may assume that the execution of sixty of the Hasidim by a man who had promised to support them was a terrible blow to these religious purists. It was too late now for them to join forces with Judas and the Maccabees whom they had deserted. Sixty of their beloved had been killed by the man they had trusted. Where was the Lord God whom they had expected to intervene and save sixty of his most holy? This marked the end of their movement and we never hear of them afterward.

OUT OF THE ASHES OF THE HASIDIM EMERGE THE QUMRAN SECT

During the period preceding the desecration of the Temple by Antiochus Epiphanes, apostasy to Hellenism had become rampant; and, to combat it, a group had arisen known as the Zadokites and later as the Chasidim (Hasidim, Assidaeans). Zadok had been the high priest in the time of David. We must realize that these patriots of 185-160 underwent a complex evolution and division into parties during the ensuing decades. The old name continued as a badge of honor; and therefore we find both the Essenes/Qumran sect and the antithetical Sadducees calling themselves the Sons of Zadok as late as 60 B.C. The Sadducees were the nobles, the wealthy, the educated, who composed the dominant class. They rejected the Zoroastrian-Pythagorean eschatology of the Qumran sect and were totally unaware of any social injustice. With the disappearance of the Hasidim the story of the Essenes/Qumran sect begins. The Hasidim were not Essenes, and the Essenes were not the Hasidim. Each was a distinct movement. Yet, insofar as we can judge from the scanty evidence that has come down to us, the two were so close in their purpose and their general outlook that we are justified in saying that the Hasidim were progenitors of the Essenes. The Essenes took up the attempt to maintain the ancient piety of Israel that the Hasidim had begun. They carried Hasidist piety to the ultimate extreme of withdrawal from human society in order to preserve it.

THE EMERGENCE OF THREE JEWISH PARTIES

During the early Maccabaean campaigns, the original Sons of Zadok, who were simply intensely Judaistic, split into two divisions:

- **The political nationalists, or Sadducees;**
- **The religious enthusiasts, or the Hasidim**

It would be these religious enthusiasts, the Hasidim, who would:

- **Absorb the Zoroastrian eschatology**
- **Remade the Jewish Messiah in the image of the Saoshyant**
- **Engrafted the doctrines of hell, heaven, immortality, resurrection, and the last judgment upon the traditional Judaism.**

It was a Chasid who wrote the last six chapters of Daniel, which became the model for Revelation. The older portions of The Book of Enoch were composed by Chasids, as were other documents ever after held sacred by the Essenes.

While discussing the reign of Jonathan, 160-143 B.C.E., who became also high priest in 152, Josephus declares that during this period (about 145 B.C.E.), the three great religious sects, which were really political parties, became established among the Jews. He declares that the Sadducees, like the Epicureans, denied the existence of providence and believed in free will; the Pharisees, like the Stoics, believed in determinism; but the Essenes, like the Pythagoreans, taught the doctrine of necessity or fate (Josephus, Antiq., XIII, v, 9).

THE HASIDIM SPLIT INTO PHARISEES AND THE QUMRAN SECT/ESSENES

What happened was this: the Sadducees became more conservative economically and politically, but less religious; the Chasidim split into two divisions, the Pharisees and the Qumran sect/Essenes. As the last two matured between 145 and l00 B.C.E., their divergence, in spite of their common Zoroastrianism, became wider and deeper. Whereas the Essenes/Qumran sect more and more abandoned the temporal, the Pharisees, becoming worldly, sought power, wealth, and popular influence. The Pharisees became the spokesmen for the

people, and the Essenes the depository of extreme religious fervor.

In no other place do we find such religious disagreement among the Pharisees and the Qumran sect as found in their doctrines concerning the Messiah:

- **The Pharisees envisioned a world in which the Jews would rule over a great empire to be established by their human Messiah, the son of David;**
- **The Essenes considered themselves the Elect Ones of the Supreme God, chosen by Him to rule over an apocalyptic kingdom of saints to be inaugurated by the supernatural Messiah (Angel-Messiah) of Moral Judgment.**

The Pharisees accepted and developed the Temple worship, while the Essenes, rejecting the ritual of blood sacrifice, established a severe and all-encompassing discipline based upon faith, sacraments, and holy works. While the Pharisees externalized religion into an elaborately formalized discipline, the Essenes made it a way of life, requiring profound moral regeneration intended to govern every overt act and secret thought. That many of these characteristics already existed by the time of John Hyrcanus in 134 B.C., we can scarcely doubt. Josephus declares that the "Pharisees have delivered to the people a great many observances . . . which are not written in the laws of Moses and" which "the Sadducees reject," who "are able to persuade none but the rich," while "the Pharisees have the multitude on their side" (Josephus, Antiq., XIII, x, 6). Eventually, the latter elaborated thirty-nine classes of labor forbidden on the Sabbath, and made endless subdivisions under each. Various schools of religious quibbling arose, which debated the finest points of interpretation. For example, a woman could untie certain knots on the Sabbath, but only if she could do it with one hand. A light night be extinguished to exorcise an evil spirit, but not for the sake of thrift. And so it went.

THE REJECTION OF THE TRUE SONS OF ZADOK AND THE CONTINUED CORRUPTION & HELLENIZATION OF THE PRIESTHOOD

We are now in a period about fifty years after Alcimus treacherously slew sixty of the Hasidim. The intervening years had seen bitter fratricidal strife among the Jews and almost constant warfare with Syria and occasionally with Egypt as well. Nevertheless, the Maccabean uprising succeeded, at least to a certain degree, and as a result, Israel became an independent self-governing state.

After the installation of Alcimus as high priest all the fears of Judas Maccabaeus in regard to him proved to be justified. We have seen the bitter disillusionment of the Hasidim whose withdrawal of support from Judas enabled Syria to elevate Alcimus to the office of high priest. Most of the rest of Israel felt equally bitter. While the Syrian kings kept the pact made with Israel at that time, which provided for freedom of worship, Syria never gave up her claim to rule Palestine, and never ceased her effort to reduce the Maccabees to the status of vassals of the Syrian crown.

Consequently, a contest for power between Judas Maccabaeus and Alcimus began almost at once. Soon Alcimus appealed to the Syrian king for help. Another army was sent into Palestine, but Judas met and defeated the Syrian forces in a pitched battle during which he lost his life. Alcimus, now in full control of the civil affairs of Israel, took the opportunity to avenge himself on his enemies, the followers of Judas.

Although he was a “son of Zadok,” a descendant of one of Israel's priestly families, and although on accepting the office of high priest he had agreed to support the policies of the Hasidim, Alcimus now revealed himself as a true Hellenist and he relaxed the observance of the Torah, and went so far as to throw down the walls of the inner court of the Temple at Jerusalem. But he misjudged the temper of the average Jew. While there were Hellenists enough among them to constitute a strong and warlike party, the rank and file of the Children of Israel was outraged. In their veins flowed the blood of generations of men passionately devoted to the following of the Law and they would tolerate no significant change in the old ways. When Alcimus died soon after, his death was generally regarded by the pious as the judgment of God upon him.

In the hills of Judea, meanwhile, Jonathan, another of the Maccabee brothers, had raised a new rebel force from the remnants of the army of Judas. Intermittent strife continued, the war with the Syrians went on, and the land knew no peace. Always Syrian interests were supported by the Hellenists, who were to be found largely among the priestly families of Jerusalem and who sought political power for themselves through Syrian intervention.

Jonathan, the Maccabee, profiting by the experience of his brother Judas, would permit no one to be appointed high priest. The powers and perquisites of the office were so great that his own position as civil ruler would most certainly have been jeopardized. The office of the high priest remained vacant for six years, but, because the religion of Israel required such an official, Jonathan, a non-Zadok, was persuaded to accept the position himself and he appointed himself high priest. Simon, the last of the Maccabee brothers, followed Jonathan as both high priest and ruler of the state. John Hyrcanus, his son, succeeded him in both offices, although not without some difficulty.

What you need to understand is that there were rightful "priest" ready to assume that position but were prevented from doing so by Jonathan, Simeon, and John Hyrcanus. This alienated the true Zadok priests and these disenfranchised priests will become the group of religious zealots known today as the Qumran sect/Essenes.

John Hyrcanus was the first of the so-called Hasmoneans. Like his father, Simon Maccabaeus, and his uncles, Jonathan and Judas, John Hyrcanus was a devout Jew and intensely loyal to the ancient traditions of Israel. Following the practice established by his uncle Jonathan, he took the office of high priest, and like him, he also refrained from assuming the title of king.

SEPARATION AMONG THE JEWS: EMERGENCE OF THE SADDUCEES AND THE PHARISEES

Party alignments at this time continued very strong. On the one hand there were still the pro-Syrian Hellenistic Jews, and on the other, the devout conservative pious Jews, spiritual descendants of the Hasidim, who would permit no deviation from the old way. What comes next is crucial to understand! Both parties, the Hellenistic Jews (Sadducees) and the descendants of the Hasidim (Pharisees and ultra strict Pharisees called later the Qumran sect) boasted many members who were "Sons of Zadok," who, by virtue of their descent from Zadok, high priest under David, could claim the right to the high priesthood. In the middle were the Maccabees, the war party and the patriots, the rulers of the state, who strove to maintain the political independence of the little kingdom and to preserve inviolate the ancient religion of Israel.

By this time the men of the Hellenistic party had come to be known as the "Sadducees," a name derived from "Zadok." Why they chose the name we can only guess. There were quite as many sons of Zadok in the Pharisee and Qumran sect opposing them. Since they Sadducees were the liberalizing party, they probably took a name which suggested the authority and propriety that proper descent conferred upon them.

As stated, one of the opponents of the Hellenizing Sadducees were known as the Pharisees, a name which means the "Separators It was obviously an epithet. Those who draw aside from the main body of men and strive to be holier than the common man, almost invariably elicit jeers for their efforts. Those who would not fight in support of the Maccabees and who would permit no modification in the archaic Jewish ways apparently came to be looked upon as "separators." The Pharisees were thus the party in John Hyrcanus time that strove to hold Israel to the old prophetic ideal as had the Hasidim in the time of Judas Maccabaeus. Louis Finkeistein, the leading authority on the subject, says the Pharisees were the spiritual children of the Hasidim.

By the same token they were also the spiritual children of the prophets. There was, however, one conspicuous difference between the Pharisees and the ancient prophets. The Pharisees, even in the days when the movement was young, were a party which enjoyed considerable political influence in Israel. John Hyrcanus, devout Jew

that he was, threw in his lot with the Pharisees (at least for a short time), and they, therefore, had the opportunity in accordance with their own lights of enforcing the Torah. The prophets had usually been lonely figures who in the name of Yahweh denounced the priest, king and people alike. Sometimes they enjoyed royal favor, but more often they did not. During this period, when prophecy was thought long since to have ceased in Israel the circumstances were curiously reversed, for under John Hyrcanus, the Pharisees who espoused the old prophetic ideal enjoyed the approval and the backing of the ruler of the state.

THE REJECTION OF THE PHARISEES BY JOHN HYRCANUS

But John Hyrcanus was to abandon them eventually. Josephus tells us that some time during the course of his rule John Hyrcanus gave a dinner for the Pharisees. When the feasting was over he invited their suggestions and criticisms upon the godliness of his rule. All the Pharisees praised him except a single Pharisee, Eleazar, who refused to join in the commendations and demanded that Hyrcanus give up the office of high priest (remember he was a non-Zadok and the religious zealots and purists required a Zadok high priest in hopes of ensuring no future chastisement from God). "Since thou desirest to know the truth," he said, "if thou wilt be righteous in earnest, lay down the high priesthood and content thyself with the civil government of the people." The record is by no means clear, but Eleazar seems to have felt that it was wrong for a ruler whose hands were stained with the blood of battle to offer sacrifice at the high altar in the Temple. Josephus also indicates that this lone objector voiced some doubts about Hyrcanus true descent from Aaron and Zadok.

The spirit of prophecy was apparently not yet dead in Israel, for the demand of Eleazar was in the true prophetic tradition. The reaction of Hyrcanus was according to tradition also. He switched his loyalty from the Pharisees to the Sadducees, set aside the Pharisaic religious ordinances, and forbade the observance of them. We can readily understand the position of each. Eleazar would not compromise with what he regarded as the religion of Yahweh. John Hyrcanus, on the other hand, found it impossible to please such religious perfectionists as Eleazar. Nor could he give up the office of high priest, thus jeopardizing his rule in Israel. The Maccabees before him had learned that lesson.

Another consideration probably played a part in the abandoning of the Pharisees by Hyrcanus. While the Pharisees enjoyed the support of the multitude, the Sadducees were still strong. Tolerant and cosmopolitan in their outlook, they were a far more congenial group than the zealous Pharisees and their demand for the enforcement of rigid ordinances. Hyrcanus would naturally have considered switching his support to the Sadducees for a long time. Thus when Hyrcanus' dinner for the Pharisees was concluded, these religious zealots (Pharisees/ultra purists from the Hasidim), who had enjoyed political power and public favor, suddenly found themselves without either. They who were the inheritors of the exacting tradition of the Hasidim now saw their old enemies, the Hellenists, back in power.

This turn of events must have been humiliating to the Pharisees. More than that, it must have filled them with dismay. Devout believers in the Law, and accustomed to the use of political power to enforce it, they now found themselves in much the position of the Hasidim who fifty years earlier, after accepting Alcimus as high priest, were turned upon by him. Hyrcanus sudden transfer of support to the Sadducees must have aroused memories in some of the older Pharisees, who may actually have witnessed the debacle under Alcimus.

THE WAY OF WITHDRAWAL...THE REMNANT...THE ONLY ANSWER

When they had been abandoned by Hyrcanus, these "rejected separatists" must have realized that the way chosen by the Hasidim, the way of withdrawal, was now the only alternative open to them. No longer could they hope to bring all Israel to a strict following of the Law through the exercise of civil authority. Both in thought and practice, the Hellenizing process had gone too far. Consequently, in the midst of the easy urbanity of Jerusalem, there was nothing for them to do but to continue to try to follow the Law themselves, leaving others to do as they chose. They alone, if necessary, would keep Israel's ancient covenant with Yahweh. At the same

time they may have wondered if Temple worship itself was any longer valid, if there was doubt about the Aaronic descent of the high priest. It was probably during this period, when they tried to separate themselves from the ceremonial uncleanness of the rest of the people, that the inheritors of the old Hasidist philosophy began to be called Pharisees, or "Separators" by their countrymen.

The Pharisees, of course, did not completely succeed in their endeavor. They were surely forced to make some concessions in spite of their best intentions. It is difficult for religious groups to continue ancient religious prescriptions in the complicated society in which they live. As time passes, such rules become more archaic. The difficulty of living in a community that does not observe them increases. Only in a separate community, where all think alike and all desire to submit to the same regulations, can such practice be continued successfully.

We may be confident then that slowly and inevitably the Pharisees were forced to make a choice. At last there came a time when it was clear to these Pharisees and proto-Hasidim that they had either to compromise their ideals and religious beliefs or to withdraw from society. Apparently there was a division on this issue, and out of this division among the Pharisees the Qumran/Essene sect seems to have come into existence.

One needs to understand the Qumran sect/Essenes were more than one ideology; they consisted of rejected Zadoks from the time of the Hasmoneans as well as staunch Pharisee separatists like those rejected by John Hyrcanus.

Those among these "religious separatists" who felt that it was possible to stay in Jerusalem and remain loyal to the Law became the real founders of the sect which still bears their name. Traditionally, the Pharisees were the party in Israel that sought to remain loyal to the ancient Law and yet by interpretation to show how it was possible to do so in an urban and changing society. The same exacting adherence to the ideal, interpreted in accordance with the practical problems of living, continued to characterize the best Pharisaic thought throughout the existence of the group.

Those who eventually withdrew to the desert to join the already existing community of "rejected Zadoks" and who are known to history as the Qumran Sect/Essenes were of the temper that tolerates no deviation from the old way. While the modifiers argued that their modifications were proper interpretations and emendations of the ancient faith, the literalists insisted that any such attempt was a compromise or an out-and-out departure, which could under no circumstances be permitted. It would be men of such temper who made up the group within the Pharisees that eventually became the Qumran Sect/Essenes.

SO WHY MOVE TO THE DESERT?

Josephus records no such division among the Pharisees after John Hyrcanus dinner. If we grant the likelihood of such a division after he switched his support to the Sadducees, we still need to explain why and how that split became so serious that the most extreme members of the Pharisaic party went to live in the desert by themselves. It seems unlikely that when the purists discovered that they could not bring all the Pharisees to their position, they would then have stomped off into the Judean wilderness. Such a decision would have come only after a long time, after they argued among themselves at length as to what course to pursue next. To explain their voluntarily undertaking the rigors of life in the desert, something more is required than the loss of political power and internal disagreement.

Again we find an answer in the history of Israel. While Josephus does not explicitly say that a new wave of Hellenization set in after John Hyrcanus threw his support to the Sadducees, he does record that the Pharisaic ordinances were repealed and that their observance was forbidden. This would mean the persecution of those who would not conform. Furthermore, old wounds heal slowly and the zeal of the Judaizers in rooting out the Hellenizers during the early Maccabean period must have left many a granulating wound among the members of the Hellenistic party that they were glad of the opportunity to avenge. We may certainly assume that enough reprisals followed to have been a source of suffering to many of the Pharisees. Persecution, together with the

official repealing of the old regulations, would have made them yet more difficult to follow even by those predisposed to do so.

One must remember the time of these events (135-100 B.C.E.).

It would be under the continued persecution and rejection, along with the death of their Teacher of Righteousness that the religious purists would slowly drift away from Biblical Judaism and that explains that their religious doctrines change as found within their writings.

There was another factor. The expectation of the end of days, so clearly voiced in the Book of Daniel, increasingly dominated the thinking of the most religious of Israel's people at this time. Soon after the Book of Daniel made its appearance, the Book of Enoch appeared. Its purpose was to justify the ways of God to men and in particular to explain why God permitted so many things to happen which, by human standards of divine justice, should never have occurred. To achieve this purpose the author of Enoch, making liberal use of the Book of Daniel, confidently predicted the end of the world. At that time, he said, God will judge the world. The just shall live forever in peace and the wicked shall be destroyed.

This view was a reflection of a much more widely prevailing notion that history was cyclic rather than linear, and that the end of one of history's great cycles was at hand. A sense of impending doom was in the air. The Judgment Day seemed not to be far off. For those who believed in its coming, it was important above all else to be ready.

That this frame of mind was central with the Essenes we know from their own literature. This group of extreme purists went into the desert, among other reasons, to prepare for the coming of the Judgment Day, the Day of Yahweh, which they thought was imminent. If Israel, God's chosen people, would not prepare themselves for that awful time, these men at least, as a self-appointed latter-day remnant of Israel, determined to do so. Alone in the wilderness, they proposed to live according to the strictest possible interpretation of the ancient Law of their people.

They found in the writings of the Prophet Isaiah the suggestion that they go into the Judean desert: "In the wilderness prepared the way of the Lord." They had tried to prepared for the Lord's coming in Jersualem and they had failed. In the Scripture they found an answer. The Hebrew word, translated as "wilderness,: in this passage, means not merely a dry and desolate region, but also the kind of depression in the earth in which the Dead Sea plain lies. We must not conclude that these Qumran sect/Essene "separatists" went into the Judean desert only because of this passage in Isaiah. It probably did not acquire full prophetic meaning for them until after they had actually begun their life there. But the clear import of the words could hardly have escaped them while they were making up their minds. All the above factors must be considered in understanding why the Qumran desert was to be the new home of this apocalytpic cult.

Another factor ties into our story. John Hyrcanus was an able ruler. Israel enjoyed internal peace and prosperity under him. With such favorable conditions a religious movement would be able to develop and reach a point when at last it would be strong enough to establish itself in the desert. Conditions of war would make this development impossible.

It was a significant day for the world when the old uncompromising Pharisee Eleazar openly challenged the right of a political ruler of Israel to occupy the office of high priest. When the monarch refused to yield to his demands and withdrew all political support from the Pharisees, they were left with only such cause for continued existence as the power of their own religious convictions might call forth. From then on until the end of the reign of Alexander Jannaeus the Pharisaic party in Israel was forced to confine itself to religious and moral ambitions. After the manner of the prophets, some if not all of the Pharisees now stood apart from the organized Temple worship at Jerusalem and apart from the government of John Hyrcanus. In the name of the Lord God Yahweh, they henceforth dared to criticize both.

The reader is encouraged to understand that it was the peculiar character of Israels long history and dedication to the Laws of God that made them a "chosen people" that produced the crisis between John Hyrcanus and

Eleazar. Had these two men never lived, the issue would surely have crystallized in some other way.

The Qumran Sect/Essene movement had its roots in one of the ancient and one of the high traditions of a great people. Its thought, mood and temper belonged to the greatest days Israel had known, the days of the prophets. The prophetic spirit was rekindled again in Eleazar. It burned again in the hearts of the strictest among the Pharisees, who by all human standards were already strict enough in their loyalty to the old way. They were like the prophets in the intransigence of their demand that Israel, as God's chosen people, remain loyal to their covenant with him. For this reason, when John Hyrcanus dinner was over, currents were set to flowing out of which the Qumran Sect/Essene Sect eventually emerged.

Continued in article #2

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



INTER-TESTAMENTAL DEVELOPMENTS THAT PRODUCED THE ESSENE/QUMRAN CULT #2

The great antagonist of the Teacher of Righteousness was the Wicked Priest. Our knowledge of him, like that of the Teacher of Righteousness, is very limited, for in the Scroll literature that has so far come to light he is mentioned only in the Habakkuk Commentary and in the Commentary on Psalm 37 in the fragment literature.

The problem in connection with the Wicked Priest is further complicated by the presence in the Scrolls of a number of apparently similar rascals who are variously designated. In the Habakkuk Commentary, for example, we find "The Preacher of the Lie" and "The Man of the Lie." In the Damascus Document we find "One who preached with lies," "The Man of Falsehood" and "The Man of Scoffing." In the Commentary on Nahum in the fragment literature there appears "The Lion of Wrath." In no case is the context clear enough to identify positively the persons referred to by these names as the Wicked Priest.

When all the references are considered, however, it appears that the Essenes had at least two quite different individuals in mind. On the one hand was the Wicked Priest and on the other was the Deceiver, a man who preached lies and falsehood and who scoffed at the Scroll sect. He seems to have led the people into backsliding and into "seeking after smooth things." The more we learn of this individual, the more it appears that he originally had the confidence of the Scroll sect but later became the leader of a group of malcontents. There is probably little chance of our identifying him with any known historical personage for the several references are too vague.

IDENTIFYING THE WICKED PRIEST

When we turn to the Wicked Priest, however, we are on more solid ground. We cannot be sure he was the Lion of Wrath. Some think he was, and others that he was not. We cans however, be confident that there was such a person who lived in Israel at one time and who persecuted the Teacher of Righteousness, although it must be acknowledged that here too a few scholars dissent. They argue that "Teacher of Righteousness" and "Wicked Priest" are to be looked upon as titles that apply to many individuals, in the manner that we use the word king or chairman. The view has little support, however, because among other reasons there are so many such terms. While we can easily think of these as epithets used to describe specific individuals, it seems quite preposterous to think of the Essenes not only designating one series of men as the Teacher of Righteousness, and another series as the Wicked Priest, but yet others as the Lion of Wrath, the Man of the Lie, and the Man of Scoffing.

Who was the Wicked Priest? If we can identify him we shall perhaps be well along the road to identifying the Teacher of Righteousness and to the dating of the origin of the Essene sect. In the unhappy period of Israels history with which we are dealing, a time when brother was almost constantly at war with brother in a bloody fratricidal strife, the identification of the Wicked Priest is not as easy as we might suppose. There are several likely candidates for the dubious honor. Each attempted identification has been shown to be faulty. Opinion, however, seems slowly to be converging on Alexander Jannaeus as the most likely person. The Commentary on Nahum fragment, which speaks of the Lion of Wrath, makes this surmise seem more likely.

ALEXANDER JANNAEUS

Certainly there is no one who fits the role better than Alexander Jannaeus. He was king and high priest in Israel from 104 to 78 B.C. His father was John Hyrcanus, who had come to rule Israel only because he had had the good fortune to escape a plot on the part of his sisters husband to murder him. In the plot Hyrcanus father, Simon Maccabaeus, and both of his brothers were murdered.

When John Hyrcanus died, he bequeathed the government of Israel to his widow, and the high priesthood to his eldest son Aristobulus. This was in the year 105 B.C.E. Alexander Jannaeus, as the second son of Hyrcanus, got nothing. But he soon learned how dangerous it is to be in line for succession to a throne in turbulent times. Aristobulus, upon being installed as high priest, immediately imprisoned his own mother, his younger brother Alexander Jannaeus and all his other brothers. This is yet another illustration of the power which always came into the hands of the man who held the office of high priest. Aristobulus then made himself king as well as high priest. Within a year, however, he "died in agony," so Josephus says. Such was Alexander Jannaeus introduction to the ways of men who desire power, and he learned his lesson at the hands of his own blood brother. How well he took these things to heart we shall presently see.

On the sudden death of Aristobulus, the control of Israels affairs came into the hands of Aristobulus widow, Alexandra, a most resourceful woman. She opened the prison doors, released the brothers of her dead husband and married the eldest of them who was Alexander Jannaeus. This made Alexander both the high priest and king of Israel. He inherited a small shaky domain that extended from the mountains of Lebanon in the north to the desert land south of Palestine and extended from somewhere east of the Mediterranean Sea coast to the region beyond the Jordan in the east. It is difficult to tell now just which of these east Jordan regions he actually ruled, but at best it was nothing more than an assembly of little principalities of subject people.

Alexander Jannaeus devoted the first nine years of his reign to campaigns in the east and south of his little empire, in an attempt to keep it in subjection and to extend its borders as far as possible. His methods were no better than those of any other warrior in those times. They could hardly have been worse. The barbarous cruelty of the victor in those days almost passes belief. But the effect of these campaigns, and the bloody manner with which they were conducted by the king of Israel, who was also high priest, outraged the sensibilities of the pious Jews. The Pharisees, in particular, who had found fault with John Hyrcanus, now looked upon Alexander Jannaeus as an utter desecration of their religion, their Temple, and the Law.

THE LEMON INCIDENT

The extent to which feeling was mounting against him in Israel is made clear through an incident recorded by Josephus. In his role as high priest, Alexander Jannaeus was celebrating the Feast of Tabernacles on one occasion during this period, when he was pelted with lemons by the people. When we consider that he was standing at the high altar, the most sacred place in all Israel except the Holy of Holies; when we remember that in offering sacrifice to Yahweh he was engaged in one of Israels most sacred acts; and when finally we remind ourselves that this happened at one of the most sacred times in the entire Jewish calendar, some notion of the pent-up feelings of the populace may be gathered. Very probably he had just previously been off at war for a long span of time, up to the elbows in the blood of those who opposed him, meanwhile neglecting his priestly duties at the Temple. No devout Jew could endure either of these patent offenses to his religion and his God.

Very possibly Jannaeus returned to Jerusalem at this particular festival for the special purpose of offering sacrifice in his role as High Priest. In any case, the pent-up fury of the people could no longer be restrained. Seeing him there, and led on by the Pharisees, the people showed their disgust and their shame in the harmless but thoroughly insulting fashion of throwing lemons at him. The act was not premeditated; it appears to have been quite spontaneous. The people had not come to the Temple having in advance armed themselves with rotten fruit. They had the lemons with them as part of their votive offerings, and flung them at him in anger rather than giving them up as offerings.

Jannaeus response was characteristic of the man who was the leading contender for the role of "Wicked Priest" in the Dead Sea Scrolls literature. Josephus says Alexander Jannaeus, the high priest, slew six thousand men by way of revenge, and to impress the importance of his dignity and authority on the people. These were not warriors fomenting rebellion that he slaughtered with the aid of his mercenaries. They were his own people, his own blood kin. Furthermore, they were the most pious of his subjects, the most high-minded and the most moral. Those whom he slew were men who opposed bloodshed and who had expressed their outraged feelings not with the sword, but with lemons!

SANCTIFICATION WITHIN JUDAISM DIFFERENT SECTS AND DEGREES EMERGE

We have observed previously that we cannot say exactly when the strictest of the Pharisees divided themselves off from the main body of the group and went out into the desert to live apart from their capital city, separated from the Temple and completely withdrawn from the body politic. We have seen that they may have done so some time after the rift with John Hyrcanus, father of Alexander Jannaeus. But in the story of the lemons, we have still another instance of the fact that, however the details are worked Out, the general outline remains the Same. If the loss of political power under John Hyrcanus did not cause the Pharisee extremists to go out into the desert, certainly the slaughter of six thousand of the most devout among them would have done so. They might have fled to the desert for safety's sake if for nothing else.

If, however, the reader still is doubtful, if he wants to hold closely to the reported facts and does not think sufficient reason for the departure to Qumran has yet been found, there is more tragedy for devout Jews still to come which will surely provide all the motivation for going out into the desert the most exacting person could desire to find. Alexander Jannaeus had even more terrible things in store for those who dared to oppose him. Supposing himself to be more firmly established in his authority than ever before, the warrior priest now began a new war of conquest, this time against one of his Arab neighbors. In the course of it, however, he and his army were ambushed and he barely escaped with his life. In terror, be fled back to Jerusalem.

Now at last the time seemed ripe to be rid of him completely. The Pharisees who loathed him utterly as a man, and who yearned to avenge the death of the six thousand of their number he had slain in cold blood, now rose in arms against him. There followed six more years of bloody fratricidal strife of which Judea had already seen so much. Jannaeus relied upon his mercenaries and such Jewish support as he could get. The rebels fought fanatically and Josephus says that before this particular civil war was over fifty thousand Jews lay dead. One wonders whence came the manpower for the slaughter to which the Jews were so continuously subject during and after the Maccabean period.

What part did the Essenes play in this conflict? Our first answer to this question is that we do not know because we are not told in any of our sources. We cannot even be positive that they existed as a separate party at this time, 94-89 B.C., although the archeological evidence for the building of the Community Center at Qumran at an earlier date seems almost conclusive. We have in the Psalms ample evidence to support this view. They are filled with references that seem to have been written by someone who barely escaped the carnage of this period.

Josephus estimate may be high when he says that fifty thousand Jews died in the course of Jannaeus attempt to regain control of Israel, but again the measure of the man is not gained from the particular number of his own countrymen who died while opposing or defending him. His qualities and the light in which he was held by his contemporaries is to be measured by the wanton manner in which he decimated his own people in the effort to keep himself in power. We may add in his defense, for he needs what defense we can muster for him, that his methods were no more vicious than those of his contemporaries who ruled the other kingdoms of the earth in the first century B.C. Treachery and slaughter marked almost all of them.

Alexander Jannaeus was a true child of his time. It is his ill fortune, however, not to be compared with his contemporaries outside Israel, but with the Maccabees who preceded him Judas, Jonathan and Simon, and John Hyrcanus. Their wars may have been as bloody, but their motivation was religious. Certainly this was true

of the Maccabees. Hyrcanus marks the period of transition. Strictly speaking, he was not one of the Maccabees, but a Hasmonean. With Jannaeus and the rest of the Hasmoneans, the law of the Lord was virtually forgotten and conquest took its place.

At the end of six years of civil war, Alexander Jannaeus sued for peace with the Pharisees. They, however, feeling secure in their power, rejected the offer and demanded his death instead. Then, in order to prepare for the inevitable reprisal by Jannaeus, the Pharisees sent a delegation to their old enemy, the king of Syria, asking him to intervene on their behalf.

In this extraordinary measure the Pharisees were doing again what they and the Hasidim before them had done since the early days of the Maccabees. Apparently they were again ready to give over the control of the civil government of their land to a foreign power in exchange for the payment of tribute and the privilege of controlling their own internal affairs of both "church and state" through the high priesthood. It would be interesting to know how many of their countrymen supported the Pharisees in the decision to ask the Syrian king to intervene. What we know of the history of Israel at this time would suggest that nothing like a majority of the people desired any such move to be made.

The king of Syria (now Demetrius III) of course, welcomed an opportunity to have Palestine delivered into his hands. At the head of a great army, he invaded Palestine, sought out Jannaeus and dealt him a crushing defeat near Shechem. He then prepared to move on Jerusalem and so to complete the conquest of the realm. How few Jews had really supported the Pharisees in inviting the intervention of Syria may now be seen. Six thousand Jews deserted the Syrian army and joined the standard of Alexander Jannaeus!

No better illustration could be found of the tangled state of affairs that prevailed in Israel throughout the Maccabean and Hasmonean periods. The number of conflicting loyalties that beset every individual Jew as civil war after civil war raged up and down his unhappy land were almost impossible to resolve. We cannot be far from the truth if we say that one of the reasons why the Essene Community grew strong in this period was that it offered the devout Jew who loved the Lord the opportunity to serve him with singleness of purpose. Once at Qumran, he never had to choose sides again. There was only one side there, the worship of the Lord in the beauty of holiness. Back in Jerusalem, however, no matter what side he chose, the devout Jew found himself at one time fighting for something he abhorred, and at another, fighting against something he loved, and almost always fighting against his own blood brothers.

JEWISH INFIGHTING

The Pharisees had overplayed their hand. The six thousand who deserted to Alexander Jannaeus when the Syrians prepared to march on Jerusalem, were obviously men who valued their national freedom more than the niceties of the Law and Temple worship. On the other hand, the Jews who remained with Demetrius army were those who sought political power for the Pharisees under the rule of Syria, and who thought that in this way they could maintain the purity of Temple worship, and the strict following of the Law of the Lord. There is another curious element here. The part played by the Sadducees in this conflict is not told, but again, from what we know of them both before and after this incident, we can be confident that in the background they were fomenting the desertion to Jannaeus in a last desperate attempt to oust the Pharisees from the power which was sure to be theirs more or less permanently under the rule of Syria. At this turn of events the Syrian king gave up his campaign.

He had trouble enough elsewhere to keep him occupied. If Palestine had now to be conquered with but a handful of Jews to support the campaign, it was not worth the effort. Demetrius consequently withdrew. That left Alexander Jannaeus once more in full control of Israel and the Pharisees completely at his mercy. But mercy was never a quality he had shown and certainly he showed none of it now.

In revenge, as well as to impress his subjects with the awful fate that awaited anyone who dared to oppose him, Alexander Jannaeus rounded up eight hundred men thought to have been the leaders of the revolt against him. These he crucified en masse, in a single night. Then, as if the agony of being left to hang upon a cross until death

came at last were not enough, he caused the wives and children of these men to be slaughtered before their very eyes. Meanwhile, as a final affront, as one last ghastly twist of human savagery, he openly enjoyed himself with his concubines in the full sight of all. It was a night such as the world has seldom seen. Need we look further for the Wicked Priest of the Dead Sea Scrolls!

Corroboration for the role played by the Pharisees in this series of events is to be found in the fragment of the Commentary on Nahum. The references in this writing are more precise than almost any to be found in the Scroll literature. It contains many proper names, such as Jerusalem, Demetrius and Antiochus, and it refers to crucifixion "which was never done before in Israel." If "the Lion of Wrath" is Alexander Jannaeus, the Wicked Priest of the Habakkuk Commentary and the fragment Commentary on Psalm 37, the pieces of the puzzle fit so well that it is hard to believe they do not belong together. The Pharisees, who remained in Jerusalem, who fomented the rebellion against Alexander Jannaeus and enjoyed political control during the six years of civil war and who finally called Syria to aid them when Jannaeus threatened again, then would have been the "Seekers after Smooth Things." The Nahum Commentary refers to Demetrius, king of Greece, who sought to enter Jerusalem by the counsel of the "Seekers after Smooth Things."

Thus, in the Scroll literature, the Pharisees who would not go to Qumran apparently are the backsliders and the scoffers, those who look at the fair neck and who are unwilling to give up all for the Law of the Lord. Their leader would then be the Man of the Lie, who sought to deceive the members of the Essene sect and tried to draw them into backsliding by giving up their ascetic life in the desert and returning to Jerusalem to enjoy political power there.

Josephus says that on that dreadful night in which Alexander Jannaeus wreaked vengeance upon his enemies, many Pharisees fled in terror from Jerusalem. Where would they have been more likely to go than to Qumran? Those who fled perhaps felt no little admiration for their stronger spiritual cousins who lived down by the Dead Sea. They wondered if the course pursued by the Qumran colony was not wiser, as well as better, than the one they had followed back in Jerusalem.

It would appear that the Essenes had two enemies:

- **(1) Alexander Jannaeus, the Sadducees and the men of the war party and**
- **(2) the Pharisees with whom they were, however, really quite close.**

In a sense the Pharisees were the more dangerous because of their spiritual kinship and because of the constant practical political appeal that the Pharisees were able to make.

Nevertheless the Essenes at Qumran could hardly have failed to welcome refugees so close to themselves in thought, men who had witnessed such terrible things and had hardly escaped with their own lives. Whether the order was already so strictly organized that the newcomers were forced to endure the two-year probationary period required by the Manual of Discipline, we can only guess. Probably not, for the group would not long have been in existence as a separate unit at that time. We do not know whether the Community Center was full at this time. Possibly it was as a result of this new influx of members that the caves around Qumran first began to be occupied. And possibly it was in an attempt to intergrate the large number of new members that the stern rules of admission were devised. We can assume too that when Alexander Jannaeus wrath was spent and life had become settled in Jerusalem, some of these new cave dwellers in the Judean desert looked longingly toward their former homes.

Some stayed, of course, but others returned to their old haunts and their old ways when it was safe to do so.

THE ROLE OF THE TEACHER OF RIGHTEOUSNESS

We can only guess the role that the Teacher of Righteousness played in these tragic and awesome scenes if indeed he played any. That he came into conflict with the Wicked Priest is clear. Undoubtedly, he denounced him first at Jerusalem and later at Qumran. Perhaps he did so openly in the city. He may have incited the

lemon-throwing incident, which would be consistent with the character we know he possessed. Here we must leave the matter. The Teacher of Righteousness no doubt paid with his life. We cannot think that he suffered less for openly demanding that Israels high priest-king live up in some measure to the requirements of his office. But how or when or under what particular circumstances, we do not know. We know why, and we also know the lasting effect of these events on the Qumran community. Indignation toward the Wicked Priest burns in the heart of the Habakkuk commentator even as his love, reverence and pity for the Teacher of Righteousness shines through the same passages.

Events such as we have been reviewing enable us to explain the curses and the hatred we find in the Dead Sea Scrolls. They do not seem to have a place in the hearts of the men who composed the documents we possess. They descend from the shattering experiences through which the founders of the sect passed. The same explanation may be given for the emphasis on the two natures in man, and for the strange preoccupation of one of their authors in a kind of schematic war between the children of light and the children of darkness. How else could those men have explained the presence of two such children of Israel as Alexander Jannaeus and the Teacher of Righteousness? In fact, how might they be explained better by anyone?

Concluded in article #3

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



INTER-TESTAMENTAL DEVELOPMENTS THAT PRODUCED THE ESSENE/QUMRAN CULT #3

Alexander Jannaeus lived for ten years following the night in 88 B.C. when he displayed his vengeance toward the Pharisees and other pietists in Jerusalem. During those years he was almost constantly waging war. At first he was involved in a conflict with the king of Syria and Aretas of Arabia. The remainder of his reign was given to an attempt to subdue the region just east of the Jordan. He took in succession Dion, Heshbon, Pella, Gerasa and Gamala. Returning to Jerusalem, he received a conquerors welcome. He was engaged in the siege of Ragaba, another Trans-Jordanian town, when he was killed in 78 B.C.

110-80 B.C.E.; THE FOUNDING OF THE QUMRAN DESERT COLONY

If the evidence of the archeologists is correct in indicating that the year 110 B.C., or thereabouts, was the date of the founding of the Qumran colony, thirty years separated the origin of the Essene movement and the end of the reign of Alexander Jannaeus. These years were pivotal in their history. We have no details of these thirty years, except for the scraps of information about the Teacher of Righteousness, the Wicked Priest and the Man of the Lie found in the Scroll literature. We have, however, a great body of indirect information.

As the persecution of the Pharisees increased under Alexander Jannaeus, Qumran would have become even more precious to them. Already many "pious ones," rejected Zadoks, and ultra-strict Pharisees had left Jerusalem in order to follow the Law of the Lord in the manner they thought was right. They also desired to get away from the jibes of their enemies, among whom the Pharisees were certainly included. All this they had already achieved. During the reign of Jannaeus, however, they would have begun to look anew upon their community at Qumran as a haven of refuge from far greater suffering than they themselves endured. As the most devout of all the sons of Israel, they could hardly have expected to fare better than the Pharisees, who seem to have borne the full brunt of Jannaeus fury. How precious Qumran must have seemed as they heard of the events taking place in Jerusalem in this period!

One scholar has guessed that Alexander Jannaeus actually came to Qumran, but it is a surmise only, for the evidence in support of it is very slender. Nevertheless, the increasing sense of insecurity that the Essenes felt during his reign, their anxiety that he might at any time descend upon them, would have been very real. But a few miles up the Jordan from their desert home he was engaged in subjugating the towns east of the Jordan. When might he not turn upon them?

JANNAEUS' DEATH ALLOWS PHARISEE DOMINANCE ONCE AGAIN

Then came the death of Alexander Jannaeus. His widow Alexandra succeeded him. Completely reversing her husbands policies, she opened the prison doors and freed all of Jannaeus political enemies. She appointed her eldest son as high priest, ousted the Sadducees from political control and threw her lot with the Pharisees.

Almost overnight the complexion of Jerusalem was completely changed.

Alexandra's support of the Pharisees may have been a matter of conviction or policy, or perhaps something of both. Josephus says Jannaeus advised it on his deathbed. In any case, Alexandra brought the Pharisees back into favor and authority. Her brother, Simon Ben Shetach, a member of the group and apparently her confidant, may well be the key to her action. The fact that Alexandras brother was a Pharisee shows the tangled personal relationships of the Hasmonean period when the conflicts between the Pharisees and the Sadducees constantly crossed family, party and sectarian lines. It is difficult for us to appreciate how closely the interests of one group were interwoven with the other.

Alexandra showed her sympathy for the Pharisees by increasing the authority of the Jerusalem Council which doubtless had been more Saducaic than Pharisaic. She created a new group of scholars in the Law, the scribes, of whom Israel was to hear much thereafter. The refugees who had fled in terror from the barbarity by which Jannaeus maintained himself in power now streamed back to their capital city. The Pharisees afterward were to look upon the reign of Alexandra as one of the noblest periods in Israel's history.

Alexandra reigned for nine years from 78 to 69 B.C. Not since the early days of John Hyrcanus, two generations before, had the Law been so widely respected and so thoroughly enforced, nor had the devout and pious among the Jews been so joyful. They were free to follow the covenant of the Lord and they were free to impose it upon the whole nation. They began, for the first time since the reign of John Hyrcanus, to dream of a free Israel living as the elect of God in accordance with his Law.

The Essenes at this juncture must have faced the question of whether they should remain loyal to the order and continue on in the desert or return to Jerusalem to help lead all Israel back to the covenant. Surely this represented a real crisis in their internal development. They would not only have had to think through the basic premises of their separate existence, but they would also have had to resolve the whole matter of withdrawal from, or intervention in, the political affairs of men.

When the old Torah was rigidly enforced, the Sadducees, the members of the ancient nobility and the warriors who had fought with Alexander Jannaeus, became increasingly uncomfortable, resentful and restless. Furthermore, piety and vindictiveness probably were not separated. The Pharisees enforced their Judaizing principles with a severity that was perhaps not quite all piety, although they could account for their measure by appealing to the requirements of the Mosaic Law. Their zeal served to quicken the old war party's yearning for power. It began to make plans and when Queen Alexandra died, it was ready.

JANNAEUS' SONS...HYRCANUS II & ARISTOBULUS II FIGHT FOR AUTHORITY

Alexander Jannaeus and Alexandra had two sons, Hyrcanus II, whom his mother had made high priest, and Aristobulus II, who, thirsting for power and eager to be king, became a willing tool of the Sadducees and the old war party of Alexander Jannaeus. The opposing forces, led by the two brothers, met in battle “near Jericho” in 68 B.C., and Hyrcanus II was decisively defeated.

What was the effect of this succession of events on the Essenes at Qumran? Their sympathies would certainly have been with the Pharisees and Hyrcanus II. Some of them may actually have fought with him against Aristobulus II, although Josephus says that the Essenes were pacifists, an observation which may refer to a later period when they seem to have become convinced that all fighting was useless.

Thus the struggle for power between Alexandras two sons necessitated a decision among the Essenes. When the Sadducaic nobility prepared to overthrow the Pharisaic government, the Essenes would have had to determine whether to support the Pharisees who were their kindred spirits, or whether by refusing to help to offer indirectly comfort to their old enemies. When the battle was fought “near Jericho” the Essenes may have taken an active part. In any case, they could not have been unaffected by it.

Hyrcanus II was defeated, but he was not routed. He continued the struggle for the kingship as best he could. Consequently, the civil war dragged on, a senseless internal struggle for power which was characterized by religious fanaticism. Always present was the question of the degree to which Law was to be followed. A foreign power, seeing the Jews at war with one another, now intervened. In the hope of appropriating control of Palestine for himself, Antipater the Idumean threw his weight with Hyrcanus II, perhaps at the latters urging, with the result that Aristobulus II was routed.

ROME IS ASKED TO TAKE SIDES IN THE POWER STRUGGLE

At this juncture, however, Rome stepped into the affairs of Israel and the little, though bloody, contests for power within the nation were thereafter completely inundated in her sudden rise to power. A Roman general, representing Pompey, now moved forward. Both Aristobulus II and Hyrcanus II sent delegations to curry his favor and win his support. Aristobulus plea was apparently the more effective, for Rome gave her support to him. With so impressive an ally as Rome behind him, Aristobulus now fell upon his brother Hyrcanus and dealt him a crushing defeat. This made him master of all Judea and put the Sadducees in power again.

Pompey now appeared at Damascus. Aristobulus and Hyrcanus and also a third group of Jews, we are told, made their pleas for his support. [Qumran sect]. Aristobulus and Hyrcanus wanted the crown and the high priesthood, but the third group asked that these offices be given to neither of the two contenders. The two offices should be divided, they said. It was their belief that it would be better for Israel and for Rome if Pompey were to appoint a high priest [according to the Torah...Aaronic/Zadok] for the Temple and to retain the reins of government himself.

What this third group wanted is obvious in the light of the previous hundred and fifty years of Jewish history. This Qumranic third group wanted an end of priest-kings, whose hands, stained with the blood of their own people, offered sacrifices at the high altar. They hoped for an end of internecine strife and fratricidal warfare which had decimated Israel for more than a century. They longed for a restoration of the high priesthood under it proper lineage; under a Roman governor. This, they believed, would bring peace to their unhappy land and enable Israel once more to follow the Law of the Lord. They wanted, in short, a restoration of the condition which had prevailed under the Ptolemies and Antiochus the Great nearly two hundred years before. Then the Children of Israel, under the rule of a foreign power, lived at peace with one another and kept the covenant of the Lord.

THE IDENTITY OF THE THIRD GROUP...WAS IT THE QUMRAN/ESSENE SECT?

Whence came this delegation to Pompey and who were the men that formed it? Although we do not know for certain:

- **It was not Sadducees, for the Sadducees favored Aristobulus II.**
- **It was not Pharisees, for the Pharisees favored Hyrcanus II.**

We are no less certain that the point of view they adopted and the arguments they advanced are entirely consistent with the position of the Essenes on such matters. All indications, based on what we know of the third group and their petitions to Pompey, identify the third group as men who supported the Qumran/Essene theological agenda.

Whatever we conclude as to this particular detail, we know that by the time Pompey entered Damascus and the high priesthood had changed hands between Aristobulus and Hyrcanus three times, the Essenes were insisting again that Israel must cease to look for her redemption through political power. The Qumran/Essene sect now hoped for a true and worthy high priest at the Temple in Jerusalem and an Israel dwelling under the Mosaic Law beneath the civil arm of Rome.

THE REJECTION OF THE DAVIDIC MESSIAH BY THE QUMRAN CULT

They may once more have been drawn into the internecine wars of the Jews, but because of the continual political disputes between Aristobulus II and Hyrcanus II, the Essene/Qumran cult never again looked for a Jewish king on the throne of David. Now they began to think more and more of the coming of the Lords anointed, the Messiah, and for the redemption of Israel through those who kept his covenant.

This means they rejected the concept of a Davidic Messiah [political] and pinned the whole of their redemptive hopes upon a Divine Messiah, the Messiah of Daniel, the Messiah of Enoch, a Cosmic-Godman, an Angel-Messiah.

None of the Jewish delegations that came to Pompey at Damascus was successful. Having heard all three, he took the case under advisement. This meant that things remained as they were for the moment, with Aristobulus in the office of high priest and nominally "king" while the old priestly Sadducean party continued to enjoy a supremacy at Jerusalem which they had not had since the time of Alexander Jannaeus. Aristobulus, however, foolishly concluding that he did not need the backing of Rome to keep himself in power, decided to resist. The result was inevitable. Pompey marched on Jerusalem. Hyrcanus and the Pharisees opened the gates of the city to him. Thereupon Aristobulus and his followers retreated to the Temple where they withstood the siege successfully for a time. In the end, of course, Pompey breached the walls, and according to Josephus twelve thousand Jews were massacred before the city was subdued. It was on this occasion that Pompey entered the Holy of Holies in the Temple, a prerogative of the high priest alone and his but once a year. Pompey was amazed to find it empty. His brashness may have satisfied his curiosity, but in Jewish eyes it was a desecration which both of the contending parties at Jerusalem joined in denouncing.

Pompey installed Hyrcanus II as high priest, and sent Aristobulus off to Rome as one of the exhibits in his triumphal procession, after the manner of victorious Roman generals in those days. Now the Pharisees were back in power again after an interval of only six years. The "peace party" in Jerusalem, made up of Pharisees and perhaps Essenes too, had succeeded better than they had wanted to do. They had desired political and religious power over the Jewish people under the strong arm of Rome in order that the old Mosaic Law might be held in proper honor. Few of them could have desired what they had helped to bring about, namely, the end of Jewish national independence. Yet after Pompey took Jerusalem in 63 B.C.E. the Jews were never politically independent again.

RELIGIOUS AUTONOMY...BUT AT A HIGH PRICE

There was peace among the Jews for a period of six years following Pompey's conquest. We may suppose that this, like the situation during the reign of Alexandra, was a difficult time at the Essene Community Center. With the Pharisees in power, the Law would be strictly enforced. Again, as under Alexandra, life in the desert would no longer have seemed necessary. Now again it was possible to follow the Law in all its literalness even while living in Jerusalem. Consequently, unless there are important factors at play here which we do not grasp, we are led to conclude that the first decade after Pompey took Jerusalem was another period in which serious problems were faced by the Essenes at Qumran.

The Sadducees and the old warrior nobles, however, still yearned both for the power they themselves once had had and for political independence for their nation. So doubtless did some of those who had formerly supported Hyrcanus II. In the years from 57 to 52 BC., the Jews rebelled no less than four times. On each occasion it was the old war party that led the revolt. The first rebellion was initiated by a son of Aristobulus II. Rome easily put it down but as a result Hyrcanus was deprived of what little political power had been left to him in his role of

ethnarch in spite of the fact that Hyrcanus wanted no part of the uprising. Now Hyrcanus was high priest only, Palestine in effect became a part of Syria, and its government was given to the Roman governor of Syria. The remaining three revolts were also easily put down by Rome. Thereafter Palestine enjoyed another decade or more of peace. Meanwhile, the Pharisees continued in power and the old Mosaic Law held the central place in Jewish culture and religion.

Then began the great period of civil war in Rome, which involved ultimately the whole Mediterranean world. Julius Caesar crossed the Rubicon in 49 B.C.E. and for twenty years thereafter Roman fought Roman for control of the empire. Life in Palestine was for the most part unaffected by these titanic events. Caesar confirmed Hyrcanus II as hereditary high priest, granted him Roman citizenship and restored him to the office of ethnarch of Judea.

The old party divisions, loyalties and hatreds in Israel, meanwhile, continued on as intense as before. Now it was Antigonus, son of Aristobulus II, around whom the old aristocrats, the Sadducees, the war party and the nationalists rallied. Meanwhile Herod ruled Palestine while Caesar, Cassius and Mark Antony in succession represented the final authority of Rome. Finally in 41 B.C.E. Rome's leaders had become so involved with each other in the struggle for power that Anigonus and his party decided the time had come to strike. With the backing of Parthia, Rome's great rival in the east, they seized Hyrcanus II and drove out Herod. Once again the old priestly war party was back in control at Jerusalem with Antigonus installed as high priest, and claiming the title of king as well. Apparently Antigonus rebellion was at least in part a nationalist uprising, because he was able to enlist the support of religiously fanatical Jews in Galilee.

THE EMERGENCE OF HEROD

Now Herod having secured the title "King of the Jews" from Rome, returned and took up the struggle with Antigonus. He defeated the forces of Antigonus in Galilee after a strenuous campaign among the hills and caves of that region. The next year, backed by two Roman legions, Herod pushed on into Judea. In the attempt to subdue it, he too fought a battle "near Jericho." Again the coincidence is arresting. This was the year 38 B.C., about the time we know the Qumran Community Center to have been abandoned. The next year, the spring of 37 B.C.E., Herod laid siege to Jerusalem. The old priestly war party were the defenders once more. It is incredible that this should have happened yet again. As before, the defenders fought with fanaticism. There was new carnage; the streets again ran red with the blood of the Jewish people. Both the Romans and Herods forces simply cut the Jewish people down like ripened grain. Again it was the Pharisees who opened the gates of the city to the besiegers.

Herod fully realized the sacredness of the Temple to the Jews of all parties, and he was able to prevent any desecration of it. In order to avoid further trouble from the Aristobulus line he executed Antigonus. He also executed forty-five members of the old Jewish nobility who bad been supporters of Antigonus and who with him had fomented rebellion. It was the end of the political power of the Sadduccees.

Herod was a proselyte and in consequence could not occupy the office of high priest. He could not install the aged Hyrcanus II in the office, for Antigonus had cut off his ears, which under Jewish Law made him ineligible. In place of Hyrcanus, Herod appointed a Jew from Babylon as the new high priest; while retaining most of the civil power himself. This left the Pharisees still in the ascendancy, although their power was now entirely confined to religious and cultural matters.

PUTTING IT ALL TOGETHER...POLITICALLY

Trying to look upon the political scene from the relatively detached position of the Essenes, we see the Pharisees in control of the affairs of Israel almost throughout this entire period. There was a stretch of six years following the death of Alexandra when the Sadducees were in control. There was another stretch of four years from 41 to 37 B.C.E. during which the old war party again raised the standard of revolt. Apart from these two brief periods, however, both of which ended with a siege of Jerusalem by Rome and the slaughter of thousands of

Jews, the Pharisees were in control the entire time.

We have assumed that differences among the Pharisees resulted in the first exodus to Qumran. These differences were minor as compared with the differences between the Pharisees and Sadducees. In the struggles between these two latter groups, the sympathies of the Essenes must always have been with the Pharisees, even if they did not actively enter into the contests for power in which these antagonists were almost constantly locked. As a result, throughout this period the Essenes were always faced with the problem of involvement versus withdrawal. They had had no problem on this score down to the death of Alexander Jannaeus. With Pharisees in power and the old Torah re-established in Jerusalem, however, they were confronted by a very real issue, particularly when the political power of the Pharisees was in jeopardy. As had been the case with the Hasidim, a hundred years before, these "pious ones" were forced constantly to decide whether to maintain their position of withdrawal or whether actively to support the policies in Jerusalem in which they deeply believed.

Again and again the Essenes must have had to decide. We are left with no clue as to what decision they reached unless the story of the third delegation that came to Pompey at Damascus is an Essene story. We can, however, be certain of their emotional if not of their political involvement. Believing as they did in Israel as the Lords chosen people, believing in his covenant with his people, and the requirement that they keep their part of it by following the Law, they must always have rejoiced to see Pharisees in power in Jerusalem, even as they had concluded in the reign of Alexander Jannaeus that the covenant was broken forever and that only they, the remnant in the desert, could ever redeem it.

PUTTING IT ALL TOGETHER...RELIGIOUSLY

Boy, that was a lot to read but so necessary if we are to understand the dynamics that underlay the Essene/Qumran Sect gradual theological shifts over two hundred-fifty years leading up to the first century. We have taken great paints to detail the political scene in Judea during these important years in which we find maturation and continual theological change within the Qumran sect. One must understand right up front that chronological theological change ran parallel with political difficulties and estrangement suffered by these rejected Hasidim, Zadok priests and ultra-strict Pharisees. Beginning with the rejection of the rightful priests, the Zadoks by John Hyrcanus I and their continual rejection by their own countrymen in the series of Hasmonean King-Priests that would follow, one can understand how such a closely knit group of men would eventually begin to doubt not only the Temple and the current fraudulent priests, but the religion that spawned them. Such were the turbulent political and religious times in which these Qumran sectarians lived. As we saw this groups of religious separatists would eventually lose all hope with the schism of Aristobulus II and Hyrcanus II and no longer would they have faith in a Davidic Messiah and would look elsewhere for their "Redeemer." Fertile ground for a non-Jewish "Redeemer" was plentiful as personified Sun-Worship found its way into Qumran doctrines and dogmas as filtered through Egyptian religion, Dionysus, Zoroastrianism, Pythagoras, and Buddhism. Understand again that these religious beliefs did not surface over night but slowly grew in parallel with constant and continual rejection of the Qumran sect's rightful claim to the priesthood and the rejection of strict obedience to the Laws of God by the "powers that be" in Jerusalem. Having lost hope in a "Political and human Messiah from the stem of Jesse" they looked to a Divine Redeemer Messiah or a Cosmic Godman as found in Enoch and Daniel's Son of Man. Again let me stress such "foreign Jewish concepts" originated with Sun-Worship and had been so since the beginning of time as primitive man, lacking Divine revelation, worshipped the Sun.

If you have not read the Qumran literature to see this "theological evolution" you need to for once you know what you are looking for the evidence jumps off the page at you. The proof, as they say, is in the pudding. Provided for you on this web-site are the documents you need to read to see this "theological evolution" for yourself.

The root of this whole problem that led to the Qumran rejection of Judaism as they knew it was two-fold:

There was the contest for the high priesthood; the legitimate and God ordained high priest and the imposter high priest which involved the Qumran sect's standing in with whomever Rome happened to designate as governor of Syria. So goes the priest so goes the nation and with a corrupt non-Zadok priest they could only expect future judgment from God. They would finally get it and along with that their extermination. Their residue would exist within the banner of Christianity.

The hope that the daily dedication to lives lived in committed to obedience to the Laws of God which was their hope for "salvation" and a guarantee of no future judgment from God. Such lives lived in obedience to the God's Laws would ensure the "salvation of Israel" as seen in the imminent appearance of the Kingdom of Heaven with her Messiah King and the quick judgment of the enemies of Israel. Their hopes would not be realized and their eschatological religious documents and predictions have been totally discredited today; sadly for us, they remain hidden in the pages of the New Testament as the hopes and dreams of the first centuries apocalyptics were "written" and these bequeated to us on the pages of the Bible. Again, such eschatological hopes and predictions have been totally discredited.

There is a simple answer for the failure of Essene Messianic theology when one views the whole picture: the Essene/Qumran Sect, in their rejection as the persecuted rightful Priesthood, along with other religious purists which would join them over the years, would evolve theologically into a religious cult which would have, in the first century, more religious tenants in common with Sun-Worship, "solar-myths," and with Godman redeemers than pre-exilic Judaism. We call it Christianity today!

Don't you think it is about time to break loose of all of the residue of Essene religious though and find the truths about Jesus of Nazareth and begin your worship of God in Spirit and in Truth?

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE MESSIAH AND THE EGYPTIAN CONNECTION

The oppression of the Jews by the foreigner aroused in them thoughts of a "deliverer, savior, Messiah". It always did and it always will.

As you read this article as well as others in this website I want you to keep in mind that these "theological tenants" concerning this "deliverer, savior, Messiah" originated in Egypt! Such "theology" begins with Osiris many thousands of years ago; even thousands of years before there was ever an Essene or the thought of them. But be not mistaken if you read this website from beginning to end you will see how thoroughly the Osiris and Egyptian Religious Belief system not only shaped the later Essene-Christian Faith but influenced every nation of the world down through history. If you begin with Osiris and read the development of the Osiris pattern as it chronologically developed in each successive world empire there is no way that anyone can fail to see the Osiris Myth develop and evolve throughout recorded time. This same religious belief system and its unique synthesis find expression again with the Essenes of Egypt as well. Since the Osiris Myth began in Egypt it should be no surprise that in Egypt we find its later expression with the Essenes of Alexandria, Egypt as well. This religious belief system of the Essenes can be analyzed and truth seen within it as well as deviation from the earliest truths held about God by the earliest Egyptians who both saw and understood God and His message to them through observations of the Cosmos. After having studied Egyptology now for over 5 years it saddens me that the purest and earliest concepts of the Almighty God as understood and taught by the earliest Egyptians in their simplest form could be so thoroughly altered and changed down through time where allegory and myth, which taught these Divine Truths, could be changed into "LITERALISMS" which not only hide but destroy these truths and render those who inherit these "religious beliefs in their altered states" idolators. Once you come to understand the Egyptian Religion correctly and the Osiris Myth as it was originally intended then these observations become very plain to you. Be not mistaken, the concept of the Messiah has undergone much redaction and alteration down through history and today only the Jews, the historical children of the Egyptians, have it correctly. I will show you in this website how the Essenes tragically altered the concept of the Messiah and altered the Hebrew Scriptures in order to promote their "Angel-Messiah" and godman instead of the human Messiah that the Hebrew Scriptures teach.

Though the Christian idea of the Messiah, or in Greek phraseology, the Christ, is one of a divine redeemer, it is quite different from the older, Jewish conception of a Messiah, a warrior who would free them from their enemies and institute the kingdom of God on earth in which the Jews would be the elite.

The Messiah is perfectly described in the Book of Daniel written about 200 years before Jesus when the Jewish state was oppressed by the Greeks. Even then Jews were seeking a Saviour.

... and, behold, one like unto the son of man came with the clouds of Heaven, and came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages, should serve him: his dominion is

an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed... Daniel 7:13-14

THE NON-CANONICAL PSALMS OF SOLOMON

In the non-canonical Psalms of Solomon, written not by Solomon, the king, but by unknown authors between 70 and 40 B.C.E. - only about 70 years before Jesus, we get a detailed description (edited here for brevity). The Messiah of the house of David shall gather the nation together and evict the foreigners from Jerusalem.

O God, raise up unto them their king, the Son of David that he may reign over Israel thy servant. And gird him with strength that he may shatter unrighteous rulers, and that he may purge Jerusalem from nations that trample her down to destruction. He shall destroy the godless nations with the word of his mouth. At his rebuke the nations shall flee before him. All nations shall be in fear before him.

Wisely, righteously he shall thrust out sinners from the inheritance. He shall destroy the pride of the sinner as a potter's vessel. With a rod of iron he shall break in pieces all their substance and he shall reprove the sinners for the thoughts of their hearts. And he shall purge Jerusalem making it holy as of old.

And he shall gather together a holy people whom he shall lead in righteousness. And he shall divide them according to their tribes upon the land, and neither visitor nor stranger shall remain with them any more.

And he shall judge the tribes of his people which has been sanctified by the Lord. And he shall not suffer unrighteousness to lodge any more in their midst, nor shall there dwell with them any man that knoweth wickedness, for he shall know them that they are all sons of God.

And he shall be a righteous king, taught of God, over them, and there shall be no unrighteousness in his days in their midst, for all shall be holy and their king the anointed of the Lord. The Lord himself is king, the hope of him that is mighty is through his hope in God.

He will bless the people of the Lord with wisdom and gladness, and he himself will be pure from sin, so that he may rule a great people and relying on his God throughout his days he will not stumble; for God will make him mighty by means of his holy spirit, and wise by means of the spirit of understanding, with strength and righteousness.

His hope will be in the Lord: who then can prevail over him? He will be mighty in his works and strong in the fear of God; he will be shepherding the flock of the Lord faithfully and righteously and will suffer none among them to stumble in their pasture.

He will lead them all aright, and there will be no pride among them that any among them should be oppressed.

He shall judge peoples and nations in the wisdom of his righteousness. And he shall have the heathen nations to serve under his yoke.

You will note that a pacifist preaching goodwill to all men was not the Jews' best idea of a leader suitable to free them from the yoke of their oppressors. The chief heathen nation was, by the time of Jesus in the first century AD, the Romans. The political position of the Jews under the Romans seemed hopeless. What you must understand is that this sense of "hopelessness" affected the Jews' concepts of their expected Messiah. Consequently popular Jewish hopes were of this imminent redeemer, this warrior king, born in the image of and of the line of King David (himself a historical Pharoah..Tutmosis III), a supernatural being sent by God who would overthrow the foreigners, impose Jewish authority over the world and institute a kingdom of God on earth which he would rule assisted by the Jews as the elite. The Messiah had become a fervent belief.

Answer for yourself: But where do the Jews, in particular the Essenes, in their sense of hopelessness, look to get this concept of a "Supernatural Messiah"? You might be very surprised when you find out.

WHAT DOES EGYPT HAVE TO DO WITH THE MESSIAH?

Answer for yourself: Are you aware that Isaiah's first prophecy of "the Messiah" was made to Egypt and not to Israel?

Isa 19:20-21 20 And it shall be for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and he shall send them a ***saviour,*** *and a great one, and he shall deliver them. 21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it. (KJV)*

That should take your breath away! I don't want to let the cat out of the bag just yet but you will be amazed at what you learn from this website as you follow not the "scarlet thread" but the "thread of Messianic theology" as it emanates first in Egypt and finds is fulfillment in Essene theology in Alexandria, Egypt. What we will share with the reader later in futher studies is how the Jewish promises of a "Messiah" are connected with this first prophecy of a "Savior/Messiah" given to Egyptians.

Truly it has been said: "There is nothing new under the Sun" and if you take the time to study the website you will see that Egypt and Sun-Worship has played the pivotal role in the creation of Messianic theology which was later adopted by the Jews.

Answer for yourself: Why would the Jews adopt religious concepts from the Egyptians and how could they possibly think that they applied to themselves, since they were Jews and not Egyptians?

Answer for yourself: Have I got your attention yet? There is an answer to this but I don't want to get the cart before the horse so to speak.



There is so much I want to tell you now, so much I want to teach, so much I want to correct, but all of this takes time and comes one truth at a time. I encourage you to not be in a hurry for this website is full of information that explains and corrects today's fallacies connected with the Christian faith. Since 2.5 billion people today in the world consider themselves Christians it is way past time that they be given the truth concerning their faith. As an ordained Pastor who stumbled onto these "facts" I present them to you for your inspection and it will be up to you to disprove what I say. I tell all who read our sites to not believe me on anything I write; only to let this information point you in the direction for your study to verify what I say to be true. I will say this once: You can believe me on one thing; the research and study has been done to such an impeccable level that it cannot be proven wrong! This is not meant to be a braggadocios comment, only to let the uninformed reader know that I have done my homework with such a proficiency that it will take the test of critical scrutiny. In fact I welcome such examination by others for such an endeavor will mean they have themselves paid the price to acquire such knowledge.

As a quick note this website is devoted to exposing the origin for these "Supernatural" beliefs which some of the Jews, the Essenes, would attach to the then current hopes and ideas of a Messiah. It is these same ideas which were inhered by mainline Christianity, both ancient and modern.



These visions of God giving dominion of a kingdom to his Messiah, an everlasting kingdom which encompassed

all peoples and nations, ignited the torch of Jewish nationalism for several centuries. Leaders of varying degrees of credibility were to step forward from the death of Herod to the defeat of Bar Kosiba claiming to be the Messiah of God.

Both the Hebrew word, Messiah, and the Greek word, Christos, mean one who is anointed, or rather it is always given as meaning one who is anointed. Actually Messiah is made up of the Egyptian root "MS", as in Moses, meaning a child or, if the child is male, a son, and the Hebrew word, "iah" which is God.

Thus Messiah means literally "Son of God".

The Christian gospel writer Matthew identified Jesus Christ with Moses, whose name is also of course "a son".

Answer for yourself: If Moses is the Egyptian word for a son who was he a son of?

Answer for yourself: Was Moses also a Messiah?

He was! Moses was adopted by Pharaoh's daughter who found him in the bulrushes. And a Pharaoh was a god; understood as God's representative among men.

Moses's brother, the priest Aaron, died and was buried at a place called Moseroth, Moserah or Mosera, the site of the Israelite camp near Mount Hor. Curiously Mosera can be read as Egyptian for Son of Ra or Son of God, Ra being the Egyptian word for god. The father of Moses and Aaron, according to the Old Testament, was Amram interpreted as the Hebrew for exalted people when it is plainly a corruption of the Egyptian Amun-Ra. Amun-Ra was the high God - Amun meaning the Hidden One - of the Egyptians. From the time of the pyramid builder, Cephren in the IVth dynasty all Pharaohs were considered to have been Ra's son, in other words all Pharaohs were Sons of God or Messiahs. Mosera is the purely Egyptian word from which the compound word Messiah was constructed. It is the same word, with roots in a different order, as Rameses, the name of several pharaohs - Sons of God. One of the inscriptions of Rameses the Great records Amun-Ra addressing the Pharaoh with words familiar to a modern Christian:

I am thy father. I have begotten thee like a god.

The Pharaoh replies:

I am thy son. Thou hast given me the power of a god.

Thus both Moses and his brother were considered Sons of God, both were literally Messiahs. Moses and Aaron combine the roles of king, priest and prophet. Later David (Tuthmosis III) was identified as the Great King and Moses took the single role of the prophet, but it is plain that, in leading the Israelites out of Egypt, his role was that of king as well as prophet.

Jochebed, Amram's wife was also his Aunt. This ties in with the practice of the Pharaohs whose title came through the female line. Thus they usually married their sisters to become king but could marry their mother's sister - their maternal aunt - or even their mother - to succeed to the throne. Plainly the "Israelites" led away from Egypt by Moses, a Messiah, were thoroughly Egyptianised and ruled by a Pharoah-like king, if not an actual dissident Pharoah. Many scholars today see Moses of the Bible as Pharoah Akhenaton of the XVIII Dynasty that led a monotheistic revolt in Egypt that culiminated in his exile and Exodus. It seems therefore that the word Messiah, a Son of God, came into the Jewish religion from Egypt.

From the time of exile in Babylonia the word messiah took on the meaning of a God-sent saviour or deliverer. The Jewish concept was not of a divine Messiah: as the extract from the Psalms of Solomon makes clear,

the Jewish Messiah was entirely human, though possessing God-given supernatural powers. **Judaism had become, due to the Egyptian influence of Pharaoh Akhenaton (the true identity of Moses) strictly monotheistic - it had only one god and it was a heresy for Jews to think otherwise - even their Messiah could not be regarded as divine. A Jew proclaiming a Messiah a god at the time of Jesus would have been stoned for blasphemy. But it was no blasphemy to claim to be a Messiah, a man. Under the Romans most Jews felt they had suffered enough and were expecting a man of power backed by the supernatural might of God to lead the people to freedom. The idea of a saviour Messiah spurred Jewish nationalism. From 4 BC to 135 AD several Messiahs were proclaimed as the Jews yearned for an end to the trials and indignities of Roman rule. Each led an unsuccessful revolt and died.**



Failure of the expected Messiahs' appearance fertilized the growth of another concept, the suffering servant. **The despised and rejected servant of God in Isaiah would suffer to redeem the world in a spiritual rather than physical sense.** The suffering servant was a personification of the sufferings of the Jewish people rather than a model for their Messiah (Isa. 40-66 reveals the nation, not one person as the "suffering servant." **But the Messiah had to be demonstrably of the highest morals as the moral judge of mankind. Possibly some Jews thought that suffering ensured great virtue and gave supernatural power. A suffering Messiah could have been part of God's plan to save the people.** Many Jews like the Essenes expected the Messiah to suffer as the Jewish nation had. There is evidence of this in the Dead Sea Scrolls (since the death of their Teacher of Righteousness).

The contradiction of Daniel which pictured a glorious Messiah was resolved by the Essene's concept of the Messiah's glorious second coming when the world would end and the faithful would be saved (reincarnation of their slain Teacher of Righteousness). From this Essene beliefs of their "cosmic godman/Angel Messiah) came the Christian idea of Christos meaning a divine redeemer, an incarnate God who deliberately suffers, dies and is resurrected to atone for the inherent sins of mankind. **Certainly the importance of the suffering Messiah concept largely emerged out of the events of the intertestamental years rather than before - many scholars believe it only reached prominence as a justification of Christianity. But this "suffering" idea was originally understood as a "people;" but it was the Essenes who would focus upon only one man...their Teacher of Righteouss who was slain.**

Most ordinary Jews, though, were fed up with suffering. They had incessantly been humiliated by foreign rulers with only the Maccabees providing any hope. Submission had got them nowhere. Gentle Jesus could not have fitted their preferred image - a warrior, a king David, a superman on the lines described in Daniel.



Answer for yourself: So what have we seen here?

Egypt plays a very large part in the creation of the Messianic idea. This Egyptian Messianic idea comes straight from Ra the Egyptian Sun-God which is personified in Osiris, the first Godman. **Being a Godman this Osiris embodies both Divine and human concepts in one person.** Osiris is the first of the Supernatural Saviors who gives his life for mankind. Osiris will serve as the pattern **for all other Godmen as well as the concept of the Supernatural Messiah.** Within this website is the detailing of how this Egyptian Solar Myth of Osiris will be assimilated by almost all Gentile nations as well as certain sects of the Jews. It will be the Essenes of Alexandria, Egypt, who will adopt and promote this Godman Redeemer both in Egypt, Palestine, and Qumran. It will be these Essenes of Egypt who will purposefully mistranslate the Jewish Scriptures known today as the LXX or the Septuagint in order to write within them their astro theology and their cosmic godman thesis. This Essene adulteration of the Jewish

Scriptures provides the substrate for credibility for their solar theology and their Supernatural Messiah. Unknowing and unsuspecting Gentiles as well as Jews will be taken in by this adulteration of the Jewish Scriptures. Sadly this Essene purposefully mistranslation and misapplication of Jewish Scriptures will become the Old Testament of the Christian Church instead of the Jewish-Hebrew Masoretic Text. As if that is not enough, these falsifications of the Jewish Scriptures, which promote a Solar Sun-godman Messiah will be quoted extensively in the New Testament as they are applied by these same Essene/Nazarene/Zealots to Jesus. In other words, concepts originating with Sun-Worship and Osiris are applied to Jesus and those who know no better read them as if they are "inspired, infallible, and inerrant." Thus the truths about Jesus are obscured if not destroyed in this New Testament depiction of the man from Galilee. This explains why along with the human Messiah of Judaism we find on the apocalytpic fringe of Judaism the belief in a Supernatural Godman Messiah. Both of these concepts find their way into the New Testament due to the heavy influence of the Essenes which were also be know as the Nazarenes and Zealots. This explains why we find two different characterizations of Jesus in the New Testament; one from Essene influence of a Supernatural Messiah in the Gospel attributed to John and one more closely resembling a human Messiah as views in the Synoptic Gospels.

Answer for yourself: Which is the true depiction of Jesus?

What is important for us is that when one's worship is directed to anyone other that the One invisible God and Creator one falls into the hideous sin of idolatry. Depending on how one views this Jesus of the New Testament one find himself in idolatry or not. This being the case, I think it very important to understand how the many religious ideas that emanate from Egypt and Sun-Worship found their way into the Essene-Christian faith which is called today Christianity. Once when one sees how the apocalytpic Essenes were the latest in a long line of Egyptian Sun-Worshippers disguised within a sect of Judaism will one come to see how tragic their influence on the creation of religious concepts which were later attached to Jesus. When Jesus is viewed as a God instead of a man one falls not only into false worship but idolatry.

My gift to the Christian reader is two-fold:

- **The detailed presentation of the many facts and information specifying how these Egyptian religious ideas were later filtered though many nations culminating with the Essenes and the Qumran sect**
- **The examination and presentation how these Essene/Qumran religious solar beliefs were to become the the foundation for their Supernatural Messiah which not only laid the foundation for the vast majority of the religious dogmas and doctrines of Christianity, but which did and yet today captures the imagination of millions which leads them into a false worship of God and idolatry.**

The truly sad fact and conclusion which is inescapable when one views all that this extensive website contains and presents to the interested student is that the Creator has waited and yet waits for His worship to be in Spirit and in Truth...something that cannot happen if one falls prey to the Essene-Christian Faith of today.



E-Mail: bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE JEWISH SECTS OF JUDAISM...AND WHAT YOU HAVE NOT NOTICED BEFORE NOW

Hardly surprisingly in the chaos of the times, the Jews could not agree among themselves what they should do to help god in his aspirations for them. Pious Jews were set on obeying God's commandments to the letter but this led to sectarianism - the commandments were not always clear; interpretation was needed and with it came disagreement. Encouraged by the occupying forces Jews had split into several sects each believing its approach was the right one. The Christian gospels introduce us to some of them; but not all of them!

Particularly prominent in the gospels are the Pharisees who are depicted as the arch enemies of the Son of God. But other sects, the Sadducees, the Herodians, and the Zealots are mentioned with decreasing levels of interest. Indeed the Zealots are effectively not mentioned because they are introduced only as an appellation of one of the disciples, Simon the Zealot. Amazingly the Essenes, the keepers of the Dead Sea Scrolls, are not mentioned at all in the New Testament though they must have been an important influence on the lives of people living in small towns and villages such as those preferred by Jesus and his disciples. The Nazarenes were of course the sect considered to have been founded by Jesus, the hero of the gospel stories. As a sect they are mentioned once only in Acts.

In fact we have excellent descriptions of these sects from sources other than the Bible, particularly Josephus, the Jewish historian, who lived in these turbulent times. Josephus tells us the three main -philosophies- of the Jews are the Pharisees, Sadducees and Essenes. Though essentially these were religious groups, equally important to understanding them is their political dimension - their attitude to the invader. Religion and politics could not be separated for Jews at that time.

- **The Sadducees were wealthy families, mainly of priests, who were blatant collaborators, fearful of their position if there should be any unrest. The Boethusians of the Rabbinical literature were the family and descendants of one Boethus, the Egyptian, who had assumed the role of High Priest under Herod the Great. They might have been the Herodians of the gospels of Mark and Matthew, Herod having rebuilt the Jerusalem Temple, the source of their influence.**
- **The Pharisees were not active collaborators in general but on several previous occasions they had invited foreign powers into Israel to quell civil war and they were unwilling to risk reprisals against Israel by organizing against Rome. However the Pharisees were not monolithic and the pragmatists were opposed by more nationalistic factions.**
- **The Dead Sea Essenes were opposed to the invader and spent time preparing themselves for an apocalyptic bust-up but believed god would only support them if they were absolutely ritually pure, hence this became their main interest. Village Essenes had a similar apocalyptic outlook but lived more practical lives in the community at large. It is inconceivable that these latter communities did not have some impact on the events of the gospels. Here is another mystery - why are they not mentioned by the gospel writers?**

Josephus in Antiquities adds a fourth sect of Jewish philosophy, but does not give it a name, merely saying it was founded by Judas the Galilaean and that it accepts Pharisaic notions but adding that they accept God only as their Lord. Scholars generally regard these men as Zealots, firebrands incensed by the invader and ready to join in armed struggle against them. The Sicarii were a branch of the Zealots whose aim was political

assassination.

THE PHARISEES

Rabbinical literature depicts the Pharisees as just, humane and adaptable. "Well it would, wouldn't it?" you might say. After all, the Jewish religion that survived the destruction of Jerusalem and the Temple in 70 AD was the religion of the Pharisees. It metamorphosed into Rabbinical Judaism. But the tradition of the rabbis is confirmed by Josephus.

The Pharisees arose in the period of about 160 BC when the Jews were rebelling against the Seleucid Greeks. They opposed the imposed priesthood for political as well as religious reasons. They wanted to get rid of foreign oppressors and their agents and to return the priesthood to its simple function of being ritual officials in the Temple rather than political quislings. When the Jews did succeed in throwing off the foreigners it was to set up the Hasmonaean dynasty which combined the roles of High Priests and monarchs. Naturally the Pharisees-opposition continued. Thus the Pharisees opposed the oppressors, the sacrilegious and collaborationist Sadducees. But they were pragmatic. If they believed hostility was futile they would not advocate it.

The Pharisees accepted the Torah as inspired by God but, unlike the Sadducees, were not fundamentalists. They believed that the body of oral interpretation, carefully recorded by the scribes, was more immediate, pertinent and alive. They point out that the Torah itself says: "The Torah is not in Heaven". It is therefore not perfect and needs interpretation by men. This oral tradition was immensely flexible. The age of the Prophets had long gone so no one could claim to know God's will - it could be expressed through anyone. No one could be certain that their own interpretation was what God intended and so all views and interpretations were respected by all: humanity and understanding were built into the system. Perhaps this was just as well because the Pharisees were far from a homogeneous body. They certainly divided into a Left Wing and a Right Wing, and perhaps there were finer subdivisions. The famous disputes between the Rabbis Hillel and Shammai in the century before the crucifixion testify to this.

In matters of law where a clear cut decision was needed, a vote was taken and dissenting rabbis were obliged to hold to the view of the majority until the matter was raised again. A change of vote did not perturb the assembly because changes of circumstances were recognized as part of life - decisions would change as the circumstances did. Dissenting views as well as majority decisions were recorded for future reference thus becoming akin to precedent so that when changes occurred a new generation of scholars could refer back to the dissenting views of their predecessors. Decisions were not divine but human and were therefore fallible - rejected views might turn out to be more correct. This was how God wanted it: the work required in considering, reasoning and interpreting was necessary to the seeking of truth: *According to the effort is the reward.*

The conclusion is that Pharisees had no need to quarrel when they disagreed, nor to persecute dissenters. Disciplinary action only came when someone refused to abide by the majority decision, and even then on matters of the Law not on matters of theology.

Punishment was simply a period of ostracism. Different views on the Messiah could be and were voiced perfectly acceptably including the one that there could be no Messiah because he had already been manifest as the virtuous king, Hezekiah. The Pharisees did regard as heretical refusal to accept oral law.

Pharisee sages came from all levels of society including the poorest, unlike the hereditary priesthood. They were not paid but, like Jesus the carpenter of the Bible, had to develop a practical skill with which to earn a living. They were admired for their fairness as judges of the Law, their knowledge and their originality of expression in preaching. Though they practised Temple worship, the centre of their lives was the synagogue.

The sages and later, the rabbis, thought of themselves as heirs to the prophets, who also came from the people rather than from dynasties, and especially Moses, though they claimed no prophetic abilities themselves. Prophecy had ceased with the biblical prophets and would start again only with the age of the Messiah. Theirs

was an interpretive and analytical role not a sacerdotal one - that was the priests- role. The Pharisees regarded the priests only as functionaries with no authority to speak on the Law or religion. The sages were progressive whilst the Sadducees were conservative.

THE SADDUCEES

The Sadducees on the other hand followed the priests. The Sadducees were families of vast wealth and power and their hangers on. They allied with the topmost priesthood and the ruling power to retain their wealth: they were collaborators. The Romans appointed the High Priest as did Herod before them. Failing to understand the diffuse nature of Judaism, Romans thought that control of the Temple would control the people. But the separation of the sacerdotal and the teaching functions in Judaism is one reason why it has been able to survive - destruction of the ceremonial centre never affected the religion as a whole.

Sadducees were fundamentalists needing no interpretation of the Bible and therefore no scholars: atonement through Temple ritual was sufficient. Yet their tradition stemmed only from the time of the successors of Alexander the Great. The priesthood was properly the function of the caste descended from Aaron, Moses' brother, but under Alexander's successors, the Ptolemies, the priestly line was broken. The High Priests were established as agents of foreign rule - and so they remained under the Romans. Many Jews were distressed by the situation but continued to tolerate it believing it to be god's will. Others such as the Essenes, to judge by the *Dead Sea Scrolls*, were training a pure priesthood in waiting ready to replace the unclean upstarts they considered ran the Temple. In the meantime the Chief Priests and their Sadducaean supporters serviced the Temple financed by supposedly voluntary tithes that were often extorted.

The two sects disagreed over the resurrection of the dead, the Sadducees denied it and the Pharisees accepted it. In the Christian New Testament the Son of God takes the view of the Pharisees but the Essenes too believed in resurrection.

THE ESSENES/QUMRAN CULT

Answer for yourself: Why are the gospels silent about the Essenes and the Zealots, though they introduce us to the Pharisees, the Sadducees and the Herodians?

Answer for yourself: Could it be that the people at the centre of the story were Essenes?

Neither Paul nor any of the other writers of epistles in the New Testament mentions the Essenes - they might as well have not existed. But we know they did. Three writers from the first century AD describe the Essenes - Pliny, Josephus and Philo. We now also have the evidence of the excavations at Qumran and the *Dead Sea Scrolls* - but a clear understanding of the Essenes still eludes us.

Pliny is describing the region around the Dead Sea and says that on the western shore, where they had been for thousands of centuries, live the Essenes, a solitary people who renounce women and money. They maintain their numbers by accepting those driven by the vicissitudes of fortune and weariness of life. "Below" them are the ashes of Engedi and "beyond" is the fortress of Masada. If the words "below" and "beyond" imply direction towards the south then the Essenes lived at the most northerly of the three sites mentioned. Indeed there is a ruin in just that position that could have been the Essene's centre: it is at Qumran. If Pliny indicated relative altitude when he wrote "below", the Essene community was in the hills behind Engedi from the Dead Sea but there is no sign of any such community there.

Pliny's "thousands of centuries" is an exaggeration but one which might suggest an association between this community and a much older one. Josephus, who gives us the most complete account of the Essenes, puts the rise of the community in the previous century, during the first century BC. Josephus suggests he was initiated into the order so one assumes he knows what he is talking about. He writes that the Essenes, all Jews by birth, were a closely knit brotherhood which had something in common with the Pythagoreans. We will in the

following website investigate this declaration of Josephus for its stagering consequences to the Christian faith of today. There were about 4000 of them.

They regarded pleasure as evil and disciplined themselves in continence and self control. They did not marry but propagated the sect by adopting other people's children. Not that they were against marriage in principle - they realized it was necessary for the continuation of mankind - but they felt that women were wanton and unfaithful. Josephus goes on to say that there is another order of Essenes, the village Essenes, who differ in accepting marriage though maintaining strict rules about intercourse. The Essenes were Zadokites, naming themselves after Zadok the priest, suggesting they were a dissident priestly order. Objecting to the debasement of the Temple and the venality of the Sadducees, they had left them to adopt a largely frugal and monastic life uncorrupted by the scandal of collaboration. Their purpose was to keep themselves ritually pure because they were expecting the apocalypse when God would endow a Messiah to purge and judge the world.

THE ZEALOTS

The Zealots, first mentioned by Josephus as the fighters against the Romans in the Jewish rebellion of 66-73 AD, apparently based themselves on the example of Phinehas whose zeal for the Law turned God's wrath from the Israelites in Numbers 25:10-13. A copycat incident led to the outlawing of the Maccabees in the second century BC. Scholars assume Zealotry essentially stems from then. Judas of Galilee and a Pharisee, Sadduc, according to Josephus, combined to resist the numbering of the people by the Romans when they conducted their census of 6 AD. Since the Essenes called themselves "the Sons of Zadok", this association of Galilaean and Zadok in the founding of the Zealots should be noted. (Sadduc and Zadok seem to be the same word varyingly rendered in our alphabet.) Their "zeal for the Law of Moses" and veneration of the Torah led them to hate foreigners, whence their leading role in the war against the Romans. They were of major significance in Palestine during the whole of the period of the gospels so the single reference to them (Simon, the Zealot) looks suspicious.

The failure of the gospels to mention either the Zealots or the Essenes while mentioning the other Jewish parties suggests that Essenes and Zealots have deliberately been left out of the story.

Answer for yourself: Is it because the Nazarenes were a branch of the Essenes or the Zealots?

Hyppolytus, writing about 230 AD, confirms that the Zealots were indeed a branch of the Essenes.

Answer for yourself: Are the gospels narrating, in a distorted or coded way, a sequence of Zealot incidents, since the Zealot leader was none other than Jesus?

Now you can see why study is the only recourse to uncovering "the truth" about Jesus!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



INTRODUCTION: ORIGINS OF THE ESSENE-CHRISTIAN FAITH

The religious faith of the western world, Christianity, consists substantially of a synthesis of beliefs and doctrines which had their origin in many lands and among various peoples and which were combined and proclaimed in what we may call the New Testament, specifically those documents known as the Gospels along with the Pauline Epistles. Ironically there is little "new" in the New Testament as most of it's religious doctrines, which are passed off as unique and Divine revelations, can be found in countless non-Jewish nations since the beginning of recorded history! Needless to say this is not common knowledge and few practicing and devout Christians are aware of the inherent "hidden" paganism they practice. The creeds, disciplines, and dogmas on which almost all the churches of Europe and the Americas and many of those in Asia are based purport to derive their authority from this New Testament document; and all these multifarious denominations and non-denominations proclaim that theirs is the religion established by Jesus, whom they revere as the Christ.

Since being an ordained Pastor, for more than fifteen years I have been fascinated by the thought that the principal concepts of the Christian faith, which have played so crucial a role in occidental life, might be traced to their ultimate sources. Having acquired the skills to do the necessary studies, and beginning some twelve to fifteen years ago, time for such an elaborate project became possible: scores of modern and ancient books and hundreds of articles in encyclopedias were first read by way of orientation; but, since profound knowledge is to be had only by a minute study of the sources, this soon became an industry. More than fifteen years were consumed in the intensive study of ancient Egyptian, Persian, Brahmana, Gaina, Buddhist, Judaistic, Essene, and Christian literature. Needless to say my library has swelled and my bank account dwindled. The fruit of such investigation in search for Divine truth is made available to the interested reader through the efforts of Bet Emet Ministries today.

THE INVITATION TO STUDY...AND WHAT AWAITS YOU

What you will discover if take up our invitation to study the "true" origins of the Christian faith with us, along with the important role that the Essenes/Qumran sect played within such a religious development, is that important religious elements from various ancient cultures converged in the Essene/Qumran cult, first, in the Pythagorean *thiasot* and then in the Essene Order, whence the Christian Gospel emerged, which, in turn, proceeded to penetrate the emotions and to achieve dominion over the Graeco-Roman world. Today, by latest counts, there are 2.5 billion Christians in the world today of various creeds and denominations and less than 1% of them are aware of the truthful origins of their faith.

THE EVOLUTION AND RELIGIOUS SYNTHESIS OF THE ESSENE CULT...AND THE LAUNCHING OF CHRISTIANITY

Clearly the Dead Sea Scrolls and the schism that caused the Dead Sea sect to arise can only be understood in the context of Jewish history and the sectarianism of the Second Temple period in Judea. Across twenty centuries,



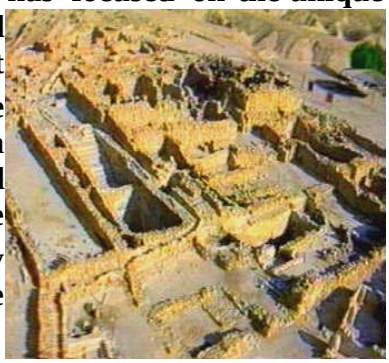
the Scrolls speak to us of the pluralism that existed in ancient Judaism, each group competing to be the "True Israel" of G-d, and each claiming a monopoly on the true interpretation of the Torah. The Scrolls provide us with a window into an ancient Jewish time and give us a glimpse of an ancient Jewish sect who resided in the desert on the shores of the Dead Sea. Reflected in the Scrolls are their religious traditions and beliefs, their legal tenets, their worship, and their approach to G-d and the rest of humanity.

The most prevalent opinion given by scholars has identified the Qumran sect with the Essenes, of whom Josephus and Philo wrote. While it may be legitimate to attempt to prove Essene authorship as many scholars have done, it is however, illegitimate to use this theory as a universally accepted position on which all Qumran texts are interpreted. Scholarly ethics and integrity, and scientific investigation demand that each text from the caves, along with the Greek writings concerning the Essenes by Philo and Josephus, be subjected to their own separate critical review before conclusions are made.

It must be remembered that Josephus, the primary source of information about the Essenes, wrote primarily for Greek and Roman audiences, and that he wrote approximately two hundred years after the founding of the sect. At this late date, it would be impossible for him to have first hand knowledge. Also, he himself "admits to having included more than one group of sectarians under the heading 'Essenes'." "It seems from the generalizations he made in his 'Fourth Philosophy', that he may have described several groups as one." Because it is known that many Jewish sects existed during the Second Temple period, there is not enough clear evidence to conclude that the Essenes of whom Philo and Josephus described were also one and the same as the Dead Sea sect.

Before presenting the Sadducean position on the origins of the Dead Sea sect, it is appropriate and important to begin with an academic introduction of Dr. Schiffman with an explanation of his qualifications that would support and give credibility to his ability to analyze and render a scholarly evaluation with respect to the Sadducees of ancient Judaism and the origins of the Dead Sea sect and their writings.

The Dead Sea Scrolls have been Dr. Schiffman's life's work. In particular, he has focused on the unique Halakhah peculiar to the Dead Sea sect. He began his study of the legal material with his doctoral dissertation in 1974, which dealt with "The Halakhah at Qumran." A year later, in 1975, his dissertation was published in a volume by the same name, that dealt with the "conceptual framework behind the legal material in the Qumran corpus, how the sect derived its law, and how its members perceived this process. In order to test these conclusions, the Sabbath Code of the Zadokite Fragments was studied in detail." Since that time, he has gone on to study the many other aspects of Jewish legal material found at Qumran, including the nature of the sect, its structure, and its self-definition.



Dr. Schiffman is Professor of Hebrew and Judaic Studies at New York University in the Department of Hebrew and Judaic Studies and also in the Department of Near Eastern Languages and Literature. He specializes in the Judaism of late antiquity, the Dead Sea Scrolls, and the history of Jewish Law and Talmudic Literature.

In 1991, he was appointed to the team publishing and researching the Dead Sea Scrolls. Dr. Schiffman has the respect of his contemporaries in Dead Sea Scrolls research as evidenced by the comments of Herschel Shanks and Emanuel Tov on the cover of his recent book, Reclaiming the Dead Sea Scrolls. Clearly, Dr. Schiffman is

extremely knowledgeable and qualified to render an evaluation regarding the Sadducean authorship of the Dead Sea Scrolls documents.

Dr. Schiffman's position concerning the origins of the Dead Sea sect and the Scrolls is basically that:

> **"The earliest members must have been Sadducees unwilling to accept the status quo establishment in the aftermath of the Maccabean revolt. The Maccabees, by replacing the Zadokite high priesthood with their own, reduced the Zadokites to a subsidiary position for as long as Hasmonaean rule lasted. Even after leaving Jerusalem, the Dead Sea sect continued to refer to its leaders as the 'Sons of Zadok'. These were indeed Sadducees who protested the imposition of Pharisaic views in the Temple under the Hasmonaean priests."**

As previously mentioned, the most frequently encountered challenge to this hypothesis, comes from the writings of Josephus. From Josephus and from what we know of the teachings of the ancient Sadducees from Rabbinic writings, there appears to be a contradiction in some of the beliefs of the sect in its heyday. Dr. Schiffman answers this challenge with the following:

> **"Sadducean priests were not uniform in their degree of Hellenization nor in all their beliefs. Josephus' descriptions concern only the somewhat Hellenized Sadducees of the Roman period. Moreover, I am not claiming that the Dead Sea sect as we know it is Sadducean, only that its origins and the roots of its halakhic tradition lie in the Sadducean Zadokite priesthood."**

The Essenes/Qumran cult, lately the object of so much attention, play a central role in our drama and in the study of the origins of Christian doctrine. They were an extraordinary group of Jewish communist-celibates who, in their formative stage about 170 B.C.E., absorbed the metaphysics and the eschatology of the Zoroastrians, and then, some sixty-five years later, by becoming Pythagoreans, incorporated into their system much of the discipline and soteriology [doctrine of salvation] of the mystery-cults of Greece and Asia Minor. Upon all this, they engrafted a Christology which combined a Persian with a Messianic Judaic concept, which, in a period of crisis, they personalized in their martyred Teacher of Righteousness, whom they expected to return upon the clouds about 35-30 B.C.E., accompanied by myriads of angels to conduct the Last Judgment. The accounts of the Essenes left to us by Josephus, as well as Pliny and Philo, omit such crucial information concerning the religious tenants of this desert communist-celibates. It is our firm conclusion, based on all the evidence evaluated that can be possibly amassed today, that Jesus was an Jewish Essene who, convinced that he was himself the incarnate Christ destined to redeem and judge mankind, left the Qumran Order for the purpose of creating a mass-movement to prepare the people for the end of days. Let us say up front that simply said an Essene is a super-strict Pharisee with modifications to many prior Pharisee held religious beliefs.

The certainty finally emerges that Christianity was a highly composite doctrine which combined many of the age-old religious concepts first developed by Egyptians, Babylonians, Assyrians, Persians, Buddhists, and Greeks, as well as by Jews, Phrygians, Syrians, and other inhabitants of Asia Minor. Christianity was congenitally related to all of these; and when any of them accepted Christianity, they were simply recovering what was, at least in part, originally their own. This fact alone explains the rapid acceptance and spread of Christianity with a Jewish Rabbi at its center throughout an Anti-Semitic world.

This will be proven beyond any doubt if you continue to study the materials presented in the website.

MATURE ESSENISM & THE ESSENE-CHRISTIAN FAITH....AS FOUND IN THE NEW TESTAMENT...A SYNOPSIS OF IT'S BELIEFS

- *That the human race is divided into two groups which are forever separated, the Elect and the unrighteous, the Children of Light and the Children of Darkness....Dualism;*
- *That the former may be redeemed for everlasting glory in heaven, but only through divine intervention;*
- *That a G-d-man must appear as a human being on earth, and, in fact, had appeared, to bring salvation to humanity;*
- *That all of the Elect who accept him and become his disciples will be redeemed;*
- *That all others are doomed to suffer eternally in hell fire;*
- *That the Children of Light are made manifest through their celibacy, saintly brotherhood, and communal poverty and equalitarianism;*
- *That the god-man is the soter/savior, i.e., the divine sacrifice who gives his life for many and whose flesh and blood are consumed by his communicants so that they too may become divine and immortal;*
- *That in his first manifestation the savior proclaims his revelation;*
- *That after his death, he returns to the Father for a period while his followers preach his gospel;*
- *That before the end of the then existing generation he would certainly return in a grand Parousia to judge all mankind and establish the kingdom of heaven*

This was the Essene-Christian faith, which is also the religion of the occident and the Western world today.

Instead of being a Divine and unique revelation from G-d, such tenants as described above can and will be shown by this writer to be nothing more than a synthesis of major doctrines contained in the religions of the Egyptians, Babylonians, Assyrians, Persians, Buddhists, Greeks, Phrygians, Syrians, and other inhabitants of Asia Minor.

THE FOUR MAJOR DOCTRINES OF THE ESSENE-CHRISTIAN FAITH:

- **Soteriology**
- **Eschatology**
- **Ethics**
- **The Messianic concept**

I have chosen to begin the website tracing the origins of the 4 above doctrines through the prior religions of the world which provided the ultimate soil for the Essene faith. We begin by considering the sources from which the Essenes took their soteriology [salvation], that is to say, their doctrine concerning the incarnate G-dman who dies for humanity and whose body and blood must be consumed sacramentally so that the Elect may become divine and immortal. This doctrine explains the broad appeal of Christianity in the early centuries as a world religion [the nations only accepted what they already had as religious beliefs; only now applied them to a new "G-dman" named Jesus] and also explains how a religion with a Jewish Rabbi at its center could be so overwhelmingly accepted by nations who were anti-Semitic. The trail leads us first to the Egypt and the Nile, where civilization and organized religion began in the dim reaches of the prehistoric past. Our objective is to understand the forces which have created our ideologies and theologies within Christianity. It is to Egypt and Osiris, the original G-dman to which we must turn next to continue our studies and receive the answers we seek.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXPLAINING THE BROAD APPEAL OF THE ESSENE-CHRISTIAN FAITH TO AN ANTI-SEMITIC WORLD

The broad appeal of Christianity stems from the fact that it is a synthesis of the most important doctrines which had already been developed in the great pre-Christian cultures over a period of centuries. Had this not been so, it would simply have been a restrictive creed and would, like many others, soon have vanished from the stage of history. This "religious synthesis" will be found to contain a combinations of religious ideas and beliefs in four major areas or comprising four major "doctrines:

- **Soteriology (doctrine of salvation)**
- **Eschatology**
- **Ethics**
- **Messianic Concept**

This needs further elaboration.

THE BASIC ELEMENTS OF THE GOSPEL

The central elements in the Synoptic Gospels are:

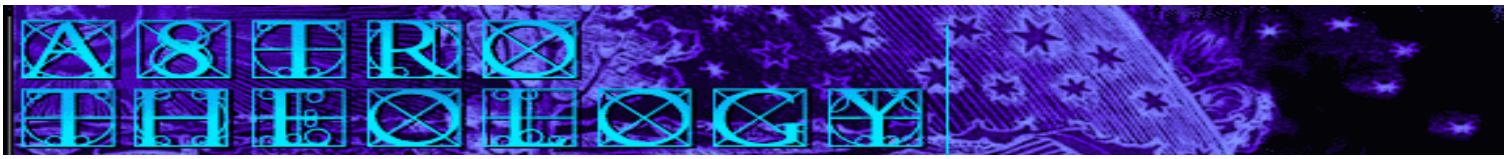
- ***The divine, atoning, and sacrificial savior, who gives his own life to redeem that of his communicants and who, by rising from the grave, is empowered to confer divinity and immortality upon them also***
- ***An ethical system which makes everyone economically and politically equal in a social order where want and injustice are forever abolished, and in which the family, based on sex and procreation, is replaced by the larger family of the celibate saints***
- ***An eschatological doctrine, according to which the redeemed will enjoy everlasting happiness in communion with each other in a kingdom of righteousness, from which all others will be banished into everlasting torture***
- ***The promise of an imminent Parousia when the "anointed" savior will reappear in power to conduct the Last Judgment and institute the everlasting celibate-communal kingdom of heaven on earth, which will then belong to the saints in perpetuity. As an additional inducement, the redeemed were to be healed of all their physical and other maladies for time and eternity. Interestingly enough, modern New Thought, while practically ignoring all other elements of the Gospel, has created what amounts to a religion out of this one facet of its elaborate synthesis.***

These "cardinal" beliefs should be familiar to every Christian.

Answer for yourself: Are you aware that these "same four religious doctrines", taught as Divine revelations in Christianity, can and are located in many Gentile nations and religions that not only pre-date Christianity by thousands of years, but who inherited them through various forms of Sun-Worship? How can that be?

The immediate source of these above religious concepts was the Essene society; but their ultimate origins must be traced to the mystery-cults and the major religions of the pre-Christian world.

That is what we will do in just a moment, but first some background information into a topic which is foreign to most but which is necessary to ensure our study is successful. The topic is called "Astro-Theology."



WINTER/SUMMER SOLSTICES...SPRING/FALL EQUINOXES ...AND THEIR INFLUENCE UPON PAGAN GODMEN/SAVIORS

I would have you think as you read the following information, if such wide-spread celebrations among the non-Jewish nations of the world could account for the rise, popularity, and broad appeal of Christianity to the nations, since it can be shown that the Christian "Godman" and his "life-events" correlate exactly with the solstices and equinoxes as had all prior Solar/Sun-Godmen and "Angel-Messiahs" before him. Once familiar with the "pattern" of these "Solar-Saviors" and "Cosmic Godmen" the answer to the above question will be obvious. Let us now familiarize ourselves with the following information.

These above basic elements of the Gospel and related "religious beliefs" [Soteriology, Messianic ideas, Eschatology, Ethics] had been for millennia held as sacred among the non-Jewish nations of the world. These "religious beliefs" were derived by the Gentile nations in the form of "personified solar/sun-myths" which were also related to various agricultural phenomena as seen related to the harvest seasons, which again find themselves dependent upon the cyclical pattern of the Sun and the Cosmos. It all began with the stars in the Heavens. Let me explain.

THE WINTER SOLSTICE

Recall the prophecy of Jeremiah 10:2..." and be not dismayed at the signs of heaven; for the heathen are dismayed at them."

Before Man learned to measure time in twelve month cycles time was measured by seasons. They celebrated the seasons with feasts and festivals to make the gods happy. But then Man began to gear the beginning of seasons and cycles to fixed astronomical phenomenon--that is, to the position and movement of the sun, moon, and starts. The heathen did worship the entire solar system.

The Winter Solstice is when the earth is tilted so that the North pole is farthest from the sun. In the Northern Hemisphere, this marks the shortest day of the year, the first day of Winter, usually around December 21st. In the Norther Hemisphere the earth lies in the dead of winter and nature seems "dead." Solstice's and Equinox's were actually celebrated long before Christmas ever was, and some Christmas traditions were borrowed from Winter Solstice. The Winter Solstice is the time when the Sun once more begins its tropical journey north. This, the longest night of the year, happens on the eve of the 22nd of December. This major calendrical event is the focus of religious and social festivities in all cultures, not just the Christian celebration of Christmas. The birth of the Sun has been celebrated since time immemorial on or around

the solstice, which is why the birth of Jesus is celebrated at this time.

December 25 is the winter solstice. It is the time when the sun after having been at the lowest point in the heavens, beings to rise over the world with renewed vigor and power. The winter solstice was the time of heathen festivities in worship of the sun.

The day of December 25 acquired a new significance under the rule of Emperor Aurelian. He proclaimed this day as "Dies Natalis Invicti Solis," or the Birthday of the Unconquered Sun. This was because of a strange Eastern religion, Mithraism, whose god Mithras was identified with the Unconquered Sun. During the Saturnalia work of every kind ceased. Schools were closed.

Saturn, in whose honor this feast was held, was the oldest and most benign deity in ancient Italy and was fabled to have reigned during the Golden Age. This was conceived by the Romans as an era in which plenty abounded and nothing had appeared to corrupt and mar the peace and happiness of mankind. But since that time the world had gone from bad to worse. The lust of gold and the lust of blood had brought disastrous evils. The dream of an Age of Gold was widespread in the pre-Christian world. The Greeks taught men to think of it as followed by the Silver, Bronze, and Iron Ages. These ages marked the steady declension and degeneration of mankind. But they looked for the eventual return of a Gold Era. This spirit of Gentile expectancy was that of a millennial, and King Saturn would reign.

As the Saturnalia returned each year it brought with it thoughts of the peaceful reign of Saturn long, long ago, when all men were happy and all men were good.

THE EQUINOXES

The vernal equinox is the point where the sun crosses the celestial equator, about March 20, making day and night of equal length everywhere. The vernal equinox was the time of pagan spring festivals.

The Equinox's are when the earth is not tilted and day and night are the same length. This happens twice a year: around March 21st for the Vernal (Spring) Equinox, and around September 21st for the Autumnal Equinox. They mark the first days of spring and fall, respectively. Primitive man rejoiced at the Vernal Equinox as again the earth emerged from her winter's nap and the deadness of nature was "reborn" and man could see the slow emerging of greenery once again. For him this meant "life and salvation;" no longer was his life threatened by the deadly cold and the lack of vegetation for food. Sadly, at the Autumnal Equinox, man was again beginning to be threatened by what he saw and felt; temperatures were again receding and the greenery and food supply as found in nature was beginning to wain. His life was beginning to be threatened once again. Death was approaching once again. For such primitive peoples they reasoned that the Sun was dying. The death of the old year and the rebirth of the new has been celebrated since time immemorial on or around the spring equinox, which is why the death and rebirth of Jesus is celebrated at this time. The Autumn, or Fall Equinox is the time when the Sun reaches the opposite balancing point in its path through the zodiac. It is the time of ripening and harvest. Ancient agricultural societies celebrated the harvest with festivals of one kind or another, usually marking them with sacrifices to ward off the evil spirits and spirits of the dying year. The word equinox means "equal night": the duration of the day being equal to that of the night, an event which occurs but twice a year, the one marking the astrological beginning of spring and the other the ending of summer.

SUMMER SOLSTICE

Solstice [Fr. from L. solstitium; sol, the sun, and sto, to stand;] The time of year when the sun is at its greatest distance from the celestial equator. - Funk and Wagnalls Dictionary. The summer solstice occurs on June 21st. It is a time distinctive on an astrological level and also a time of year celebrated by ancient civilizations with their unique traditions to mark the summer season.

Nearly every religion of the world shows traces of astrological influence. The old Testament of the Jews, its writings by Egyptian culture, is a mass of astrological and astronomical allegories. Nearly all the mythology of Greece and Rome may be traced in star groups. The ancient systems of measuring the year were based upon the equinoxes and solstices.

The Summer Solstice is when the earth is tilted so that the North pole is nearest to the sun. In the Northern Hemisphere, this marks the longest day of the year, the first day of summer, usually around June 21st. It was at this time that man rejoiced for he experienced life and life abundantly as nature was in full bloom and his life supported plentifully by nature; both his physical conditions and food supply. The Summer Solstice is the time when the Sun turns in its tracks and begins its tropical journey south, towards the equator. This, the shortest night of the year, happens on the eve of the 22nd of June. This major calendrical event is the focus of religious and social festivities in all cultures; Christian society marks the event with St John the Baptist's Day, a Christianizing of the festival of Mithras, the Sun God.

Midsummer is the central point of the magical year: traditional hilltop bonfires are lit to revive the power of the Sun; flaming disks are thrown into the air; blazing wheels are rolled downhill; leaping and dancing around and through the fire are ritual encouragements for maximizing the harvest. Magical powers are heightened and the little people are about. It is the ideal time for gathering magical herbs: pluck them before dawn, before breakfast, while the dew still wets the petals. Fern and fern-seed is gathered on Mid-Summer's eve, to harness the power of the Sun. Golden solar flowers such as St John's wort, mugwort and mistletoe, the golden bough, are worn as garlands.

As for the history of the summer solstice, for centuries people in Europe celebrated springtime by lighting fires. These might have been fires kindled at hillsides to drive away witches and to help the sun with its task of warming the earth. On May Day the Celts, who had lived in Scotland and Ireland since ancient times, would make a fire out of gorse to burn out the witches. This was part of the Celtic fire festival called Beltane. Beltane means "Bright Fire." When the Celts decided to celebrate the solstice they simply extended their fire rituals to Midsummer Eve. In Sweden a Midsummer Tree was set up and decorated. The villagers danced around it, lit fires and jumped over them. On Midsummer Day it was also the custom for women and girls to bathe in a river. Long ago this bathing was considered magic for bringing the life-giving rain. In a river the water is always moving, always renewed.

The sun, as supreme among the celestial bodies visible to the astronomers of antiquity, was assigned to the highest of the gods and became symbolic of the supreme authority of the Creator Himself.

The Natchez Indians in the southern part of the U.S. worshipped the sun and believed their ruler was descended from him. Every summer they held a first fruits ceremony. No one was allowed to touch the ripe ears of corn in his own field until the ceremony was finished. The Hopi Indians of Arizona would have masked men wearing bright paint and feathers who danced their special rituals. They represented the dancing spirits of rain and fertility called Kachinas. The Kachinas were messengers between man and the gods. At Midsummer the Kachinas leave the Hopi villages to return to their homes in the mountains. While they are there, for half the year, they are believed to visit the dead underground and hold ceremonies for them. The Catholic Church chose Midsummer for celebrating the birth of Saint John the Baptist and called it Saint John's Day. John was the forerunner of Jesus and baptized Him in the river Jordan. Jesus had once called him, "A burning and shining light." The Church told people that Midsummer fires should represent St. John instead of the sun, however the rites and their meaning for the people changed very little until recent times.

TIME FOR COMMENTARY

Now I know this sounds so innocent but behind these "agricultural" and "cosmic" events lies a whole theology that has permeated almost every religion in the world. It is from these events that man

would reason the "life and death" of his Gods. Hidden within these natural and stellar events lies a whole theology of dying and rising Gods which can be found in various degrees in almost all world religions; Christianity is indebted heavily to such agricultural and cosmic theology for its many doctrines and dogmas attached to Jesus in the New Testament. It is to these events in the Solstices and Equinoxes we must understand fully before we can tackle the "Jesus stories" and the "Christ Myths" in the New Testament and determine without a doubt their origin.

CHRISTIANITY AND PAGANISM....THE SATURNALIA

Let us try to visualize the Roman Empire before Christianity became its official religion. The city was wholly given over to idolatry. The first day of the Saturnalia began on December 17 and continued through the Kalends of January, beginning on January 1. The Kalends of January ushered in the new year. together they converted the closing and opening of the year into one continuous and uproarious carnival. The approach of the feast was hailed by Romans in the Empire with wild joy, and began when a pontiff standing in front of Saturn's temple exclaimed, "Ho Saturnalia! Ho Saturnalia!" Sandwiched in between the Saturnalia and the Kalends of January was December 25, the day, as the Romans calculated, when the sun was at its lowest ebb, ready to increase again and impart its strength to the growing things of the earth. The Roman Saturnalia was boisterous. But whatever the behavior of some Romans, others were simply merry. They ate big dinners, visited their friends, etc. The halls of the Romans were decked with boughs of laurel and of green trees, with lighted candles and with lamps--for the hovering spirits of darkness were afraid of light. Bonfires were lit in high places to strengthen the reviving sun in his course. Candles and green wreaths were given as presents, the streets were crowded with noisy processions of men and women carrying lighted tapers, and public places were decked with flowers and shrubs. The practice of giving and receiving presents was almost as common then as it is now at Christmas. Our present day "Christmas spirit" is actually the spirit of this old Roman festival.

During the Kalends of January, which lasted for three days, Roman houses were adorned with lights and greenery, and presents were given to friends and children and to the poor.

We can see how that the exchanging of gifts was an important feature of this Roman festival from the writings of Libanius, an ancient Sophist. He might be writing about Christmas in the modern world from the way it reads: The festival of the Kalends is celebrated everywhere as far as the limits of the Roman Empire extend.. The impulse to spend seizes everyone... People are not only generous towards themselves, but also towards their fellow-men. A stream of presents pours itself out on all sides... The Kalends festival banishes all that is connected with toil, and allows men to give themselves up to undisturbed enjoyment. From the minds of young people it removes two kinds of dread: the dread of the schoolmaster and the dread of the stern pedagogue... Another great quality of the festival is that it teaches men not to hold too fast to their money, but to part with it and let it pass into other hands.

Now I have described the ancient Babylonian festival, the "Zagmuk," where Christmas had its beginning and the Roman "Saturnalia," which was the merging of the Zagmuk and "Sacaea." The Greek festival in honor of Kronos was the ancient Babylonian and Persian "Sacaea." As you can see this "stellar" phenomena has influenced many nations to their very core.

Emperor Aurelian had proclaimed Mithraism as the official state religion of the Roman Empire, but "Christianity" becomes the new religion under Constantine, and the Catholic Church becomes faced with the struggle to convert the pagans.

We need answer two important questions:

- **Why did the idea of celebrating the birth of Christ arise and how?**
- **Why was the date of December 25 chosen for this celebration?**

The earliest "Christians" were not interested in Jesus' birthday, but by the fourth century they had become

very much interested. While interested in the Man Christ Jesus, their thought and affection did not as yet include the Child Jesus. But they came to focus their eyes upon Jesus the infant and Mary His mother. Many people were coming to the notion that his birthday should be observed. This idea came about as the "Church" began to regard Mary, the mother of Jesus, in a new light. She had long been revered along with the saints and Apostles, but only along with them. But now in this same fourth century she emerges as the QUEEN OF HEAVEN. There never would have been a Christmas except the worship of Mary had emerged. They now put her in Heaven, not merely as an intercessor, but a Queen.

CHRISTMAS AND PAGANISM...THE WINTER SOLSTICE

Answer for yourself: Why did the catholic church choose December 25 for the birth date of Christ?

It was chosen in order to compete with the pagan winter solstice festivals. It was not chosen because it is the correct historical date for the birth of Jesus.

Answer for yourself: When was Jesus born? No one knows. There seems to have been too many calendar errors for anyone to be exact. The traditional date of the year 1 A.D. for his birth stands greatly in need of correction. Before the mode of reckoning time "by the year of our Lord," or A.D., which was introduced by Dionysus Exiguus, a Roman, time was computed from the founding of the city of Rome, usually designated by A.U.C. Dionysus made his New Era to begin on the first day of January in the 753rd year from the building of Rome; because in that year he supposed Christ to have been born. St. Matthew says Jesus was born in Bethlehem of Judea in the days of Herod the King. According to the best authorities this monarch died a short time before the Jewish Passover 750 U.U.C. Someplace the birth of Jesus between the years 748 and 747 A.U.C., this is, 5 and 6 B.C. Others go as far back as 8 B.C. But the Season in which he was born definitely was not winter. The Gospels tell us that at this time Caesar Augustus had decreed that all the world should be taxed. We may be assured that Rome would not order a census to be taken at the worst possible period for travel; but Luke's account that the shepherds were abiding in the field keeping watch over their flocks by night lets us know that Jesus was born in summer or early fall. Since December is cold and rainy in Judea, it is likely the shepherds would have sought shelter for their flocks at night. So December 25 is no more the correct historical date for the birth of Jesus Christ than any other date. December 25th was sacred, not only to the pagan Romans, but to the religion from Persia, Mithraism, whose followers worshipped the sun and celebrated its return to strength on that day. Mithras had attained such popularity and favor in the eyes of the emperors that Aurelian proclaimed the cult of Sol Invictus the Roman Empire's official state religion. December 25 fell between the week long feast of the Saturnalia and the Kalends of January, and it coincided more or less closely with all those mid-winter festivals at which the primitive peoples of Europe and Asia had celebrated, from time immemorial, the sun's rebirth at the Winter Solstice. To the pagans, the Saturnalia were fun. To the "Christians" the Saturnalia were an abomination in homage to a disreputable god who had no existence anyway. The "Christians" were now dedicated to the slow task of converting the pagan Romans. There were many immigrants into the ranks of the Church by this time, but the Church Fathers discovered that they were facing an invasion of pagan customs. Christianity and Paganism began contending, and for a while Mithraism was Christianity's greatest contender.

Answer for yourself: But how did the catholic church convert the pagans with their December 25th sun-worship festival?

It became the policy of the church to "transform" pagan festivals wherever possible instead of trying to abolish them and give the ancient practices a "Christian" significance. It definitely was a clever trick. The Church, in choosing December 25th to celebrate the birthday of Christ, would persuade the followers of Mithras to forsake him and turn to Christ as a the true "light of the World." The Catholic Church chose this date to celebrate the rising of the sun of Righteousness that she should thus strive to draw away to His worship the adorers of the god whose symbol and representative was the earthly sun!. The Church Fathers sought to point the pagan festival in worship of the sun toward the "Christian" Sun of Righteousness, and if these could be done then the festival in its turn must of necessity

grow worthy of him it celebrated. The Church finally succeeded in taking the merriment, the greenery, the lights, and the gifts from saturn and given them to the babe of Bethlehem. By choosing December 25th, the indications are, that the Catholic Church grasped the opportunity to turn the people away from a purely pagan observance of the winter solstice to a day of adoration of Christ the Lord. She simply made the old heathen festival of the sun analogous to the birth of the "sun of Righteousness" The birth of Christ as the "Light of the World" was linked to the rebirth of the sun. The Church by making the pagan festival also the Feast of the Nativity, "sanctified" it, and thus as Christianity gained ground slowly but surely changed its ancient worship of the material sun into that of the true Light of the World. That the new festival should not be lacking in splendor and appeal the days between December 25 and January 6 (the days between the Saturnalia and the Kalends of January) were caught up into one "holy" season, with the birth of the divine Child at the beginning and the coming of the Magi (the three Wise Men) at the end. The days between Christmas and Epiphany became known as the Twelve Nights of Christmas. The word, "Christmas," came into use through the medieval custom of celebrating MASS at midnight on Christmas Eve, the only time in the year when this was permitted. BECAUSE OF THE OPPOSITION TO THE TRACES OF PAGANISM SURVIVING IN THE CHRISTMAS CUSTOMS, THE CHURCH CREATED SPECIAL MASSES TO BE PERFORMED AT MIDNIGHT, DAYBREAK, AND MORNING. Hence, the word, Christmas.

When the feast of the nativity first arose there were no bells, no greenery, and no "good cheer"" The Fathers tried strenuously to keep Christmas strictly a churchly celebration as a Worship of the Madonna and child. But they could not abolish the pagan customs of the winter solstice. Christmas was caught up with and carried away in pagan merrymaking. The Mithraism passed away leaving few marks on the nativity celebration, being the successful rival. But the same thing cannot be said of certain other festivals which closed and opened the year among Romans and Germanics, the Saturnalia and the Yule. For many a day the church fought bitterly the superstitions and excesses bound up with the Kalends and Yule. But burning denunciations and threats of excommunication failed to wean the barbarians from their heathen modes of rejoicing. Those customs which could not be uprooted and destroyed were given a "Christian" name and interpretation, and as such survive in many instances to the present day. So what the Church couldn't extricate, it sought to "consecrate" and "purify." These heathen contributions to the celebration of the nativity are what make Christmas what it is. When the season calls to mind crackling fires on the hearth, lighted candles, rooms adorned with evergreens, fruits and nuts, feast and frolic-- these are the genuine pagan elements which the catholic church could not uproot. When once drawn within the circle they were loath to leave.

Now we can answer our question poised at the beginning of this article.

Answer for yourself: Now, is there any doubt why Christianity, as molded around prior "Cosmic religious doctrines" connected with the Solstices and the Equinoxes, succeeded as a "new" faith in an Anti-Semitic world which already were familiar with "similar" Cosmic events and Astro-theology in their own current faiths of that time? Simply said, in the selling of "Christianity" to the Gentile world the "recruits" had to give up nothing and receive basically nothing new at all; their same "religious beliefs" were only applied to another Godman in their already existing pantheon...Jesus of Nazareth.

But our quest is much more defined than this for in order to trace the theological evolution that culminates in the Essene/Qumran community we must familiarize ourselves with the development of these "religious myths" in more detail as we compare nation with nation to detect the subtle differences in this "religious synthesis and evolution." It is to the study of the mystery-cults and the Essene/Qumran religious synthesis that we turn momentarily as we will trace the "basic elements of the Gospel" as outlined above through not only succeeding nations, but world religions as well. One must begin with Egypt and Osiris if one wants to find the "tap root" concerning the origin of the Essene-Christian Faith along with the earliest accounts of Solar Godmen. We turn there momentarily.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU WERE NEVER TOLD ABOUT THE DEAD SEA SCROLLS & THE ESSENE/QUMRAN CULT

If you are like most Christians you know very little about the Dead Sea Scrolls and their impact upon the Christian faith. I have read many authors who have written on the Dead Sea Scrolls and for the most part they say the same things. One reads book after book and we encounter basic history retold through the eyes of Josephus, Pliny, and Philo. What I found surprising as I read book after book trying to consume as much knowledge possible concerning the proto-Christian sect of Qumran was that many of their "religious beliefs" were not to be found in the Tanakh. That fact should surprise you, but if you are like most people who read books out of their "field of expertise" you have the tendency to overlook such "trivia" as you read for the over all picture of the Qumran sect. Seldom does one embark on such a tedious examination of the Essene/Qumran sect as I and others have taken and the startling results of our discovery will amaze and astonish most when they realize the stark implications that such findings bring to the origin of the Christian faith and religion. But first let us revisit the Qumran sect as we examine some general information for the readers who might find such information new.

Shortly after the second World War ancient scrolls were found in caves at Qumran near the Dead Sea. Even in the dry climate of the Judaean wilderness the scrolls had mainly crumbled to powder. But, amazingly, several were found complete and there were thousands of fragments, mainly small, some of which could be pieced together. Complete scrolls - the Manual of Discipline, the Damascus Document, the Rule of the Congregation, the Habakkuk Commentary, the War Scroll, the Temple Scroll - have been translated but scholars' comparative work has been hindered by restrictions on access to the fragments. The scandal of such restrictions on scholarship has forced more openness and now two US scholars, Eisenman and Wise, have published translations of 50 Qumran fragmentary texts not previously open to public scrutiny. With the discovery of the Dead Sea Scrolls we have, according to Eisenman and Wise, "nothing less than a picture of the movement from which Christianity sprang in Palestine".

Ruins near the caves of the scrolls, and in just the place described by Pliny as the home of the Essenes, apparently were the headquarters of the community that had hidden the scrolls. Excavations seemed to confirm that the ruins had housed a monastic religious order similar to that of the Essenes described by Pliny, Philo and Josephus. The Damascus Document however refers to marriage and children-showing that Essenes in general were not celibate monks - and to other affiliated communities in Palestine, showing that the Qumran Community was not the only Essene settlement.

The Damascus Document, copies of which had amazingly already been found in 1897 in a Cairo synagogue, was plainly important to the sect because portions of as many as nine copies were found in the caves. In part it tells the story of a group of Jews who with their "Teacher of Righteousness" went to a place in the wilderness - which they seemed to call Damascus - to uphold the Law. They became barjonim: outsiders. They had entered into a New Covenant with God. "Damascus" seems to be Qumran, the name of Qumran at that time being otherwise unknown to us. With this knowledge Paul's trip to Damascus in the New Testament takes on a new

meaning and several problems can be explained. The New Covenanters called it Damascus after a staging post of the Jews on the way to and from exile under the Babylonians.

When the First Temple was destroyed in 586 BC and the Jews were deported to Babylon, many saw it as a divine punishment for laxity in observing the Mosaic Law. Thenceforth they resolved to follow the Law to the letter. When Cyrus the Persian allowed the Jews to return to Palestine many preferred to stay behind. They had been taken as captives because of their skills, had set themselves up as scribes and artisans and were doing quite well in their new environment. Babylonia ever after had a high Jewish population.

The Damascus Document tells us of those who had returned from exile in "the land of Damascus" having gone "out of the land of Judah" and with whom:

God established his Covenant with Israel forever, revealing to them the hidden things in which all Israel had strayed

where "all Israel" means the whole nation whereas "Israel" means the select few who are pure enough and observant enough - the sectarians themselves. Here the reference to the Land of Damascus cannot be to Qumran because the Damascus Document clearly says it was "out of the land of Judah" whereas Qumran is only a few miles from Jerusalem. The Damascus Document explicitly quotes, apparently by way of explanation, Amos 5:26-27 which describes the place of exile as beyond Damascus. Babylon is, of course, beyond Damascus. But Babylon had been destroyed 300 years earlier by the Persian King, Xerxes, and the Jews must have migrated to neighboring cities including Damascus. Perhaps some had been heading back to Israel but had found Damascus comfortable. It seems quite likely, that having settled at Qumran the former exiles nick-named it Damascus after their place of origin. The exilic origin of the group is supported by many rules which pertain to life among the gentiles, a situation that scarcely applied in Judaea despite it being under foreign rule, but obviously would apply to Jews living in a foreign country.

This interpretation is confirmed from an unusual source. The Damascus Document implies that not all the New Covenanters in the land of Damascus returned when the Jewish free state was set up. What happened to them? We have noted that there was after the original banishment into captivity always a large Jewish population in Mesopotamia, many Jews choosing to stay put. Among them evidently were some of the New Covenanters.

Around 800 AD a Mesopotamian Jewish reformer, Man ben David, called for a return to the basics of Judaism and a rejection of the Talmud. He wanted, like the Essenes, a literal interpretation of the Mosaic Law, and he founded a Sect called the Karaites. Scholars had noticed the astonishing similarities of the Karaites and the Essenes, separated as they were by almost a millennium. However, the discovery of the Cairo Damascus Document in 1897 seemed to them the source of Karaite beliefs. Evidently the Cairo Damascus Document was a holy book of the mediaeval Karaites who were strong in Egypt around 1000 AD when that version was transcribed. The Karaites opposed Rabbinic Judaism and proved to be very successful in the near and Middle East in mediaeval times. Now only a few thousand remain. The New Covenanters must have maintained their identity for over a thousand years in Mesopotamia before emerging as the Karaites.

The New Covenant evidently was founded by Jews in exile. The New Covenanters had returned expecting the purity of the Temple to be restored by the Maccabees. When it was not they decided to withdraw into the wilderness, to set up a pure people ready for the Judgement of God.

WHAT MOST AUTHORS ON THE ESSENE/QUMRAN CULT MISS....THE INFLUENCE OF THE EXILE

The Persian religion, founded by Zoroaster (or Zarathrustra) and whose priests came to be called the Magi, has had an influence on the world which today is unrecognized. The Neo-Pythagoreans owed much to Magian belief. Indeed Pythagoras himself was said to have learnt from the Magi of Babylon. The

apocryphal Book of Tobit seems to contain a lot of Magian teaching. There seem to be links between the Jewish philosopher, Philo of Alexandria, and Zoroastrianism. The Neo-Platonist leader, Appolonius, came from Tyana, a Cappadocian city where Persian influence was strong. Gnosticism was also indebted to Persian religion. Plainly the Dead Sea Scrolls of the Qumran Community had an astonishing flavour of Persian religion, and so does Christianity. The appearance of the Wise Men of the East, considered to be Magi, in the gospel of Matthew offering gifts to the infant god seems to be a symbolic assertion that this new Christian god was superior to those of the Persian religion. It certainly implies that the writer was aware of a link, and a need to demonstrate to others who might notice it that is was not a debt.

Zoroaster was a real person but when he lived is unsure, not because there is doubt that he did but, because the evidence of the date is contradictory. It could have been any time between 1400 and 700 BC. Thus Zoroaster either preceded or was a contemporary of the prophets of Israel, Buddha, Confucius and Lao Tse. Probably about 1000 BC is the best guess because the Gathas of Zoroaster have certain things in common with the Vedas of India which are dated about then.

Before anyone other than the Pharaoh Akhenaton, Zoroaster introduced monotheism. The various tribes of Persia worshipped a pantheon of lesser gods and spirits, called Ahuras, but Zoroaster declared Ormuzd or Ahura Mazda, the Lord of Light, to be the single true God above all others. Ormuzd is the same as Varuna of the Vedas. Like Varuna, he has a surrounding court of ministering spirits. Ormuzd was "Lord", "The Wise Lord", "The First and the Last", "The Father of the Good Thought". He created Right. He promised eternal life to good people: in eternity shall the souls of the righteous be joyful.

To follow goodness or evil was one's personal choice. In the later development of the religion, Ahriman, the Devil, becomes identified with the Evil Spirit, but in the Gathas of Zoroaster the Evil Spirit is actually one of the two aspects of Ormuzd himself, the other being the Holy Spirit. When Ahriman became identified with the Evil Spirit, Ormuzd became a purely Holy Spirit. But man had free will to refuse evil in both stages of the religion.

Bliss shall flee from them that despise Righteousness. In such wise do you destroy for yourselves the spiritual life.

Either Zoroaster was a High Priest or "Zoroaster" later became a title meaning High Priest for he is sometimes referred to as the best or highest "Zoroaster" suggesting a hierarchy of priests or possibly a group of them at community level led by a "pontifex maximus". Later the priestly caste were called the Magi (like the Brahmins of India) whose leader was considered a direct successor to Zoroaster. They introduced new elements into the Persian religion and revived some old ones.

Zoroaster, like Christians, wanted to convert everyone: he sent missionaries as far as Hindustan. It has been said that Zoroaster taught nothing about God which a Christian would not endorse and much that a Christian should add. He was threatened with death by a king as a baby, started his ministry at 30, underwent a period of temptation, healed and taught. He championed the oppressed, lived an ascetic life and finally he was murdered. He described Heaven as a green place, a beautiful meadow or a Royal Park - in Persian, paradise.

Alexander's conquests (330 BC) led to the destruction of many Zoroastrian texts. According to Diodorus, the historian, the Persian archives were held at Persepolis yet Alexander burnt the city and murdered many of Persia's leading scholars. In the second century BC a king called Valkash collected the remaining scattered manuscripts and the oral tradition and tried to reconstruct the holy works. Fortunately Zoroaster's Gathas, being particularly sacred, seem to have survived essentially unaltered.

At the time of the Jewish exile in Babylonia, much Zoroastrian thought had the chance to enter Judaism and surely did. Scholars once took this for granted. Thus, in Jeremiah, Rab-Mag was the chief of the Magi. 2 Chronicles, Ezra and Deutero-Isaiah show how close Persian and Jewish thought was. Darius Hystaspes, the Persian King of about 550 BC, worshipped Ormuzd. He was probably a Zoroastrian, as

was his father Cyrus. Jewish history is dated from the reign of Persian kings and the Persian king Cyrus is seen as a Deliverer. He rebuilt the Jerusalem Temple as we know from inscriptions as well as the Old Testament and was much admired by the prophet, Isaiah. Herodotus confirms that he was a noble king.

Zoroastrianism was the source of Jewish monotheism, brought from exile on the return. It has been said that the concept of Ormuzd is closer to that of the Jewish God than that of any other eastern religion. Yet prior to exile the Jewish god was a tribal god - one of many Semitic tribal gods. After the return from exile, when the sages wrote down the holy books, they introduced ideas from Zoroastrianism. Their tribal god became a universal God but one which still flavored his Chosen People. Ahuras became Angels and Demons.

Ancient Judaism knew of no Last Judgement. Before the exile the Jewish concept of death was Sheol, a dark and dismal place with no memory of God. After it the concepts of Heaven and Hell had emerged and the Jews had a doctrine of resurrection and Judgement for all. The "dry bones" of Ezekiel seems to be based on the Persian custom of leaving the dead to be picked by birds in towers, so that they do not defile the earth, after which they could be resurrected. The Persians, like the post-exilic Jews, believed the soul remained with the body for three days - a dead person was not really dead until the fourth day when the soul had departed. This explains why Jesus was to rise on the third day. It also shows that the raising of Lazarus was an afterthought. The greatness of the miracle of raising Lazarus in the fourth gospel is that he had been dead for four days. His soul had departed and he was beyond recall. One would have thought that Jesus would have saved this exceptional miracle for himself.

Zoroastrian parallels with the Qumran documents are huge. The Damascus Document condemns those who enter the New Covenant but then leave to join the Liar. The Habakkuk Commentary enlarges on the theme of the Liar, telling of trouble within the community when the Liar secedes from the order and comes into conflict with the Teacher of Righteousness. In 2 Corinthians 11:31, Paul is insistent that he "does not lie" apparently answering an unpleasant criticism of him. The choice of language in these instances stems from Zoroaster. For Zoroaster the enemy was within, the Druj or the Lie.

Let none of you listen to the Liar's words;

and the "Followers of the Lie":

...at the last the Worst Existence shall be the followers of the Lie, but the Best thought to him that follows Right. Of these twain Spirits, he that followed the Lie chose the worst things; the Holiest Spirit chose Right...

Zoroaster had a doctrine of free will and individual responsibility for all actions, writing:

Whoso worketh ill for the Liar by word or thought or hands, or converts his dependents to the Good, such men meet the will of Ormuzd to his satisfaction.

Herodotus, writing about the Persians of his day, recorded:

They teach boys, from five years to twenty, three things only - to ride, to shoot and to be truthful...Most disgraceful of all is lying.

The Qumran Community was an apocalyptic sect. They were expecting the end of the world. The apocalyptic movement arose with the death of classical Jewish prophecy when the Israelites were carried off to Babylon which soon became absorbed into the empire of the Persians. The Enoch Literature is Persian of about the fourth century BC. Apocalypticism seems to owe a great deal to Persia and the influence of Persian religion on Judaism stems partly from the apocalyptic writers. The Qumran library proves that Apocalypticism was a considerable movement in Judaism not merely a fringe interest. Christian theologians used to believe that the anticipation of God's kingdom to come was uniquely Jesus's

message. Now we see it was hundreds of years old, had come out of Persia with the exiles and had been perpetuated by the Essenes.

The Jewish messianic ideal of a Deliverer also came from Persia. **In Persian religion Ahriman and his angels rose out of the Abyss to attack the Good spirit and the Angels of Light. Neither good nor evil was victorious but eventually Ahriman will be defeated by a** Deliverer sent by god, the Saoshyant. The Saoshyant, of the line of Zoroaster or perhaps the prophet himself reincarnated (many Essenes would see in Jesus following his crucifixion that he was their reincarnated Teacher of Righteousness) heralds the beginning of a new age. **There follows a "Day of the Lord" and trial by ordeal for mankind when the earth will be flooded with molten metal which bums up the wicked but allows the righteous to bathe in it as in warm milk. The earth would be levelled into a great plain just as it is in Isaiah 40. Finally Ahriman will be cast back into the Abyss and mankind will ascend to the realm of light to dwell with Ormuzd. There will be no repentance or pardon - in life, evil deeds can only be cancelled out by good deeds, and judgement is on this balance.**

Such a dualistic doctrine was unknown to the ancient Hebrews. But the Qumran documents speak of Good and Evil; Light and Dark, the Way of Darkness and the Way of Light, the Spirit of Darkness and the Spirit of Light, The Children of Darkness and the Children of Light, Truth is Light, Falsehood is Darkness. **The Teacher of Righteousness is opposed by Belial, the Demon of Evil. The Way of Good leads to salvation, the Way of Evil leads to torment.** Of the four gospels, John reflects this terminology most accurately showing its Essene links. **In 2 Corinthians 11:12-15, Paul criticizes the Archapostles as disguising themselves as "Servants of Righteousness" and uses the sentence "Satan disguises himself as an Angel of Light" both betraying Qumran influence and apparently deliberately used against the upholders of the Community tradition.**

What I have just revealed to you is not found in just any "old book on the Dead Sea Scrolls." But there exists many authors who look beyond the superficial when it comes to evaluating the writings of the Dead Sea Scrolls. Too many authors, Christians included, who write on the Scrolls, follow the rather simplistic accounts of Josephus, Pliny, and Philo, and completely overlook the substrate of religious ideas from which the Essenes drew much of their theology because of their rejection by their own countrymen, the Maccabees, from becoming the righful Priests once the Temple was cleansed following the victory of the Maccabee war. For our studies it is important to note where Essene-Christian religious beliefs originated, for either such "religious ideas and dogmas" are of G-d or they are not. It is time for you to become acquainted with such information and the truths behind the origin of the Christian religion. When these Essene/Qumran religious beliefs can be seen to have been "borrowed" from Gentile paganism and cannot be found in the Pre-Exilic Israel one must question the origin of such beliefs in Post-Exilic Judaism as to their origin and validity for their faith today.

RECOMMENDED READING FOR TRUTH ABOUT THE ESSENE-CHRISTIAN FAITH

The Religion of the Orient by Martin, Larson,

The Essene Heritage by Martin, Larson,

The Story Of Christian Origins Martin, Larson,

The Essene Christian Faith by Martin, Larson,

The Mystery Of Barabbas by Magee, M.D.

Reclaiming The Dead Sea Scrolls by Lawrence Schiffman

Bible Myths and Parallels In Other Religions by T. W. Doane

Aryan Sun-Myths The Origin of Religion (1899) by Charles Morris

The Paganism In Our Christianity by A. Weigall

Forgery in Christianity by Joseph Wheless, Esq.

Anacalypis by Godrey Higgins Vol I and II

The Mythology of the Aryan Nations by G.W. Cox

The Mystery Religions and Christianity by S. Angus PhD

The Book Your Church Dosen't Want You To Read; Tim C. Leedom Editor

The World's Sixteen Crucified Saviors by Kersey Graves

Antiquity Unveiled by J.M. Roberts, Esq.

Apollonius the Nazarene by Raymond Bernard, PhD.

A Short History Of the Bible by Bronson C. Keeler

Christianity Before Christ by John. G. Jackson

Christianity: The Last Great Creation of the Pagan World by Vernal Holley

Isis Unveiled by Helena Blavatsky

Deceptions and Myths of the Bible by Lloyd Graham

Diegesis by Rev. R. Taylor

Gnostic and Historic Christianity by Gerald Massey

Pagan and Christian Creeds by Edward Carpenter

Pagan Christs by J. M. Robertson

Syntagma of the Evidences of the Christian Religion by Rev. R. Taylor

The Devil's Pulpit or Astro-Theological Sermons by Rev. R. Taylor

The Astrological Foundation of the Christ Myth by M. Jabbar

Stellar Theology and Masonic Astronomy by R. H. Brown

The Religions of Mankind, Their Origin and Development by Hans-Joachim Schoeps

Egyptian Belief and Modern Thought by James Bonwick

Lectures on the Origin of Religion by Max Muller

Egyptian Mythology and Egyptian Christianity by Samuel Sharpe

The Dead Sea Scrolls and The Christian Myth by John Allegro

The Egyptian Book of the Dead by Gerald Massey

The Great Myth Of The Sun-G-ds by A.By. Kuhn, PhD

The Gospels And The Gospel by G.R.S. Mead

The Historical Jesus And The Mythical Christ by Gerald Massey

The Origin and Evolution of Religion by Albert Churchward

"The Truth About Jesus," lecture by M. Mangasarian

The Woman's Dictionary of Symbols and Sacred Objects by Barbara Walker

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ZADOKITE PRIESTHOOD AND ITS IMPORTANCE IN THE DEVELOPMENT OF ESSENE/QUMRAN THEOLOGY

The Macedonian Greek, Alexander the Great, conquered Palestine in the fourth century B.C.E. After his death his empire was immediately split among his generals and Palestine became part of Egypt under the dynasty of the Ptolemies. In 200 BC however it became part of the Seleucid kingdom centered on Syria and Mesopotamia. All of these former Alexandrian territories were Greek in culture and the process of Greek cultural imperialism was called Hellenization. During his reign the Seleucid king, Antiochus IV Epiphanes (175-163 BC), pressed ahead with an aggressive policy of Hellenization in Israel until 165 BC. The Jews had had enough - they revolted.

The Zadokite line of Jewish priests had been founded by Solomon and had continued unbroken since. But the Greeks opposed an inherited priesthood: they wanted anyone to have a chance of being a priest. In 172 BC Antiochus IV Epiphanes murdered Onias III, the High Priest, breaking the line of traditional Zadokite priests in Jerusalem. He put the office up to the highest bidder.

At first the Zadokites retained the office by submitting the highest bid but later Jesus, the Zadokite High Priest, lost his bid to a non-Zadokite and civil war broke out. The Jews had little chance and many were massacred. The victorious Greeks desecrated the Temple, dedicating it to Jupiter and sacrificing swine. Jerusalem became a Greek city. Baby boys went uncircumcised, priests exercised naked in the gymnasium and the king's officers went around forcing Jews to make pagan sacrifices. But at one village the local priest, Mattathias Maccabaeus, refused. Another Jew stepped forward to offer the sacrifice. The story is continued in the apocryphal book of 1 Maccabee (2:24-28):

When Mattathias saw it he burned with zeal, and his heart was stirred. He gave vent to righteous anger; he ran and killed him upon the alter. At the same time he killed the king's officer, as Phinehas did against Zimri the son of Salu. Then Mattathias cried out in the city with a loud voice, saying: ?Let every one who is zealous for the Law and supports the Covenant come out with me!? And he and his sons fled to the hills and left all that they had in the city.

Eventually the Maccabaean rebellion succeeded. Judas Maccabaeus, son of Mattathias, proved a brilliant general and defeated the Greeks setting up the Jewish dynasty of the Hasmonaeans. Judas (165 -160) was followed by his brother Jonathan (160 - 143) and another brother Simon (143 - 134). The victory of the Maccabees is still celebrated by Jews at Hanukkah.

These victories of the Maccabees induced more Jews to return from Mesopotamia including many who were zealous for the Law and were impressed by Mattathias' stand. In Palestine they were doomed to disappointment. Hellenization had not ceased. The Hasmonaeans did not return to strict tradition. Judas was keen to secure Rome as an ally against the Seleucids and signed a treaty with the Roman senate. To effect this he made Hellenized Jews his diplomats.

THE CAUSES FOR THE ADOPTION OF ANTI-JEWISH THEOLOGY BY THE ZADOKITE PRIESTS

Now here come the real problem that would, in the long run, cause the Zadokites to reject not only the Temple and the sacrificial system, but many of the tenants of Biblical Judaism and gravitate toward Zoroastrianism, Pythagoreanism, Buddhism, Egyptian religion, Solar Worship, etc. Nor did the Hasmonaeans reinstate the Zadokites: Jonathan Maccabee claimed the High Priestly office for himself. It was possibly at this point that the sect which was to become the Community of Qumran was first founded largely by zealous returners from Babylon disappointed by the turn of events. Josephus first mentions the Essenes in his description of the reign of Jonathan Maccabaeus implying that they were founded then. However many Jews at this stage still supported Jonathan. He remained in conflict with the Seleucids throughout his reign and would have been given the benefit of the doubt while he was engaged in throwing off the foreigner.

Such regard would not have been shown to his brother, Simon Maccabaeus, whose son in law killed him and his eldest and youngest sons while they were drunk on a visit to Jericho. Another son, John Hyrcanus, escaped. Meanwhile the Seleucid king, Antiochus VII Sidetes, took the chance to reassert Greek authority. One Qumran document apparently alludes to Joshua 6:26 where a "Cursed One" loses his eldest and youngest sons. In the Habakkuk Peshar we read that this priest "...walked in the ways of drunkenness ...but the cup of God's wrath will swallow him up...". Other Qumran Testimonia seem to identify this priest with Simon Maccabee. Why then did the Qumran Community hate this man so much?

Under Simon in 140 BC an assembly of Priests and Elders (Pharisees) decreed that Simon was High Priest "until a faithful prophet should arise" (1 Macc 14:30-39). The decree recognized its own illegality by making it sound only temporary through the quoted phrase about the prophet, but it removed the Zadokites permanently from office in practice because the age of prophecy had ended. Opposition was to be severely punished. An American Jewish scholar, Lawrence Schiffman, believes that the Sadducees were the Zadokites who lost control of the Temple when the Maccabees refused to return the High Priesthood to them. Later some compromised accepting back their priestly positions but under a non-Zadokite High Priest. Others refused to compromise and joined the sectarians founded earlier by a Zadokite New Covenanter, the Teacher of Righteousness, who had retreated with his followers into the wilderness to lead ritually pure lives, observing the Law strictly and following the solar calendar. The Pharisees supported the Maccabees throughout.

Another episode might also be important in the setting up of the Essene camp at Qumran-Damascus. Some scroll fragments mention three or possibly four historical people in a list of priestly courses - Aemilius, Shelamzion, Hyrcanus II and possibly Aristobulus II though only the beginning of the name can be read. The manuscript seems hostile to Scaurus and the gentiles, to Antipas, Hyrcanus and the Arabs and to Shelamzion. One deduces it favored Aristobulus. Aemilius Scaurus was a general Pompey left as governor of Syria, which included Palestine, when he returned to Rome after his conquest of Palestine in 63 BC. Scaurus was a close associate of Herod's father Antipas, one of the first Roman administrators of Jerusalem, a thoroughly Hellenized Idumaean married to an Arab princess. Scaurus helped Antipas in a campaign against the Arab King of Petra - Arabia to the Apostle, Paul. Antipas had assisted Hyrcanus, the eldest son of Shelamzion (Salome Alexandra (67 B.C.E.), wife of Alexander Jannaeus), who, the fragment tells us, "rebelled" against someone unknown, opposed Aristobulus and through his machinations and his Roman influence succeeded in securing the throne for Herod, his son, who executed Hyrcanus in 30 BC. Presumably the unknown person that Hyrcanus rebelled against was the person that he opposed, Aristobulus.

Hyrcanus was a collaborator willing to yield to the outside powers rather than take risks by opposing them. The Pharisees who supported him sided with Pompey and Scaurus. Hyrcanus and his mother Shelamzion were happy to allow the invaders to appoint the High Priests if it meant less trouble. Aristobulus on the other hand was a nationalist and gained the support of the ordinary people. The split between them allowed the Roman intervention and the eventual crowning of Herod through the cunning of his father, Antipas. The Romans attacked Aristobulus's men who, through zeal to resist foreign rule, held out against the Romans in the Temple.

Onias, called the Just by Josephus, otherwise Honi the Circle Drawer or Honi the Rainmaker, refused to condemn the followers of Aristobulus. But he did condemn the Pharisees who supported Aristobulus's brother, Hyrcanus, who welcomed the Romans and the dynasty of Herod they imposed. The defenders of the Temple astonished their attackers by continuing to carry out their Temple duties even as they were being cut down, such was their dedication. Aristobulus finished up in chains in Pompey's triumph in Rome and was eventually poisoned by Sadducees who supported Pompey in 49 BC. The following generation saw the two sons of Aristobulus, Alexander and Antigonus, defeated and beheaded by Mark Antony who put the priests in power under the patronage of the Herodians.

Robert Eisenman identifies Aristobulus as a Sadducaean nationalist and Hyrcanus II as a Pharisaic collaborationist and believes the split in the Sadducees which led to the setting up of a priesthood in exile based on Qumran occurred at this point and not in the earlier period of Simon Maccabaeus. There are others like Martin Larson who disagree. The pro-intervention Sadducees became the Herodian Boethusians of the Talmud, the Sadducees of the New Testament; the anti-interventionist, zealous Sadducees became the Qumran Essenes.

Whatever their origins, the Essenes of Qumran scorned the illegal priests of Jerusalem. Josephus says they rejected the Temple as unclean and "offered their sacrifices by themselves". The Communities of the Essenes were the True Israel and the priesthood they maintained at Qumran the true Zadokite priesthood. Following Isaiah they had gone into the wilderness to "prepare the way of the Lord in the wilderness". God's Covenant with Israel in the desert brought down by Moses had been replaced by the New Covenant with God's Elect in the desert. The military preparations the Children of Israel made to enter the promised land were now being made by God's Elect to enter the kingdom of God. God's soldiers had to be pure, whence the celibate regime, baptism and exemplary life-style. Josephus says the Essenes were pacifists but many Qumran sectarian documents are warlike in their phraseology and content. Josephus himself mentions a John the Essene who was a general in the Jewish war.

What few scholars or authors include in their many books on the Essene/Qumran cult is the chronology of the the Qumran cult's evolving rejection of many Jewish religious beliefs over the space of 100 years of their persecution and the adoption of neo-pagan Gentile religious beliefs because of the continued rejection of these rightful Zadokite Priests. Having lost all faith in the repentance of the Hasmonaeans and their rightful reinstatement to the Priesthood, let alone the influence of Rome once they appeared on the scene, one can easily see how they would believe that all hope was lost for the righting of these wrongs and Divine intervention was the only Power sufficient to best their foes. Therefore, these Qumran sectarians saw imminent judgment by the Almighty on their doorstep as their only hope. This pessimistic outlook over many years fostered these "Essenes" gravitation to apocalytpic ideas and theology and where better place to find them than the Persian faith from which their ancestors, having been captives there before, carried with them in their return to Judea. But Persia would not be the only source for their "new religious belief system" as we plan to show in this website.

As we progress in our study through the website we will take each individual theology of Persian and the other nations and show how they become incorporated one way or the other in Essene religious beliefs and theology between the years 170 to 60 B.C.E. Let us not forget that it is this "theology" of the Essenes which will later become the backbone for Christian theology; both then and now.

Let us continue as we study deeper into the Essene/Qumran cult.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE NEW COVENANT...THE EXCLUSIVE INHERITANCE OF THE ESSENES

Jews were the Chosen People with whom God had made his Covenant. If a male Jew had been circumcised at eight days old then he was one of the Chosen. The sect of the Scrolls however was exclusive. They believed in a New Covenant between God and the remnant of Israel that was righteous.

But what has escapes the notice of many writers and most contemporary Christians who confess that they are under the "New Covenant" is that The New Covenant was exclusive of all but those individuals who having reached the age of twenty who undertook the solenm vows of the sect of the Essenes!

Dare say most Christians have not taken such vows!

Nowhere are these, who saw in themselves that they were the last remnant of Israel, called Essenes but the curators of the scrolls knew themselves by many names:

- **They were the Keepers of the Covenant**
- **The Joiners for War**
- **The Holy Ones**
- **The Saints**
- **New Covenanters**
- **The Perfect of the Way**
- **The Sons of Zadok**
- **The Sons of Light**
- **The Poor Men**
- **The Righteous**
- **The Doers of the Law**

The last appelation should be humorous to most Chrisitains who think they are under this "New Covenant" especially in light that they pride themselves that they are "not under the Law but under grace" (Selah)! It is amazing the terms we use to describe ourselves, like "New Covenant," when our religious belief systems betray our real identity!

From the scrolls we know the sect of Essenes was organised into two branches: celibate monks at Qumran and lay members in all the villages and towns of Palestine. Many of the scrolls are holy orders for the various classes of Essene initiates. Geza Vermes, an Emeritus Professor of Jewish Studies, assures us that there are no precedents in ancient Jewish literature for the lists of rules given in the Qumran documents like the Manual of Discipline but such literature was common in Christian communities of the early centuries as exemplified by the Didache. This cannot be coincidence and shows that Christianity stemmed from one particular type of Judaism, the Essenes, and not Judaism in general.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE RULES OF THE NEW COVENANT OF THE ESSENES

From the Manual of Discipline we discover the rules the members of the Monastic Community were required to live by, according to their New Covenant, and they agree remarkably with Josephus. Monastic Essenes were to:

- **be admitted to the Community only after a lengthy procedure;**
- **obey the Laws of Moses - indeed vow to be "Zealous for the Law"..."until there shall come the prophet and the Messiahs of Aaron and Israel" (apparently suggesting that three people were expected, the prophet, the Priestly Messiah and the Kingly Messiah, but it seems the two Messiahs at least were the same person);**
- **love G-d and each other, and hate the wicked (but leave it to G-d to punish them);**
- **hold their property in common under the control of a "custodian of property";**
- **bathe daily in holy water;**
- **eat each day a sacred meal and pray together;**
- **be ruled by a Community Council which shall "preserve the faith in the land with steadfastness and meekness and shall atone for sin by the practice of justice and by suffering the sorrows of affliction";**
- **maintain total self-control - members were fined if they showed anger;**
- **organize themselves in a strict hierarchy of members and speak only in order, keeping silent when others are speaking and respecting the wishes of the majority;**
- **follow meticulously the appointed times which is to say the official schedules and solar calendar;**
- **separate from the ung-dly;**
- **follow liturgy precisely.**

The complicated procedure for admission was as follows

- **Appear before the full congregation to be examined by the Master of the whole sect for suitability; on acceptance swear to follow the Community's interpretation of the Law of Moses - any transgression to be punished by expulsion; enter a long period of instruction by the Master in the rules of the community;**
- **appear for a second time before the congregation for acceptance as a novice; on acceptance spend a year as a novice regarded by members still as impure and not worthy of the sacred meal;**
- **appear for the third time before the congregation; on acceptance leave all possessions with the bursar who would keep them distinct from the possessions of the Community; complete a second year as a novice still unable to partake of the drink of the congregation;**
- **submit yet again for examination and if accepted enter fully the congregation allowing all possessions to be taken into the Community and partaking fully of the sacred meal.**

The Priests blessed the Perfect who were admitted to the New Covenant with the prayer:

May G-d bless you with all good and preserve you from all evil. May G-d lighten your heart with life-giving wisdom and grant you eternal knowledge. May G-d raise his merciful face towards you for everlasting bliss.

All priestly blessings of the Most High were to be concluded with calls of Amen, Aramaic for "Truly" or "Verily" as it is often translated in the gospels.

The curses of Satan and backsliders by the Levites which followed were similarly concluded with cries of Amen, Amen.

Such was the admission procedure for the monastic body.

For a village Essene matters were less rigid but many requirements were the same as those for the monastic order. Both branches:

- **considered themselves the true Israel;**
- **followed the Zadokite priesthood - every group of ten or more had to include a priest;**
- **partook of a common meal;**
- **arranged themselves in a strict hierarchy;**
- **insisted on a correct interpretation and strict adherence to the Laws of Moses;**
- **swore to uphold the New Covenant;**
- **followed a solar calendar precisely so as not to deviate from his appointed times, including holding an annual congregation.**

Particular rules for village Essenes were given in the Damascus Document and the Rule of the Congregation, or the Messianic Rule as Vermes has renamed it.

- **Members had to cleave to the laws of Moses but commerce with the impure and the imperfect was allowed;**
- **Temple sacrifice was permitted and demanded absolute ritual purity;**
- **full maturity was reached according to the Rule of the Congregation only at the age of 30;**
- **the Guardian of the "camp" or village community was its head, its teacher and its father figure - he had absolute power over members' contacts with the impure, permitting commercial transactions but not casual relationships;**
- **observance of the Sabbath was strict, the rule expressly forbidding the picking and eating of fruits from the fields;**
- **members were not allowed to bear witness in the courts of the gentiles - the Romans. The punishment was death but since the Community had no powers of capital punishment it is plain that expulsion was meant. Expulsion was eternal death, but for a strict Essene was often physical death too.**

Village Essenes, unlike the monastic variety, owned their own property. Instead of holding goods in common they donated two days' wages a month into a common fund to provide for orphans, the old and needy and widows. The Community whether in the monastery or the camps was bonded by a common meal. Only the perfect were allowed to partake of it and in particular to partake of the "new wine" which is to say the unfermented grape juice of the congregation.

The Essene organization was arranged to reflect Israel as a whole being split into twelve tribes whence the distinction between Israel and "All Israel". Hierarchy was strictly enforced. Priests preceded Levites who preceded Israel who preceded Proselytes - the four ranks of membership spoken of by Josephus - and within each rank everyone had his place which was reassessed annually. The Manual of Discipline and the Damascus Document describe the hierarchy of the organization as being in thousands, hundreds, fifties and tens. Indeed the War Scroll refers to groupings of myriads. Of course they could not have been so numerous that there ever were divisions of myriads or even thousands because Josephus tells us there were only 4000 all together. Scholars inform us that there could never have been more than 200 Essenes in permanent occupation at Qumran. One concludes that they were providing for bigger numbers than they ever achieved but numbers they expected to achieve. The Commentary on Nahum explains that the ranks of the sectaries would be expanded by the conversion of the "simple of Ephraim", Jews who had been led astray by the smooth things of

the Pharisees, prior to the battle with the Sons of Darkness. And the Rule of the Congregation is written specifically for all the congregation of Israel that will join the Community in the end days.

Each year all the camps - the village communities - assembled probably at Qumran for the "Feast of the Renewal of the Covenant", the principle Holy Day of the year, to renew the Covenant and to allow initiates to be regraded. It occurred on what we call Pentecost the chief of the agricultural festivals which were held every 50 days (whence Pentecontads from the Greek for fiftieth). The Pentecost of the Essenes was the Feast of the New Wheat, the Jewish Feast of Weeks, held about the beginning of June. Unfortunately the parts of the Damascus Document describing this have been lost or exist only in fragments. The leader of the monastic Community, the Master, was evidently the leader of the organization at large because he presided over this annual gathering.

At this festival, initiates were questioned on all matters to assess their progress. First they assembled in their ranks, the Priests, then the Levites and after them "all the people one after another in their thousands, hundreds, fifties and tens, that every Israelite may know his place in the Community of G-d..." Priests and Levites respectively relate G-d's kindness to Israel and Israel's failings before G-d. Acknowledgment of guilt is followed by public repentance for their sins. The confessions having been heard the Priests call upon G-d to bless the congregation, to "preserve them from evil" and to grant them wisdom and knowledge. Lastly Belial - the name the Community preferred for the Devil - is cursed and apostates of the sect equally cursed, the congregation calling out Amen to each blessing and curse.

The Damascus Document refers to three particular sins which concerned the Community, the "Three snares of Belial". They were wealth, polluting the Temple, and "fornication" which included certain types of improper marriage such as taking more than one wife or marring a niece. Another complete scroll, the Temple Scroll, echoes the Damascus Document in forbidding a king of Israel from marrying his niece. Since the only dynasty for which this was common practice was that of the Herodians, the scroll seems to refer to them. If so these scrolls must date from the time of Herod, in other words in the period of the gospels. It also negates the good terms Josephus said were shared by the Community and the Herodians. (The Temple Scroll also establishes that the Community was interested in the affairs of the Temple at Jerusalem.)

Though fornication is one of the three snares of Belial, the early characters of the Old Testament were unselfcritical fornicators. King David had many wives.

How was this to be justified? The Qumran Community did so by arguing that the Law had not yet been revealed to them or had not yet been fully revealed. They could not live according to standards that G-d had not yet provided. Paul, showing familiarity with Essene reasoning, uses a similar argument in Galatians 3 and Romans 4 to back up his rejection of the Law. Abraham could not have been restricted by a Law which did not exist yet he remained good because of his faith. Thus, Paul cunningly and evidently deliberately uses the Essenes' own argument to maintain that faith is superior to the Law.

The three snares of Belial help us to understand Jesus's outlook. Jesus also identified wealth with sin so that it was easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of G-d. He rages at the pollution of the Temple and refuses to allow divorce. Acts 15 and 2 1:25 depict James, the leader of the Jerusalem Church, as objecting to people indulging in "Blood", "fornication" and "food or things sacrificed to idols" - the latter expressing concern at the pollution of the Temple by offerings from abroad. Later we will explore the connection between James and the Essenes but for now having seen the above requirements for the New Covenant as taught by the Essenes the New Testament parallels come to mind lending credence as to the connection between the Essenes and the New Testament early community of the followers of Jesus.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE FINAL BATTLE AND JUDGMENT AS TAUGHT BY THE ESSENES

As we progress with our studies on this website we shall see that the Essenes drew heavily from Zoroastrianism for many of their apocalyptic religious doctrines. All Essenes like Zoroaster believed that all men walk in two spirits appointed by G-d, the spirits of truth and falsehood. The cosmic balance between the spirits is equal until the fmal age and G-d has set an everlasting hatred between them. But: G-d has ordained an end for falsehood, and at the time of the visitation he will destroy it forever. Then truth, which has wallowed in the ways of wickedness during the dominion of falsehood until the appointed time of judgement, shall arise in the world forever.

With the visitation the kingdom of G-d would dawn when mankind will be purged of falsehood, individual humans being judged on the balance of the spirits within them. A cosmic battle would be fought between the forces of Light and Good and the forces of Darkness and Evil; between Truth and Lies; between G-d and Belial. Good men would be saved and the wicked condemned. The Essenes were G-d's New Covenant ready to join battle against the forces of Evil at any moment. They were in a perpetual state of readiness. They were spiritually and ritually pure through repentance and baptism. They practised the messianic meal every evening. They had the Holy Spirit with them. G-d's prophets had written down the signs of the End Time and they, the possessors of the Holy Spirit, had the power to understand these writings. Thus they scoured the Scriptures for these signs, indications that the wicked would be destroyed and they. G-d's Elect upon earth would be chosen to rule, They wrote pesharim or commentaries explaining scripture in terms of the events of the End Time ? their own time because the signs were there.

Armageddon had begun, the devout were being oppressed by The Lie. The End Time was nigh. G-d would soon intervene on their behalf.

Answer for yourself: There was just one problem with the Essene theology and their writings; do you know what it was?

THEY WERE WRONG! MOST ALL THEOLOGIES BUILT UPON ESSENE THEOLOGY ARE WRONG....THIS IS A STRONG WARNING FOR CHRISTIANITY!

Right now you need to understand, especially if you have not never studied the Dead Sea Scrolls, that the Essene theology is simply wrong as borne out by their tragic history. They did not win, they were not vindicated by G-d, their Angel-Messiah G-dman did not come and destory their enemies and did not restore them to the High Priesthood. They simply were wrong. What is even more tragic is the fact that today Christianity gets most of its theology and theological prophecy from these Essenes and their writings and their ideas, which when viewed through the lens of theological and Biblical history is seen for what it really was....a faith pinned upon hopes that dissolved by the repeated victories of the Romans against the Jewish nation. This Essene theology is totally discredited by its failure to be fulfilled as their writings not only inform us of what their beliefs were, but stand today as their greatest critic due to the abject absolute failure of their religious beliefs to be manifested. The Essenes are no more. Yet, it behoves us to learn just exactly what it is that the Essenes contribued to Christian

beliefs in order to divide the foolish from what yet remains that may be from G-d.

At the appointed time the War Scroll explains that there will be a preliminary battle between the Righteous and the armies of the Kittim allied with the "Ung-dly of the Covenant" in some specific but unknown (because of scroll damage) place. Then the "Exiles of the Desert" would move to Jerusalem for the fmal battle of the first week of years. Following victory over the Romans, the Temple would be cleansed and correct Temple worship would be restored. The war would continue for another 33 years before final victory. While the Righteous pitted themselves against the Ung-dly on earth the heavens would be echoing to a mighty conflict between the archangel Michael, the Prince of Light and Belial, the prince of Darkness and their hosts of "g-ds" (Angels and Demons). The battle is indecisive because the forces of good and evil are evenly matched and victory is given to the Righteous and the Angels through G-d's intervention. There seems to be no role for the leader of the Elect except simply to lead out his forces. Beyond that victory is assured by G-d. The reward for the Righteous is explained in the Manual of Discipline:

...eternal joy in life without end, a crown of glory and a garment of majesty in unending light.

This unending light and eternal joy were simply a continuation of life on earth whereas the punishment for sinners was:

eternal torment and endless disgrace together with shameful extinction in the fire of the dark regions.

The literature of Qumran describes a messianic elite who have chosen to follow the command of Isaiah 40:3 to "make a straight Way in the wilderness for our G-d". They lived in desert camps waiting to be joined by a Heavenly Host of Angels to engage in a Holy War against their enemies. They are preparing themselves for "the End Times" by living a life of extreme purity. They sought The Way of Perfect Righteousness, The Work of the Law, and The Way in which the Law works. Acts 9:2 calls members of the early church the followers of The Way. The scroll of the Habakkuk Commentary tells us that the Council of the Community was located in Jerusalem, offering a potential link with the Jerusalem Church.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JOHN THE BAPTIST

Zacharius in the gospel of Luke (1:76-78) describes his unborn son, John the Baptist, thus:

be called the prophet of the Most High, for you will go before the Lord to prepare his ways... when the day shall dawn upon us from high... to shine upon them that sit in darkness...

There seems to be a good deal of the Essene in this language. Luke continues:

And the child grew, and waxed strong in spirit, and was in the deserts until the day of his shewing unto Israel.

What is meant by "the child...was in the deserts" other than that he was brought up at Qumran. Zacharius was a priest and he and his wife were both elderly according to the New Testament. The Qumran community took in waifs, strays and orphans according to the classical writers. One of the thanksgiving hymns in the Scrolls appears to confirm this having:

...Thou wilt care for me; for my father knew me not and my mother abandoned me to thee.

So from Luke (1:5) we know John the Baptist came from a priestly family. In the Hebrew and Arabic versions of Josephus, John the Baptist is called the High Priest. Since he could not have been the High Priest of the Jerusalem Temple a position reserved at that time for a few aristocratic priestly families, the opponents of the regime must have had an alternative hierarchy with their leaders paralleling those in Jerusalem. The centre of the alternative organization was at Qumran and John could have been a High Priest of the alternative priesthood.

JOHN THE BAPTIST HAS MANY SIMILARITIES WITH THE ESSENES

- **The word of God came to him, says Luke, in the wilderness which is the desolate land between Qumran and Jerusalem.**
- **His ministry was in all the regions around Jordan, in other words not far from Qumran.**
- **He baptized those who repented. People had to repent urgently and be baptized by John to be ritually pure because a "greater one" than he would come to baptize with the Holy Spirit and with fire.**
- **He advocated communism, saying: "He who has two coats, let him share with him who has none; and he who has food, let him do likewise". The Essene monks had to give all their goods to the Community, as did the Nazarenes in the Acts of the Apostles.**
- **He expected a Messiah, quoting Deutero -Isaiah (40:3-4): "...the voice of one crying in the wilderness: prepare the way of the Lord, make his paths straight." The Qumran community justified their withdrawal to the wilderness with the same quotation.**

The obvious difference was that John seems to be a solitary ascetic not a member of a community. Plainly though this is not true. John the Baptist had disciples as all four gospels tell us and Acts further explains that his disciples had spread far and wide. Christian baptism was rivalled by the baptism of John.

Baptism was a special rite to the Jews, a ritual purification before going to war, a soldier's oath of allegiance, a "sacramentum" and is still so called by the church. For the Elect, like those at the Qumran community, it was a cleansing of the body, the soul having already been purified by righteousness. The Essene Manual of Discipline prescribed washing in water for those who had repented:

They shall not enter the water to partake of the pure meal of the saints, for they shall not be cleansed unless they turn from their wickedness - for all who transgress his word are unclean.

And all Israel had transgressed in allowing the foreigner to rule. Thus even the Messiah, to the Jews a man - with supernatural powers maybe - but not a god, had to be washed clean of this sin by baptism.

The first gospel written, Mark, does not tell us that John the Baptist recognizes Jesus as the Messiah. Matthew introduces it and it is strengthened in Luke. But when John baptized Jesus he simultaneously crowned him a king or a High Priest because a voice acknowledges him as a Son of God.

In the gospels Jesus has the highest praise for John as the forerunner of the Messiah but otherwise the gospels play him down to a sort of opening act for the main act. Nonetheless they acknowledge that John heralded not just the Messiah but a whole period of violence:

In the days of the Baptist and until now the kingdom of Heaven has suffered violence, and the men of violence take it by force.

Though John, like Jesus, was not a miracle worker, his own disciples, like Jesus', became convinced he was the Messiah after his death. Rivalry between John's followers and those of Jesus was apparent even in the New Testament. Mandaean tradition has it that John arrived in Jerusalem and exposed Jesus as an imposter, an incident that might be reflected in the New Testament when John in prison no longer believes that Jesus is the Messiah and sends a message asking whether he is the one or whether another is to be expected. This might have reflected John's disappointment in Jesus' preparations for an uprising.

John the Baptist referred to himself as "Enosh", the reborn grandson of Adam, and so he was known by the Mandaeans who revered him. Enosh in Hebrew means "Man", so we have the curiosity that John the Baptist was the Man and Jesus was the Son of Man! This might have been a Jewish joke. If John the Baptist played the role of the priest at Jesus' baptism as seems likely then it would have been his voice announcing his "beloved son" as the coronation liturgy required. Thus we have the irreverent titles: the "Man" and the "Son" of "Man" or, in Aramaic pronunciation, "nash" and "bar nash".

Answer for yourself: Did John the Baptist live longer than Jesus?

The latest year of Jesus' death is 33 AD. The Tetrarch Philip died in 34 AD on the day that John interpreted a dream for him. Herod Antipas killed John and later was defeated in battle in 36 AD by Aretas, king of the Petraean Arabians, an event considered to have been retribution for John's murder. John must therefore have been killed within a year of 35 AD, the very year that Simon Magus, a disciple of John, led a rebellion on Mount Gerizim in Samaria. Antipas was probably more absorbed by John's potential for inflaming rebellion than he was by Salome's dance or John's criticism of his marital arrangements.

Note that Matthew's Gospel associates John's initial appearance with the return of Joseph and Mary from Egypt ("in those days..."). Since the Holy Family had fled from Herod and returned when he died, "those days" must have been about 4 BC. The apocryphal Gospel of the Twelve Apostles says that John came baptizing "in the days of Herod, king of Judaea". Thus John was at least 60 years old and more likely nearer 70 when he was murdered.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENES AS REVOLUTIONARIES

THE STAR

The thrust of the War Scroll like many of the Qumran fragments is markedly apocalyptic. It anticipates a battle between the Kittim, the "Sons of Darkness" and the "Sons of Light". We have the familiar expression, "Sons of Light", from Persian religion for the members of the Community but who are their enemies, the Kittim? The answer seems to be the Romans.

Answer for yourself: But are the scrolls referring to the Romans of Pompey's invading armies of Republican Rome in 63 BC or the Romans of the time of Christ, soldiers of Imperial Rome?

The War Scroll says the Kittim invaders had a king, which seems to count out the invasion of Pompey because Rome was a republic - unless they regarded Pompey as a king. The Habakkuk Commentary says that the Kittim offered sacrifices to their standards. Professor Driver of Oxford University tells us this was a practice of Imperial Roman soldiers but not Republican ones. They could not have been Pompey's troops but must have been those occupying the country from 6 AD till the destruction of 70 AD. And these scrolls must have been written or edited during or after this period in the first century. Elsewhere appears the "slain of the Kittim" and the "falling of the Cedars of Lebanon". The Cedars of Lebanon mean the Priesthood or the Temple because the Hebrew root of Lebanon means white signifying the white linen of the priests (the same imagery is used of the Community itself who also wore white). These passages seem to be referring to the Jewish War and the destruction of the Temple.

The leader of the Elect in the struggle against the Kittim is the Messiah prophesied in Numbers 24:17:

There shall come forth a star out of Jacob, and a sceptre shall rise out of Israel,

a quotation which occurs in several Qumran sources. It seems "The Star" was another name for the Messiah. This is the true source of the Star of Bethlehem in Matthew. The Star of Bethlehem has nothing to do with stars in the sky, comets or supernovas but is simply a metaphor based on the "Star" prophecy - the Star of Bethlehem means The Messiah. The Messiah is also referred to as a star in Revelations 2:27-28 and the Second Epistle of Peter 1:19:

Rev. 2:27-28 27 "And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. 28 And I will give him the morning star."

Second Peter 1:19 "We have also a more sue word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts;"

A related scroll fragment ends with an explanation of Jacob's blessing on Judah (Gen 49:10):

The sceptre shall not pass from Judah, nor the staff from between his feet until the coming of Shiloh to whom the people will gather.

It interprets the sceptre as sovereignty and the staff as the Covenant of the kingdom given to the branch of David in perpetuity because he kept the Law with "the men of the Community"! Shiloh is the Messiah of Righteousness and is the same as the branch of David. The feet are the leaders of Israel. Now in the Damascus Document the sceptre is the Nasi, the Princely Leader of the Community who will smite all the children of Seth (the enemies of Israel) and the staff is the Law which has to be followed until the One who pours out Righteousness stands up " is resurrected " at the End of Days. Thus the Messiah of Righteousness and the One who pours out Righteousness are the same - the branch of David.

This is a very important passage for it would not be until the teaching of the resurrection of the "Christ," Jesus, that the Essenes would become followers of Jesus and become part of the Jesus Movement!

Nowhere in the Scriptures is Shiloh used as a messianic name except here and modem scholars tend to seek other readings. But here its interpretation is plain. Note also that, though the messianic leader will smite Israel's enemies, he is not himself the Messiah.

The Star prophecy, supported by other messianic readings, was the key to the persistent troubles in Palestine in the intertestamental period. Josephus in the Jewish War says the prediction that a world ruler would come out of Palestine was the inspiration for the Jewish revolt. Suetonius and Tacitus, apparently following him, make the same assertion. Josephus cannily gained favor with Vespasian, the invading Roman general, by telling him the prophecy had been fulfilled in his victory - he was the sceptre and would rule the Empire, which later he did. The uprising in 132 AD was evidently grounded in the same prophecy because the leader of the uprising, one bar Kosiba was renamed bar Kochba, the Son of the Star, a pun - the words have almost the same pronunciation.

The Cairo Damascus Document and the Manual of Discipline seem to imply that there would be more than one Messiah " a Kingly Messiah and a Priestly Messiah. Other texts suggest just a single Messiah.

- **Thus the Qumran Damascus Document reads that there is one Messiah "of Aaron and David".**
- **The Cairo version describes the Messiah as "the Root of Planting out of Aaron and Israel".**

Thus the Root of Planting is one Messiah out of the two lineages of Aaron and Israel, the one is both Priest and King - the Melchizedek, the name used for Christ in the Epistle to the Hebrews! Fragmentary material at Qumran confirms this.

What we fail to see in such a "Melchizedek" reference is the Gnosticism which lies at the core of Essene theology!

What so many writers and interested partes miss is that the Cairo document indicates that the Messiah had *already come* and later references to "arising" and "standing up" must therefore indicate resurrection. Daniel 12:13 uses the Hebrew for "standing up" in just this sense.

There are a plethora of fragments containing parts of Daniel which writings were among the most inspirational for messianic Jews at the time of Christ. Josephus in Antiquities of the Jews tells us that the Jews of the time considered Daniel as one of the greatest prophets... for the books that he wrote are left and read by us still today... he did not only prophecy future events, like the other prophets but specified the time of their accomplishment.

Prophets were seen as diviners and soothsayers in the first century and the Essenes themselves had a reputation for reliable prophesy. They would certainly have been trying to divine the signs that the End was Nigh. Fragments of a letter in the Qumran caves explain the "End of Days" which it mentions repeatedly, sometimes using the unusual description the "End Time". The letter also repeatedly mentions "the Way". It describes how at the "End Time" a particular concatenation of events occurs by which it can be recognized. The people of Israel then had to return to the Law "never to turn back" if they were to be judged as Righteous or Justified at the Day of Judgement.

At the start of the Jewish War readers of Daniel might have interpreted the 70 years of wrath (Dan 9:3) as beginning with the death of Herod (though hated enough himself, his building the Temple might have been seen as blessed compared with what followed) in 4 BC " the presumed date of the birth of Jesus - and lasting until 66 AD, the start of the ultimately failed rebellion. Furthermore the prediction in Daniel 12:7 of "the time, two times and a half" which preceded the "End Time" tied in with the three and a half years from the stoning of James the Just in 62 AD to the outbreak of the war. Thus the patriots had sufficient to convince them that the "End Time" had arrived and the battle should commence.

But thirty years earlier, the followers of the Nazarene band of Jesus probably counted the last seventy years from the time of Herod's taking Jerusalem in 37 BC. They were expecting the End Days round about 33 or 34 AD. Jesus's mission according to John, lasted about three years and he had probably allowed the three and a half years of Daniel's prophecy to build up to his revolution. If Jesus timed his mission according to the prophecy of Daniel to correspond with the "End of Days" or "End Time" he got it wrong, but then so did the diviners at the time of the Jewish War, and at many other times.

HATE YOUR ENEMIES!

A Jewish scholar, Yigael Yadin, thinks he detects a reference to the Essenes in the Sermon on the Mount when Jesus says: "Ye have heard it said... hate thine enemy. But I say to you love your enemies." Yadin assures us that there is nothing in Rabbinic Jewish tradition which urges hatred of enemies. The Essene Manual of Discipline on the other hand says new members have to swear to hate the Sons of Darkness for all eternity:

that they may love all the sons of light, each according to his lot in God's design, and hate all the sons of darkness, each according to his guilt in God's vengeance.

Nonetheless initiates were to pray:

I will pay no man the reward of evil; I will pursue him with goodness. For judgement of all the living is with God and it is he who will render to man his reward.

In practice this is turning the other cheek. Hatred of the Ungodly was required but no one could judge another man with a view to handing out punishment. He had to pursue him with goodness. All this sounds odd in the light of the War Scroll and many other texts but it was a command which would be lifted when God set about purging the world. And it was a rule which would not have applied to gentiles in any case once the End Time began. The net effect was that initiates of the Essene order had to hate the Sons of Darkness but could do nothing about it until God indicated that the end was near.

The Essenes hated foreigners. The writer of one fragment urges his readers not to give their inheritance to foreigners for "they will come to dwell among you and become your masters..." Another fragment includes the sentence "The Lord is ruler... to Him alone belongs sovereignty" which recalls Josephus who wrote of the followers of Judas of Galilee, they call no man Lord but God, thus allowing no recognition of rulers other than God. A High Priest, Joezar, son of Boethus, the Egyptian that Herod made Priest, had persuaded the Jews to pay tax to Rome which the Herodians collected. This was not popular, nor were tax collectors. An opponent of Herod, Sadduc, joined Judas of Galilee in revolt against the tax. Josephus also explains in the Jewish War that the acceptance of gifts, which was an innovation introduced by the Boethusians, helped spark the War. The

Zealots were so incensed by foreign gifts to the Temple that they wanted them banned. It was the eventual refusal of the junior priests to offer foreign sacrifices that helped trigger the war.

The attitude of the Qumran Community exactly matched this. The Community was not anti-Temple but it was anti-the polluted Temple. It was zealous for a pure Temple and that was an important symbol of Jewish nationalism. The Temple was at least in part polluted by foreigners and their unclean contributions presented in "skins" of animals which had been "sacrificed to idols". These problems are unlikely to have applied at the earlier period of the Maccabees implying that they pertain to the time of Jesus.

Dogs were also banned from the Temple as unclean flesh eaters. The Elect referred to gentiles as dogs along with the deaf and the blind, metaphors for their opponents. (Those who were really crippled or infirm were considered to be under the protection of the Angels of Holiness). In this respect the Herodians were equally foreign as collaborators and in the war the rebels torched their palaces and those of the Boethusian High Priests.

The Qumran use of the word "fornication" is also relevant to the question of foreigners. It was applied to those who married outside Jewry. The essential aim was to keep Israel, a Holy People, separate from others. The command in the Manual of Discipline was to "separate yourselves" to prepare a way in the wilderness. Thus another theme arose - how to recognize purity and separateness. Separateness extended to crops in the field and fibres in a cloth " no mixing was allowed in either. In the Damascus Document the separateness of pure and impure in the Temple is considered inadequate because "they" sleep with women during their periods and "they" marry their nieces. Who are "they"? Those who sleep with women during their periods are the gentiles because Jews considered this grossly impure. Those who marry their nieces are, of course, the Herodians for whom marriage of nieces was common. The Temple was therefore itself grossly impure.

Jesus had nothing to do with foreigners. He was interested only in Jews. Even the Syro-Phoenician woman only won him over through her humbleness. Several of Jesus's remarks show disdain if not hatred for foreigners. Jesus in saying "love your enemies" spoke to Jews and knew they understood him to mean only Jews. He wanted Jews to love each other so that God's kingdom could begin. Partly this involved uniting them against the foreigner because God helped only those who help themselves. It was necessary to rid the land of the pollution of the foreigner to bring in the kingdom of God.

The Qumran sectarian documents refer to some of their enemies as "Ephraim", "builders of the wall" and "spouters of false things", the latter a play on the words "halakhot" (religious laws) and "halaqot" (false things or falsehoods). These are the Pharisees who according to the Talmud held dominance under the Maccabees. The sectarian documents refer to the Sadducees as "Manasseh". Manasseh and Ephraim were the names of the two sons of Joseph blessed by Jacob. Ephraim signifies fertility and Manasseh signifies forgetfulness. The Pharisees" fertility was in creating new laws and theSadducees forgetfulness was over the promise of Solomon to Zadok of the priesthood forever. Furthermore King Manasseh was a reformed idolater and Manasseh in Ezra signified those who had married foreign women, strong hints of Hellenization of the official Priesthood.

The Pharisees were not entirely the men of the people depicted by later Rabbinic tradition, though they possibly had the best interests of the people at heart. The Pharisees had a reputation as surrenderers. They were the "seekers after smooth things" of the Qumran writings, so called because they took the path of least resistance so that the people would suffer least. Josephus writes that two prominent rabbis, "Pollio and Sameas" " probably pseudonyms for Hillel and Shammai - convinced the people to surrender to Herod and the Romans in 37 BC. Herod remained forever in the Pharisees debt. At a later period Josephus says that it was the "principal men of the Pharisees, the Chief Priests (Herodian Sadducees) and the men of power" (the Herodians) whose intermediary was a mystery man called Saul, who invited the Romans into Jerusalem to put down the uprising in 66 AD. The Pharisees, Josephus himself and Tiberius Alexander, Philo's nephew, supervised the destruction. Pharisees were pragmatists but did not endear themselves to the Essenes who were nationalists, nor most of the people who wanted shot of the invaders.

Yigael Yadin, thinks Jesus was an Essene who advocated revision of the Manual of Discipline. Here may be a

distinction between the Essenes and the Nazarenes - the Nazarenes were less exclusive. They felt that all Jews should be warned that their time was nearly up, and that they should repent if they wanted to enter the kingdom. Jesus does not regard any Jew as lost to Belial forever. His objective was to recruit Jews as soldiers of the Sons of Light for the imminent battle. Any Jew had the chance of repentance and a favorable outcome when the kingdom of God arrived no matter what sins they had committed. In this belief he was the successor of John the Baptist. His message was addressed to Jews and only Jews were included in the enemies you should love, not foreigners. The Jews were God's Chosen People. The New Covenant made with the Elect was a Covenant to guard the Old Covenant. In short the duty of the Elect was to try to carry as many of the Chosen as possible into the coming battle. The Essenes, Jesus believed were the vanguard which had to mobilize the rank and file.

Paul took this extension of the Elect of God further still. Paul opposed the views of Jesus in many way; here we find that instead of the exclusive view of Jesus regarding who was to be in the Kingdom of God, Paul wanted to give everyone the chance to join God's Elect and enter God's kingdom, even if they were gentiles.

Paul identified with the Essenes because they had split from the Jerusalem Temple. The Essenes contrasted themselves with the Temple hierarchy in the Damascus Document. Quoting Proverbs (15:8) it says:

The sacrifice of the wicked is an abomination to the Lord but the prayer of the righteous is his delight,

which reminds us of Jesus's discussion with the Pharisee. For the Essenes the split with the Temple was of no further consequence. They were God's Elect and the dawn of the kingdom was nigh when all the wicked and their polluted Temple would be destroyed.

The kingdom never came but the Temple was destroyed by the Romans leaving the two traditions: the Pharisaic and the Essene. The one became Judaism and the other became Christianity.

ESSENE REVOLUTIONARY ACTIVITY

The Community by the Dead Sea became particularly active at times of trouble. They seem not to be simply pacifist monks but actively engaging in the rebellions. The longest period of occupation from 4 BC to 44 AD, the very period of the gospels, was a period of constant agitation falling only just short of perpetual insurrection.

From the Hasmonaean period to the intertestamental period two powerful tendencies sundered Judaism:

- One was Hellenization
- The other was Apocalypticism.

In a way they were opposites because the Hellenizers saw a future in the Greco-Roman world whereas the Apocalypticists saw no future at all without a divine intervention. The pursuit of Hellenization was loosening the ties of the Laws of Moses to permit Jews more freedom within the Empire whereas the pursuit of Apocalyticism was cleaving rigidly to the Jewish Law, separating from the gentiles and preparing for the coming kingdom of God on earth.

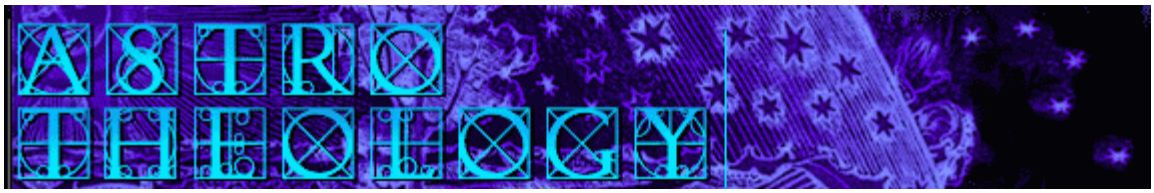
The outcome was paradoxical. The victory of the Hasmonaeans supported by the pragmatism of the Pharisees kept Hellenization within bounds ultimately leading to modem Rabbinic Judaism. The Apocalyptic trend led to repeated rebellions and eventually to the destruction of the Temple and with it the priestly parties. But one apocalyptic sect - the Essenes - was to divide, break loose from the bounds of Judaism, become thoroughly Hellenized and eventually form a new world religion based on Jewish tradition and using the Jewish Holy Books.

It this group of apocalytpic Essenes which become the Proto-Christians!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE APPLICATION OF ASTRO-THEOLOGY TO THE ESSENE TEACHER OF RIGHTEOUSNESS



Answer for yourself: Have you ever wondered how a religion with a Jewish Rabbi (Yeshua) at the center of it so quickly became a world-religion among anti-Semitic nations within just 2 centuries? Boy, that is a good question and the answer may surprise you!

To find this answer to the above question we must begin with the Essene priests which became some of the earliest followers of Jesus as recorded in the New Testament:

Acts 6:7 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. (KJV)

It is these "priests" which were members of the group commonly referred to as "Essenes" or those of the "Qumran sect" which converted in mass to the Jesus Movement following the crucifixion of Jesus. Along with the "conversion" of these Essene priests it is of major importance to recognize that these Essenes/Qumran sect brought with them their existing religious beliefs and theologies concerning their "Teacher of Righteousness" and applied them to Jesus as well. Once we understand the role and the origin for the religious beliefs attributed to the Essene Teacher of Righteousness following his death then we can more easily see how such these same "religious beliefs" were later applied to Jesus following his crucifixion by the same Essenes. All one has to do is compare doctrine for doctrine the religious beliefs held by the Qumran sect concerning their Teacher of Righteousness and those described in the New Testament concerning Jesus.

THE ESSENE TEACHER OF RIGHTEOUSNESS AND WHAT THE ESSENES/QUMRAN SECT BELIEVED ABOUT HIM

There is evidence which indicates that, about 70 B.C.E., or soon thereafter, an Essene prophet known as the Teacher of Righteousness had been put to death by the Jewish authorities because of doctrinal, ritualistic, and organizational heterodoxy; that, in due course, his followers declared:

- **That he was God himself**
- **That he had appeared as a man in Jerusalem**
- **That his death was an atoning sacrifice for the elect**
- **That he arose from the grave and returned to heaven**

That he would send a representative in a few years who would be another "anointed" redeemer or a Messiah

Answer for yourself: Where do we have to look to find the origin for such religious beliefs as were held by the Essenes concerning their beloved Teacher of Righteousness?

Answer for yourself: What do all of these above "religious beliefs" which are attributed to the Essene Teacher of Righetousness have in common?

They All Find Their Origin In Sun-Worship!

That's right; all of the above religious tenants of the Essenes as applied to their Teacher of Righteousness had been applied to almost every Aryan Gentile nations' sun-gods since time immemorial.

That in itself may not be shocking but shocking should be the fact that this same Essenes/Qumran cult would see in Jesus their "returned Teacher" and begin to apply these "solar-myths" and "sun-myths" to Jesus once they converted to the Jesus Movement. When this all settles in then you should see that many of the very core religious beliefs of Christianity concerning Jesus are nothing more than re-cycled Sun-Worship. The facts and evidence are made available further on in this web-site for your inspection.

This again explains the rapid acceptance of Christianity among the nations; those to whom the "Gospel" was preached only accepted only another "flavor" of religious beliefs concerning another "Godman" since these doctrines were already familiar to them and had been since time immemorial. To further answer the above question it becomes readily obvious, once one has the information, that the rapid acceptance of Christianity, with a Jewish Rabbi at its center, by non-Jewish nations worldwide, is attributable to the fact that these non-Jewish nations were presented nothing new with the spread of Christianity; the same religious tenants presented them were, for the most part, parallel with their prior religious beliefs taken from different manifestations of Sun-Worship. Having had to give up few of their existing religious beliefs, only modifying them slightly, one now understands the rapid advance of Christianity among Gentile nations. The vast majority of these Gentile nations, into which Christianity was to be later introduced, already had in their religious tenants the same beliefs as taken from Sun-worship that we later find the the Essene/Cult:

- **The belief in a God who came to earth in the form of a man**
- **That this Godman was to die**
- **The death of the Godman was understood to be a sacrificial atonement**
- **The Godman was believed to have rose from the head and ascended into Heaven**
- **That this Godman was to return, either himself or in the form of an "anointed Messiah" in order to complete redemption**

If you did not notice, these "personified sun-myths," as taken from almost every Gentile nation of antiquity, are to be found reproduced in their entirety in the Essene/Qumran cult. This is problematic for the Christian.

THE RELATIONSHIP BETWEEN JESUS AND THE ESSENE TEACHER OF RIGHTEOUSNESS

These same "religious beliefs" which the Essene/Qumran cult applied to their beloved Teacher would later be

applied to Jesus by these same Essenes once they converted to the Jesus' Movement (Acts 6:7). This fact explains the two completely different pictures of Jesus as recorded in the New Testament: the Synoptic "human" Jesus and the "super-human" Jesus of the Gospel of John.

It is the belief of many scholars today that Jesus had for some years been a full-fledged member of the Qumran Order; and that, following his immersion where God spoke over him, that he was wholly persuaded that he was himself the Messiah expected by the Community, he subsequently left it and preached the Gospel to the public; and that finally, in a revised concept of his own mission, he declared himself to be the Christ, re-enacted the role and the passion of the slain Teacher, and proclaimed that in his eschatological role he would himself reappear as the last judge and the all-powerful Son of Man.

It is also the conclusion of many scholars, as well as the New Testament as well (Acts 6:7), that the core of the pristine Christian communion consisted of individual Essenes who defected to it soon after the crucifixion; that soon after the destruction of Jerusalem they came over in large numbers and constituted the Christian-Jewish communion known as the Ebionites and Nazarenes; and, finally, that many of the multifarious primitive Gnostic communions, which flourished during the early centuries of this era, bear the indelible imprint of Essene origin and influence.

But what is unknown to most Christians today is that the above "religious beliefs" attached to the Essene Teacher of Righteousness by the Essenes following his crucifixion, although foreign to Biblical Judaism, are not foreign to the Aryan nations of the world; in fact these religious tenants of the Essene/Qumran cult are the very basics of Sun-Worship known throughout the world by the non-Jewish nations.

These "personified" sun-myths of the Essene/Qumran cult can be traced from the origin of mankind and our earliest written documents of the nations reveal this along with many archeological finds; only only need start with Osiris and Egypt to find the origin of such a Godman. Not surprisingly these documents show little variation in these sun-myths among the Gentile nations down through the centuries.

What is of interest for us in our study is that these "solar myths" of the Aryan nations would eventually find their way into the Essene/Qumran community. Again this is critical once one understands how these Essene/Qumran sect becomes the backbone of the Jesus Movement.

WHY WOULD THE ESSENES ADOPT SUCH "SUN-MYTHS" AND GRADUALLY REJECT BIBLICAL JUDAISM?

Of major importance in our study are the reasons why such "sun-myths" would be accepted by this Essene/Qumran group which began as a fiercely Judaizing program at their beginning. Once one understands the history and the dynamic developments which occurred that pushed this staunchly Jewish fraction away from Judaism then one is better equipped to understand how they would desert from Biblical Judaism over the span of 250 years and adopt a religious philosophy which has more in common with Zoroastrianism, Buddhism, and Pythagoreanism than Judaism. Once one understands the momentous developments that occurred that influenced these "pious ones" during the Inter-Testamental years then he is better equipped to understand not only the religious evolutions of the Qumran sect but how they could develop into an esoteric cults of celibate-communist apocalypticists at the end which rejected Judaism in toto.

It is to these developments we now must turn momentarily. But first, having been acquainted with the Essenes and astro-theology, the end result of such solar-mythology is the personification of sun-myths that find their ultimate expression in Sun-worship and Godmen. It is to this "pattern" of Godmen adopted by the Essenes we now turn.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE APPLICATION OF THE OSIRIS MYTH TO THE ESSENE TEACHER OF RIGHTEOUSNESS

It is taken for granted that you have acquainted yourself with the Osiris Myth and its various interpretations before reading this article. If not, then do so before you read this article to ensure you get the ful meaning from it.

The available evidence indicates that, about 70 B.C.E., or soon thereafter, an Essene prophet known as the Teacher of Righteousness had been put to death by the Jewish authorities because of doctrinal, ritualistic, and organizational heterodoxy; that, in due course, his followers ascribed to him very elaborate theological doctrines which later became the bedrock of Christian doctrine as well. The Essenes believed of their Teacher of Righteousness:

- **The Teacher of Righteousness was God himself**
- **That God had appeared among them in Jerusalem in the form of a man**
- **The Teacher of Righteousness death was an atoning sacrifice for the elect**
- **That the Teacher of Righteousness had arose from the grave and returned to heaven**
- **That the Teacher of Righteousness would send a representative to return in a few years**

Answer for yourself: Does any of this sound familiar?

Answer for yourself: How can these Essene beliefs concerning their Teacher of Righteousness be later believed about Jesus as if they are unique and Divine revelations?

Answer for yourself: Have we confused ideas connected with the Teacher of Righteousness with Jesus because we have failed to correctly understand the Dead Sea Scroll literature and the religious beliefs of the Essenes?

Answer for yourself: What is the truth about the origins of these religious beliefs attributed originally to the Teacher of Righteousness? Are you aware that he exalted his writings above Moses?

Answer for yourself: Could the above Essene Christological beliefs attributed to the Teacher of Righteousness originate in personified Sun-worship and you not know it?

These are very important questions with startling answers. What is important for the followers of Jesus to understand right from the first is that these "religious beliefs" are precisely the picture of Jesus given the reader by the New Testament. It is not only our belief at Bet Emet Ministries, but the belief of many other Biblical scholars today, that Jesus had for some years been a full-fledged member of the Essene Order; and that, wholly persuaded that he was himself the Messiah expected by the Community, he left it and preached its Gospel to the public; and that finally, in a revised concept of his own mission, re-enacted the role and the passion of the slain Teacher, and proclaimed that in his Second Coming he would conduct the Last Judgment as

the all-powerful Son of Man. This is nothing more than Essene religious doctrine long before it became "cherished Christian doctrine

It is, upon weighing the evidence at our disposal, our conclusion as well as the conclusion of many of today's leading Bible scholars on the Dead Sea Scrolls that the core of the pristine Christian communion consisted of individual Essenes who defected to it soon after the crucifixion; and that soon after the destruction of Jerusalem they came over in large numbers and constituted the Christian-Jewish communion known as the Ebionites, which treasured its Jewish heritage far more than other wings of Christianity.

Acts 6:7 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests [these being the Essenes] were obedient to the faith.

It would be these Essenes, whom, making the identification of the crucified Jesus, with their crucified Teacher of Righteousness, would convert to the Jesus Movement in the early first century. As many of them would come to the synagogue we find that they brought with them their "religious theology" concerning their Teacher of Righteousness and applied it to Jesus. Then let us understand that within the synagogue we find the mingling of theological beliefs about Jesus as the Messiah of Israel which explains the two different views of Jesus we find in the New Testament; the Synoptic Gospels and their portrayal of Jesus as fully human and the Gospel of John and his portrayal of Jesus as a Godman. It is these ideas attributed to Jesus we find in the Gospel of John that come from Essene theology and their Essene Christology.

Once understanding this then the only thing one needs to find out for himself is the origin for the Essene beliefs concerning their "Christology" and their "Teacher" and to make sure that they do not originate from Sun-Worship. Such a path is not only discouraging but heartbreaking for a Christian as one comes to the truth and facts behind the Christ of John as one sees that the figure of Essene Christology is little more than personified Sun-Worship. And let us not forget that this will become the very theological base for the Christian Church. The rest of the web-site contains the evidence proving such to be true.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENES AS THE FIRST CHRISTIANS

Answer for yourself: Who are the Nazarenes?

Whenever as many as ten members of the Community gathered for a meal they took their seats in the order of their rank, and the Priest presided. No one could touch the bread or new wine until the Priest had blessed them and taken his. But in the Rule of the Congregation at a meeting of ten or more "Men of Renown" (Essene leaders - the Council of the Community) the Messiah is also present and takes bread and wine after the priest but before the others did, according to their seniority. Qumran scholars consider the sacred meal to anticipate the banquet in Heaven at the End of Days. They assume the participation of the Messiah to be symbolic - he was present only in spirit. But, from the description, It sounds as if the Messiah were really there. Maybe he was!

ARE THE "NAZARENES" ANOTHER NAME FOR THE ESSENES?

In the Qumran literature the Hebrew word Nasi, meaning "leader" or "prince" is used frequently to mean a messianic leader - not the Messiah as such but the "Prince of the Many".

Answer for yourself: Did the Nasi play the role of the Messiah at the sacred meal of the Council of the Community?

If so Nasi could be the real origin of the gospel term Nazarene.

Nazarene certainly did not mean "of Nazareth" because Nazareth at the time was a milestone saying "Sepphoris 4 miles". Even if it existed, which there is great doubt at the time of Jesus, it was so insignificant that it could never have been used as a helpful description. People would have said: "Jesus of where"? Nazarene was obviously a word which people understood. The Nazarenes were those who followed Jesus, the messianic leader, the Nasi. (the leader, the anointed (Messianic leader).

The Semitic root NS (Nasi) relates to lifting or carrying and metaphorically translates as forgiving as in lifting and carrying away sins. Jesus was reputed to blaspheme by forgiving sins. It is possible that the Nasi had this power.

There are several other fascinating word links between the names of Jesus and his followers, and the Essenes. The Semitic root NSR means "protector" or "saviour". The Arabs still call Christians the Nasrani. Jesus is the Greek form of the Hebrew word Joshua which means the Salvation of G-d.

Hosea, meaning Salvation, is the original name of Joshua. It is properly written Osee. The Aramaic for "save us" is "osanna" the cry of the multitude when Jesus entered Jerusalem as a king. Epiphanius speaks of the Ossenes, a Jewish sect by the Dead Sea obviously identifiable with the Essenes. Essene is properly rendered Osim, the Saviours. Thus the Osim were also the followers of the Saviour, Jesus. The Koran's name for Jesus is Essa from the same word, Osee. Epiphanius also tells us

that besides Nazarenes the early Christians were known as Jessaeans. **David, the great king of the Jews, the model of the warrior Messiah, was the son of Jesse. So it seems that the** Jessaeans were simply followers of Jesus because he was the heir of David (before he became the son of a virgin!). **The truth is slightly more extended. The identification Jessaeans comes from Isaiah which records:**

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of its roots and bear fruit,

(Isa 11:1 explained further in 10), a quotation much revered by the writers of the scrolls and by Christians - Isaiah also means the Salvation of G-d! The branch is an alternative name for the Messiah. The word NSR, vocalized as netzer, means a branch " it is equivalent to the word Nazarene. **This is surely what was spoken by the prophets when we read in Matthew 2:23:**

and came and dwelt in a city named Nazareth: that it might be fulfilled what is spoken by the prophets, that he should be called a Nazarene.

Matthew's reference to the prophets has puzzled scholars because there is no explicit mention of "a Nazarene" in the Old Testament. **In the sense given it by Christians it would be surprising if there were since it is a moot point whether Nazareth existed even at the time of Jesus let alone in more ancient days.** The Old Testament reference is to Isaiah's branch out of the roots of the rod of the stem of Jesse, which gives us both Nazarene and Jessaeans.

Baigent and Leigh tell us the Hebrew for Keepers of the Covenant, one of the names the Essenes chose for themselves, is Nozrei haBrit, whence Nosrim - Nazarene! **Finally we know from Luke that John the Baptist was a Nazirite, one who wore his hair uncut and did not drink wine, and so also was Jesus's brother, James, who became leader after the crucifixion.** The Essenes also might have been Nazirites because the wine of the messianic meal seems to have been "new" wine or unfermented grape juice. **Essene references to wine should be read as new wine and the same is probably true of the gospels. Jesus was not a wine bibber.**

We have several words with relevant meanings all apparently serving as the origin of the word "Nazarene". Curious? Not at all. Jews at that time loved punning, and their language lent itself to it, especially in writing where vowels were not expressed. The Nazarenes and Essenes would have loved the multiple meanings G-d had associated with their name.

Nazarenes appear to be a type of Essene. **It seems to translate "those belonging to the Congregation of the Messianic Prince". Within twenty years of the crucifixion they were being called Christians.**

SIMILARITIES BETWEEN JESUS AND THE ESSENE TEACHER OF RIGHTEOUSNESS

Jesus was a highly respected man whose prophecy that the kingdom of G-d was nigh kept his followers agog and expectant for many years after his death. As the immediacy of the kingdom receded, a corpus of teaching and narrative lore was needed to retain the interest of those who were still loyal and to attract new converts.

Answer for yourself: Where did this all come from?

Jesus the Nazarene has remarkable similarities with the Essene Teacher of Righteousness.

Answer for yourself: Did some confusion arise between the two?

The Teacher of Righteousness is referred to in the Manual of Discipline and the Damascus Document. In the Manual of Discipline the Teacher is associated with "the time of the preparation of the Way in the wilderness"

by "the teaching of the miraculous Mysteries" (cf. Isa 40:1-3 which is used in the description of John the Baptist). He is commanded to be "zealous for the Law and the day of vengeance" conjuring up explicit images of the Zealots. In John 2:27 Jesus has "zeal" and in Acts 21:20 James' followers are "zealous for the Law". In the Damascus Document the Teacher is to "walk in the Laws" until the "standing up of the Messiah of Aaron and Israel in the Last days" where standing up can be synonymous with coming, return, rising or even resurrection. In the Damascus Document the Messiah (singular) of Aaron and Israel will (or did) "atone for their sins" (cf. Hebrews).

There is a reference in a scroll fragment to the "putting to death of the Righteous One". Compare this with the passage in James (5:6) which says:

Ye condemned the Righteous One; ye put him to death though he doth not resist you.

This fragment echoes other themes of, and the style of, James's epistle calling for patience and restraint. Even the language including the use of words like tongue and vipers are closely similar. Indeed the "tongue" imagery of James 3 is used to attack lying adversaries and the tongue is described by the identical, though common enough, expression, "the stumbling block", both in James and in the scroll fragment.

The above examples are beyond coincidence.

In James 2:20-24 the "Man of Emptiness" knows not that "a man was justified by his works" and "faith without works is dead", a plain contradiction of Paul's message that faith alone brings salvation, now considered to be the essence of Christianity. James is an Essene document only slightly edited by a Christian.

Other fragments also suggest that the Nasi, the Prince, of the Community was put to death, though it could be interpreted that the Nasi put someone else to death. The context is that of that revered quotation from Isaiah - "a rod shall rise from the stem of Jesse and a branch shall grow from his roots" referring to the Messiah. Elsewhere a messianic figure will overthrow the evil generation. This fragment possibly refers to a crucifixion. Though the word is not complete the meaning seems to be confirmed by a subsequent command "Let not the nail touch him". If these fragments are not referring to Jesus but to a leader of the Essenes who was crucified on an earlier occasion the whole of the gospel story is cast into doubt as a rehash of the earlier event.

THE SCROLL SCHOLAR, M. DUPONT-SOMMER, SUMMARIZATION OF THE REMARKABLE SIMILARITIES BETWEEN THE TEACHER OF RIGHTEOUSNESS AND JESUS CHRIST:

- **Both were martyred prophets subsequently revered by their followers as the Suffering Servant.**
- **Both preached penitence, poverty, humility, love of one's neighbor and chastity.**
- **Both prescribed observance of the Law of Moses.**
- **Both were the Elect of G-d and the Messiah, the redeemer of the world.**
- **Both were opposed by the priests, the Sadducees; were condemned and murdered.**
- **Both seemed to found a church whose believers thought he would return in glory, whose central rite was a sacred meal presided over by priests and whose members held goods in common and believed in brotherhood.**
- **Both will be the supreme judge at the Last Judgement.**
- **Both apparently predicted the fall of Jerusalem.**

Answer for yourself: Did the Essene Teacher of Righteousness who died over a hundred years earlier become the model for Jesus Christ after the crucifixion of Jesus?

Dupont-Sommer examines the second part of Isaiah, often termed Deutero-Isaiah, which was long believed to have been written during the Babylonian exile 200 years after the first part. Here appears the account of the "Suffering Servant despised and rejected by men, a man of sorrows" who has "been wounded for our transgressions" yet by whose "stripes we are healed". Christians have taken this as prophesying Jesus, but Dupont-Sommer argues that it is a direct reference to the Teacher of Righteousness added to Isaiah as late as the intertestamental period. Dupont-Sommer urges a re-examination of other Old Testament passages in Daniel, Zechariah, Psalms and the Songs of the Servant of Yahweh in Deutero-Isaiah believing them to be all possibly inserted references to the Teacher of Righteousness.

If this is true it is easy to see how the Essene/Nazarene followers of Jesus transformed him into a reflection of the Teacher of Righteousness after his crucifixion.

CHRISTIAN AND ESSENE COMMON FEATURES

Christianity and the Essenes sect have too many features in common for it to be chance.

- **They both believe in baptism. Vermes tells us the Manual of Discipline ordained that the initiate "shall be made clean by the humble submission of his soul to all the precepts of G-d" but only after "his flesh is sprinkled with purifying water and sanctified by cleansing water".**
- **The earliest Christians "held all things common" " they were primitive communists. Yet the Manual of Discipline states that all shall bring their "knowledge, powers and possessions" into the Community, that they shall "eat in common and pray in common" and that a new member's property shall be "merged...to the Community".**
- **The early church in Jerusalem was led by the twelve Apostles (still twelve even after Judas had died showing that the Apostles were not particular persons but positions to be filled when vacant " fourteen or possibly fifteen Apostles are mentioned in the gospels) of whom Peter, James and John had special responsibility. The Community was led by a Council of 12 people, apparently with three priests having special responsibility.**
- **Both the Community and the first Christians were messianic: the Christians regarded Jesus as the Messiah; the Community had their "Teacher of Righteousness" with a similar history.**
- **Both communities also use the same phraseology. Jesus said:**
- **"blessed are the meek for they shall inherit the earth", an exact expression of the Community's beliefs about itself for they called themselves "the Poor" and "the Meek" and they were preparing themselves to inherit the earth when G-d's kingdom on Earth was created. Many other instances can be quoted especially from Matthew which was the one closest in language to the Aramaic.**
- **Both communities originally cleaved rigidly to the Law of Moses and so, evidently did Jesus because he says in the Sermon on the Mount that he has not come to destroy the Law but to fulfil it and that "one jot or one tittle shall in no wise pass away from the Law till all things be accomplished".**
- **If the confusion of the timing of the Last Supper in the Bible is anything to go by the calendar used by Jesus did not match the official Jewish one. The Community used a solar rather than the official lunar calendar which might have allowed Jesus and his disciples to have had their Passover meal a day earlier so that he was crucified before Passover started.**
- **Both communities had an identical ritual meal. The Christian one supposedly specially instituted by Jesus at the last supper, the Community one laid down in the Manual of Discipline in which the priest shall "bless the first fruits of the bread and new wine" after which the Messiah, who is present in spirit, or the Nasi, who is really present, extends his hand over the bread that they might begin.**
- **Both communities referred to their leader as "Master".**

Both communities held an important gathering at Pentecost.

New Testament scholars believed John was the last of the gospels written and was strongly influenced by Persian religion and Platonic philosophy. From the scrolls however some scholars now take a different view - John follows the tradition of the Essenes.

John has the conflict of Light and Darkness and expressions like, "the light of life", "children of light", "walking in darkness", "the spirit of truth" and "eternal life" all of which occur in the Manual of Discipline. John has:

And all things were made through him, and without him was not anything made that was made.

The Manual of Discipline has the following:

And by his knowledge everything has been brought into being. And everything that is, he established for his purpose; and apart from him nothing is done.

The scroll fragments prove to be messianic, make use of the same frequent scriptural quotations used in the New Testament books, have similar concepts of Righteousness, Piety, Truth, Justification, Works, the Poor, the Meek and use similar vocabulary. The Hebrew word "hesed" in the Qumran fragments is translated by traditional Qumran scholars as "Piety" but it can also be rendered as "Grace" which is the translation used in Paul's epistles. Scroll words are Christian words.

CHRISTIAN LANGUAGE IN THE SCROLLS...THE EBIONITES HIDDEN NO LONGER

Some Scroll fragments are of hymns to the poor. The Qumran literature frequently refers to the Community as the Poor, the Meek and the Downtrodden, words all used frequently in the gospels. Like English, Hebrew has different words for them but in the scrolls they seem to be used interchangeably. One of the Community's names for itself was the "Poor Ones". The Star prophecy of the War Scroll reads that:

by the hand of the Poor Ones whom you have redeemed by Your Power and the peace of Your Mighty Wonders.., by the hand of the Poor Ones and those bent in the dust, You will deliver the enemies of all the lands and humble the mighty of the peoples to bring upon their heads the reward of the Wicked and justify the Judgement of Your Truth on all the sons of men...

Answer for yourself: Can it be coincidence that the Poor Ones was a name of the followers of James in the Jerusalem Church (Gal 2:10 and Jas 2:3-5)?

Paul claims the only condition James imposed upon him in his missions to the gentiles was to remember the poor. It sounds patronizing, as though James is reminding Paul that motherhood is a good thing. In fact he is reminding him to send money for the Poor Ones in Jerusalem, the Nazarenes who still had a lot of widows to support.

In his Ecclesiastical History written in the fourth century, Eusebius describes a deviant Christian sect, the Ebionites, who held the brother of Jesus, James the Just, in special regard. They refused to accept that Jesus was divine but thought of him as an ordinary man, naturally conceived and notable for his righteousness but having no divine aspects. They did not accept that faith was sufficient to save and were therefore careful to observe the Law in addition - "...they evinced great zeal to observe the literal sense of the Law".

They had no regard at all for Paul.

Eusebius thought their name came from their "low and mean opinions" of Christ - Ebionites comes from the word Ebionim meaning the Poor Ones. They could have been none other than the remnants of the Jerusalem Church of James the Just perpetuating the name used by the Nazarenes, the Essenes and James himself.

The Scrolls also use the same curious expression that Jesus the Nazarene uses in the Sermon on the Mount (Mt 5:3) but has never before been found in any ancient work and was long thought to have been a mistranslation - "the poor in spirit". It appears in the War Scroll and in the Manual of Discipline.

Other Scroll fragments are replete with Christian imagery. One focuses on the Righteous, the Pious, the Meek and the Faithful, all synonyms for those who follow the Way of the Community. Echoing the Damascus Document, it says G-d visits the Meek and calls the Righteous by name. G-d's spirit hovers over the Meek announcing to them "Glad tidings" and He makes the Root of Planting grow. The Messiah "shepherds the holy ones" and he commands the "heavens and the earth" including the "Heavenly Host". The fragments contain references to "making the blind see", "raising up the downtrodden" and "resurrecting the dead". The Pious (Hasidim) are glorified on the Throne of the Eternal Kingdom. In some of the fragments the bones passage of Ezekiel is used to promise resurrection for the Pious and the Righteous.

Jesus taught "love thy neighbor as thyself" (cf. James 2:8)

James 2:8 8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: (KJV)

and "love the Lord thy G-d".

Josephus in Antiquities says John the Baptist taught "Righteousness toward men and Piety towards G-d" and also notes this as Essene practice. Scroll fragments tell us the Community's notion of Piety meant "loving G-d's name". Thus Essene teaching and the teaching of Jesus amount to the same thing. Both the Epistle of James and the Qumran texts associate piety with poorness and meekness and they and the gospels declare that wealth is not compatible with righteousness.

Isaiah 11.2 has:

The Spirit of the Lord would settle on him

the origin of the imagery at Jesus's baptism. The scrolls have the same but expressed even more explicitly:

The Holy Spirit settled on His Messiah.

Here the Spirit of the Lord becomes the Holy Spirit and the recipient of it, His Messiah, is explicit.

Other fragmentary texts convey to us that "Perfection" language is important to the Community. Thus the scrolls and fragments have "the Perfect of the Way", "Perfection of the Way", "walking in Perfection" and "perfect Holiness" (cf. 2 Cor 7:1):

2 Cor 7:1 1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of G-d. (KJV)

This may be compared with the Sermon on the Mount (Mt 5:48):

Be perfect as your Father in Heaven is perfect.

"The Way" terminology also illustrated in these expressions and very common in the scrolls is similarly echoed in Acts (see 16:16, 18:24f, 24:22).

The Epistle of Barnabas is a second century Christian but non-canonical work full of Qumran expressions such as The Way of Light, the Way of Darkness, the Way of Holiness, the Way of Death, keeping the Law, Righteousness, the Last Judgement, Uncircumcised Heart, Dark Lord and such.

Paul is very fond of Essene words. **2 Corinthians 6:14-15 is purely Essene even to the use of the word Belial, the Essene word for Satan, the only place it ever appears in the New Testament.**

2 Cor 6:14-15 14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? (KJV)

The "many" or the "majority" are common New Testament expressions usually for groups of Christians. An equivalent expression occurs in the sectarian documents and is often translated "congregation". Equally the Essene documents refer to people in some sort of official role translated as "overseer" or "guardian". It is the word which was rendered into Greek as "bishop".

In Daniel 2:44 (possibly related to Luke 21:20) Daniel prophesies that G-d will set up a kingdom which will last forever. Qumran scroll fragments speak of an Eternal Kingdom ruled by a Messiah, the Son of G-d or the Son of the Most High, whose "rule will be an eternal rule". Compare this with Luke 1:32-35:

He will be great and will be called the son of the Most High; and the Lord G-d will give him the Throne of his father David... for that reason the Holy offspring will be called the Son of G-d.

We have seen that, in the Bible, Son of G-d is a designation of a great king like David (Ps 2:7, Ps 89:27 and 2 Sam 7:14 and also Heb 1:5 and 5:5). From some scroll fragments we find the Eternal Kingdom will be an earthly one and that the Son of G-d will judge the earth and bring peace by subjugating all other kingdom's and peoples. The people of G-d will make "everyone to rest from the sword" so there will be peace on earth. The "sword of G-d" is a phrase met in the War Scroll. This imagery recalls that of Matthew,

I come not to send peace but a sword.

Besides the sword of war there is also the sword of judgement but here its contrast with peace makes the meaning clear. The sword of war is necessary to initiate the kingdom which then brings the sword of judgement and finally peace.

In parts of another document there is a set of beatitudes like those of the Sermon on the Mount. Indeed the Sermon on the Mount is remarkably reminiscent of Qumran. **Some similarities have been noted. Another is that Jesus teaches that oaths are unnecessary because no one should ever tell lies (Mt 5:33-37). We have seen the concern of the community for truth. The Manual of Discipline calls the group "the community of Truth"; they rail against "The Lie"; Josephus says they refused to swear on oath and were excused from taking the oath of loyalty to Herod.** The Sermon on the Mount includes the duty to turn the other cheek towards an aggressor and this too is an Essene precept, as I have noted.

Remarkable also is the set of assertions in the Sermon on the Mount introduced by "You have heard it was said..." and linked to their rebuttal by "...but I say to you..." One Qumran document, apparently a letter, lays out a set of 22 false interpretations of Law and their rebuttal. The interesting thing about it is that it uses almost the same language as the Sermon on the Mount in Matthew. A series of assertions are prefaced "You say..." and are answered by arguments preceded by "But we think..." in essence the same as Jesus does on the Mount.

SCROLL LANGUAGE IN EARLY CHRISTIAN DOCUMENTS

I have noted above that Jewish scholar, Geza Vermes, finds no parallels in traditional Jewish literature with the Qumran Rules but several with early Christian literature. The Testaments of the Twelve Patriarchs is a non-canonical work which in its philosophy and expression seems to be a bridge between Christianity and the community of Qumran. Dr R.H.Charles, who translated the Testaments and dated them as early as 100 BC, thought there were many echoes of the Testaments in the gospels and even more in the Epistles of Paul - over 70 words are common to Paul's writings and the Testaments which do not appear anywhere else in the New Testament. The words "meekness" and "mercy" occur often.

At one point the Testaments speak of "a man who reneweth the Law in the power of the Most High" being called a deceiver and "not knowing his dignity" slain thereby "taking innocent blood through wickedness". It goes on to say...

.your holy places shall be laid waste even to the ground because of him. And ye shall have no place that is clean; but ye shall be among the gentiles a curse and a dispersion until he shall again visit you and in pity shall receive you through faith and water.

These sound like references to Jesus, the destruction of Jerusalem and the dispersion of the Jews in 70 AD but it could perhaps refer to the Teacher of Righteousness and the capture of Jerusalem by Pompey in 63 BC. The Testaments repeatedly uses the Greek word Christos which of course could refer to Jesus but equally could simply mean Messiah. Particularly impressive is the similarity of Matthew 25:35-36 with a passage from the Testament of Joseph. The latter has lines like:

I was beset by hunger and the Lord himself nourished me. I was sick and the Lord visited me. I was alone and G-d comforted

me...

While Matthew has:

I was hungry and you gave me food. 1 was sick and you visited me. I was a stranger and you welcomed me...

Passages of the Sermon on the Mount are also anticipated. It promises that the poor shall be made rich. The reader is urged to love G-d and "to love your neighbor as thyself". This doctrine seems to have become popular around that time. It appears in the Book of Jubilees and in the Zadokite documents - The Damascus Document has:

They shall love each man his brother as himself; they shall succour the poor, the sick and the needy.

And it was was offered by Rabbi Hillel, when challenged to teach the Torah as succinctly as possible, in the form:

What is hateful to thee, do not unto thy fellow." this is the whole Law.

Another early work was the Two Ways which also was not included in the canon and subsequently was lost. Later scholars found a Greek manuscript called the Didache or the Teaching of the Twelve Apostles. It began "There are two ways..." and appeared to be the missing document. It was manifestly a Christian work but portions of a Latin version were also found with scarcely any Christian references. Though Jesus is mentioned there is no indication of atonement indicating its very early date. Besides doctrines like the Way of Light and the Way of Darkness and the sacrament of baptism, it refers to the sacred meal of bread and

wine and looks very much like a Christian adaptation of an early, presumably Essene, work.

Interestingly, a work that was regarded as canonical in the first few centuries of the Christian era is the Shepherd of Hermas where a Son of G-d features but is never referred to as Jesus or Christ. Furthermore the church spoken of by Hermas has a long history before the Son of G-d was sent to purify it and to recall it to G-d's commandments: it was not founded by the Son of G-d. Hermas also mentions the Didache and the Two Ways confirming our deduction above. Atonement was by baptism. This sounds very much like a Nazarene or an Essene text.

CONCLUSION

The conclusion from the body of evidence presented here must be that the Nazarenes and the Essenes had almost everything in common. Certainly there are differences, particularly those indicated in Christian documents. Some are differences that are phoney because they have been introduced by the gentile Church; the others are genuine differences because the Nazarenes were a branch of the Essenes. Mainly these all come to a relaxation of the exclusiveness of the Essenes. Yet even this might have been a part of the Essene philosophy in the sense that it allowed for the recruitment of the Simple of Ephraim to the Elect as described in the Nahum Peshar. When the diviners considered the time right a Nasi was sent out into the community to test the mettle of the Simple. This safeguarded the Essenes as a whole while allowing G-d to show whether the auguries were correct or not. John the Baptist was one such; Jesus was his heir. Jesus's success led him to think G-d was with him but then he failed in the north; or should we say Israel failed him.

The word Christianity was not used until about 50 AD in Antioch (Acts 11:26). Subsequent to then and during the earlier move from Palestine the original movement of the Zadokite Priests in protest of their ouster from their rightful positions as the High Priest of Israel we find the movement over time mutating into the Essene rejection of Judaism and finally its culmination into the Christianity we now know, but the foundations in the manuscripts of Qumran seem clear. The change was from a narrowly Jewish, nationalistic, xenophobic and apocalyptic sect attached to the Mosaic Law, to one which was cosmopolitan, free of legal obligations, dependent only on faith and pacifist, looking to a cosmic G-dman for their salvation which was itself a synthesis of the pagan mystery religions of the world. It was not a simple change and required the talents of an exceptional man to effect it. Paul, the apostate was such a man! But in the wider Empire the soil was fertile and ready to yield to a vigorous plant. The Nazarene movement became Paulinized.

There are many hard things one learns if he is truly on a quest for religious and spiritual truth. Since Christianity today is built more upon Paul than Jesus it seems when one begins to examine and expose the lies and falsehoods connected to the Paul legend one irritates Christians more than if one attacked Jesus. But such expose of Paul is necessary if one's true motive in study is to come to a place where his worship of the Creator by truly in Spirit and in Truth. It is to such an expose of Paul we must turn next.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENES AND THEIR INFLUENCE ON THE NEW TESTAMENT

It never ceases to amaze me in my studies the overall failure of Christian commentators to be acquainted with the evolution of the Essenes and their religious doctrines, dogmas, philosophies from generation to generation. It seems as if the vast majority of writers on the Essenes read Josephus, Philo, or Pliny and believe these accounts are a realistic view of this theologically complex group of apocalyptists. An unbiased study of the Essenes will show that this group grew by gradual stages, from a Judaizing program at the beginning into an esoteric cult of celibate-communist apocalytpists at the end which had repudiated Judaism to a wide extent. Serious investigation into these Essenes will reveal how they were able to create in secrecy the elements, which, according to accepted Christian history, were proclaimed for the first time to an astonished public by John the Baptist and Jesus of Nazareth. Their secret doctrines were now for the first time being publicly proclaimed to the masses. The story of the Essenes is in reality the story of the origin of Christianity.

Many writers, including Martin Larson, Dupont-Sommer, Edmund Wilson, John M. Allegro, Robert Eisenmann, L. Schiffman, M. Burrows, G. Vermes, and many others, have given vivid intimations of this. The knowledge gleaned from these men and their research into Essene history as well as their religious doctrines, gives unsuspected light upon the origin of Christianity and the career of its founder, as well as that of a predecessor, the Teacher of Righteousness.

THE HISTORY OF THE EVOLUTION OF THE ESSENES

The Qumran sect's origins are postulated by some scholars to be in the communities of the Hasidim, the pious anti-Hellenistic circles formed in the early days of the Maccabees. The Hasidim may have been the precursors of the Essenes, who were concerned about growing Hellenization and strove to abide by the Torah. Archeological and historical evidence indicates that Qumran was founded in the second half of the second century B.C.E., during the time of the Maccabean dynasty. A hiatus in the occupation of the site is linked to evidence of a huge earthquake. Qumran was abandoned about the time of the Roman incursion of 68 C.E., two years before the collapse of Jewish self-government in Judea and the destruction of the Temple in Jerusalem in 70 C.E. The chief sources of information for the history of this fateful time span are the Qumran scrolls and the excavations, but earlier information on the Essenes was provided by their contemporaries: Josephus Flavius, Philo of Alexandria, and Pliny the Elder. Their summary accounts are continuously being borne out by the site excavations and study of the writings. The historian Josephus relates the division of the Jews of the Second Temple period into three orders: the Sadducees, the Pharisees, and the Essenes. The Sadducees included mainly the priestly and aristocratic families; the Pharisees constituted the lay circles; and the Essenes were a separatist group, part of which formed an ascetic monastic community that retreated to the wilderness. The exact political and religious affinities of each of these groups, as well as their development and interrelationships, are left relatively obscure by these three accounts and more investigation is needed to come to the truth about this group in light of the widely disparate scholarly views that exist today.

The crisis that brought about the secession of the Essenes from mainstream Judaism is thought to

have occurred when the Maccabean ruling princes Jonathan (160-142 B.C.E.) and Simeon (142-134 B.C.E.) usurped the office of high priest (which included secular duties), much to the consternation of conservative Jews; some of them could not tolerate the situation and denounced the new rulers. **The persecution of the Essenes and their leader, the teacher of righteousness probably elicited the sect's apocalyptic visions. These included the overthrow of "the wicked priest" of Jerusalem and of the evil people and, in the dawn of the Messianic Age, the recognition of their community as the true Israel. The retreat of these Jews into the desert would enable them "to separate themselves from the congregation of perverse men (IQ Serekh 5:2).**

The Essenes persisted in a separatist existence through two centuries, occupying themselves with study and a communal way of life that included worship, prayer, and work. It is clear, however, that large groups of adherents also lived in towns and villages outside the Qumran area.

By 143 B.C.E., the Zadokites had become known definitely as the Sadducees; and the Chasidim, splitting into two parties, had become known as the Pharisees and the Essenes. The Essenes could be looked upon as "ultra-strict" Pharisees. The Sadducees became identified with the rich and successful; the Pharisees became the popular leaders; and the Essenes gradually evolved into an esoteric communion of celibate communists.

As stated above, it is a shame that so few have endeavored to trace the evolution of these Essenes (Holy Ones) from their pristine, pre-Chasidic beginnings as a Zadokite reaction against Hellenization among the Jews, into the frozen, rigid, esoteric, and celibate-communist mystery-cult which they had become in the days of Philo and Josephus. Until this is done then it is very difficult to look at the writings left from this group of individuals and discern that many of their "religious doctrines" originated outside of normative Judaism and find their points of origin in the Pythagorean, Buddhist, and Iranian religious culture.

There is evidence which indicated that, about 70 B.C.E. or soon thereafter, an Essene prophet known as the Teacher of Righteousness had been put to death by the Jewish authorities because of doctrinal, ritualistic, and organizational heterodoxy; that, in due course, his followers declared that he was God himself, appearing as a man in Jerusalem, and that his death was an atoning sacrifice for the elect; that he arose from the grace and returned to heaven; and that he would send a representative in a few years who would be precisely the kind of Messiah that was proclaimed for Jesus by his followers. There is a strong indication that if Jesus was not at one time affiliated with the Essenes, that he was strongly influenced by them and their doctrines; yet at times we find Jesus' individuality and diversion from some of the Essene tenants. Many feel that Jesus was persuaded that he was himself the Messiah expected by the Essene Community, that he left it and preached the Gospel to the public; and that finally, in a revised concept of his own mission, re-enacted the role and the passion of the slain Teacher, and proclaimed that in his eschatological role he would appear as the last judge and the all-powerful Son of Man.

The book of Acts attests that the core of the pristine Christian communion consisted of individual Essenes who defected to it soon after Jesus' crucifixion; that soon after the destruction of Jerusalem these Essene Priests came over in large numbers and constituted the Christian-Essene communion known as the Ebionites; and, finally, that many of the multifarious primitive Gnostic communions, which flourished during the early centuries of this era, bear the indelible imprint of Essene origin and influence.

Those who speak of "our Judeo-Christian tradition or culture" are laboring under a serious misconception. Ours is not the social, political, or economic system reflected in the Mosaic Law or the Yahweh prophets, which existed in Palestine following David and Solomon; and western life is separated by an even more impassable gulf from the ethics, political economy, and religious discipline set forth in the Essene and Synoptic Scriptures. Our culture is based substantially upon Graeco-Roman antecedents. The Essenes absorbed their basic ideology originally from Zoroastrianism and later from Greek-mystery sources, particularly Pythagoreanism. The Essenes group, originally a return to Torah movement, would evolve into a group that would reject Judaism in toto; and except for certain Buddhist accretions, Jesus and the pristine church reproduced the Essene pattern faithfully. **Since, however, this form of Christianity was wholly unacceptable**

in the pagan world, it was Hellenized in the Pauline literature and the Fourth Gospel, both of which reflect Stoic influence; these eventually became the essential foundation for that reconstruction or restitution of Christianity known as the Protestant Reformation. Ancient Hellenized Christianity itself did not long survive; for the soon-to-be victorious Catholic Church, in order to establish itself as a theocracy, absorbed their most salient elements from the great pagan cults which were its competitors.

It should be obvious to almost any reader or disinterested observer that very few indeed believe and fewer still practice the Gospel as proclaimed in the New Testament, especially the Synoptics. A dwindling minority profess to embrace one or two of its elements, while ignoring the remainder. It is safe to say that not one American in a thousand would accept the Gospel if he were required to live according to its commandments.

Answer for yourself: Why, then, does it continue as the dominant religion of the western world?

Neither inertia or surrender to the past nor yet the power of vested and venerable institutions can explain the power of the Christian religion. For the dominance of Christianity in the western world finds its momentum from the fact that Paul and the writer of the Fourth Gospel Hellenized the pristine Essene evangel, then it was paganized by Catholicism, and then the Protestant Reformation revolutionized, not only the religious, but also the political and economic structure of northern Europe. The broad appeal of Christianity stems from the fact that it is a synthesis of the most important doctrines which had already been developed in the great pre-Christian cultures over a period of centuries. Had this not been so, it would simply have been a restrictive creed and would, like many others, soon have vanished from the stage of history.

The central elements in the Synoptic Gospels are:

- **The divine, atoning, and sacrificial savior, who gives his own life to redeem that of his communicants and who, by rising from the grave, is empowered to confer divinity and immortality upon them also**
- **An ethical system which makes every one economically and politically equal in a social order where want and injustice are forever abolished, and in which the family, based on sex and procreation, is replaced by the larger family of the celibate saints**
- **An eschatological doctrine, according to which the redeemed will enjoy everlasting happiness in communion with each other in a kingdom of righteousness, from which all others will be banished into everlasting torture**
- **The promise of an imminent Parousia when the savior will reappear in power to conduct the Last Judgment and institute the everlasting celibate-communal kingdom of heaven on earth, which will then belong to the saints in perpetuity.**
- **The redeemed were to be healed of all their physical and other maladies for time and eternity**

What escapes the understanding of 99.9 % of all Christians is that the immediate source of these concepts for Christianity was the Essene society. Behind the Essenes lie the ultimate origins of these above religious concepts must can be traced down through history from Egypt to the Essenes of Judaism as we see the involvement of the mystery-cults infused into Essene Judeo-Christianity along with the major religions of the pre-Christian world pagan world...such as:

- ***1. Egypt and the Original Saviour God...Osiris***
- ***2. Adonis and Aphrodite***
- ***3. The Greek Dionysus***
- ***4. Attis and Cybele***
- ***5. Demeter and Persephone***
- ***6. The Orphean Reconstruction of Dionysus***
- ***7. The Zoroastrians***

- *8. Brahmanism-India*
- *9. Buddhism*
- *10. Pythagoras*
- *11. Isis and Serapis*
- *12. Mithraism*

The Essenes of Jesus' day had evolved into a syncretistic religious group that contained all of the above religious beliefs mixed in with normative Judaism...and out came Christianity after the death of Jesus as some or all of the beliefs from the above varieties of pagan religions was applied to him by the Essenes.

THE TRADITIONAL AND POPULAR MISCONCEPTION CONCERNING THE ESSENES

Most believe, judging by the recent publicity concerning the Dead Sea Scrolls since their discovery, that the casual inquirer might conclude that the existence of the pre-Christian Essene cult was revealed for the first time after a Bedouin boy, following his goat, discovered a cave near the Dead Sea in 1947. Nothing could be further from the truth.

The truth is that many scholars and historians had dealt with this religious organization at length in articles, essays, and even in elaborate scholarly works long before the discovery of the caves. Every competent student of western religion knows well of the celebrated passages in Pliny, Philo, and Josephus describing the Essenes and most take for granted this is all that is needed to be known to describe this religious sect and their beliefs. Again nothing could be further from the truth and far too many Christian writers and "supposed" authors of the Dead Sea Scrolls have failed to look beyond these three "summary statements" in writing upon the pre-Christian Essenes.

Enough material to fill a small library has now been produced concerning the Essenes; and yet, in spite of all the advantages available to modern scholarship, one of the most accurate analyses of them yet today was published in 1889 and was authored by Frederick William Evans. He maintained that Jesus was heavily influenced by Essene theology and was most likely a member of the order at one time (Larson, The Essene Heritage, p. 21). John Allegro also stated: "The Essenes were, many of them, converted on the day of Pentecost, and formed the body of the Jerusalem Church, with its spiritual origin" (John Allegro, The Dead Sea Scrolls, p. 161). Allegro goes on to say: "the members of the first Christian Church 'were Essenes. They loved one another so that they sold their possessions and had all things in common. They forsook the generative life, with its wives and husbands, for Christ's sake and the Gospel's…" Jesus then, taught celibacy and communism; and the first Jerusalem Church consisted largely of Essenes who came over to Christianity.

As stated in another article, the Essenes of Jesus' day were a far cry from the Essenes who began a separatist movement from the Temple and corruption of the Priesthood in roughly 150 B.C.E. Warren Felt Evans, who died in 1889, makes mention of the "method of healing practiced by Jesus, and perhaps also of the mystic Pythagorean sect of the Jews called the Essenes…to which sect Jesus himself unquestionably belonged" (Ibid.). Evans states that the writer of the Gospel of Luke was an Essene (Esoteric Christianity, Boston, 1886, p. 100), and he adds: "Jesus came to do for the world at large, by revealing the sublime wisdom of the ancient mystical sects and brotherhoods, what had been done only for the chosen few in the sacred privacy of the inner recesses of the temple" (Ibid., p. 79). "Jesus, then, according to this was an Essene; the Essenes were Pythagoreans; and the unique mission of Jesus was to reveal the esoteric

doctrines of the Essene-Pythagoreans to the world at large" (Larson, The Essene Heritage, p. 21-22).

The surprising this is not that the Essenes have been well known, but that very little has been understood concerning their esoteric nature and doctrines. Even more amazing is the fact that although several of their most important documents have long been extant and widely circulated, not even the most acute scholars ever suspected the true origin of these before 1947; and that to this day a great deal of confusion persists concerning them.

THE NATURE OF THE ESSENE FAITH

Among a people totally dedicated to religion, the Essenes, from their proto-beginnings to the end of their career, were the most fervent, pietistic, and dedicated. Furthermore, after the consolidation of Yahwism, the Essenes alone were able to absorb the essence of other religions and so create a new and powerful synthesis of their own. It is for these reasons that several Jewish scholars have found it difficult to accept the Essene documents. J. L. Teicher, agreeing with various other writers, maintains that the Essenes were none other than a cult of Christians (Larson, The Essene Heritage, p. 25). Upton C. Ewing believes that all the Christological and Messianic references in Essene literature point only to the founder of Christianity, that they are, therefore, genuinely prophetic, and that there was only a single cult of this kind in Palestine, which might be called Essene-Christian (The Prophet of the Dead Sea Scrolls, p. 132-133).

But before we call this religious sectarian group "proto-Christian" we need to look at the religious beliefs they held; both in the beginning of their conception as well as their demise.

Like many other cults, the Essenes began by accepting the dominant religion of Judaism and its Scriptures; before very long they were creating new and divergent revelations, which to them in time became superior to the orthodox or to the writings of Moses. Every successful prophet builds upon, but remakes, the doctrines and practices accepted by his prospective converts. Thus, almost every new faith possesses in reality two related but also disparate scriptures: first, the established and conventional; and, second, the new revelations, the distinctive possession of the avant-garde. Thereupon, the cult takes the next step; it claims also a unique power to interpret the old canon. Thus, the new communion become independent. Almost from the beginning the Essenes began the creation of new scriptures; and they believed with realizing certainty that their leader, known in successive generations as the Teacher of Righteousness, the Master of Justice, the Man Who Reneweth the Law, etc., alone could reveal the esoteric and prophetic meanings of the orthodox Jewish canon (Larson, The Essene Heritage, p. 26-27).

THE ESSENE METHODOLOGY IN CREATING NEW SCRIPTURE

Answer for yourself: What is the pseudepigraphic technique as used by the Essenes?

The Essenes were certain that their scriptures, especially the Book of Enoch, possessed unquestionable priority and supremacy. The unparalleled authority of such works lay in their exact prophecies, accurate to the date of composition, which the amazed communicant could easily understand. These already-accomplished predictions were then followed by others for which similar and imminent fulfillment was confidently expected. This is known as the pseudepigraphic method; and behind it lies a long and interesting story.

When the Jewish priests consolidated their power after the return from Babylon, they outlawed all prophecy (Zech. 13:3-6), since that could disturb the public tranquillity and discredit the incumbent priesthood. The purpose of this proscription was to freeze the existing canon. The ingenuity of man, however, is not so easily thwarted; and effective techniques were developed by which new revelations could be promulgated. The ban against prophecy gave rise to the literary form known as the pseudepigraphic apocalypse, which was to play so large a role for several centuries in Jewish life.

The method is daring: a fervent prophet with an irrepressible message composes a "revelation" which he

attributes to some ancient personage, provides a suitable historical setting, delineates history up to his own day under an easily understood symbolism, and the, relying on the credit established for the immediate future, especially an eschatological cataclysm. The Chasids, the Essenes, and the Pharisees became masters of this pseudepigraphic method and, by its use, composed an entire corpus of extraordinary literature, edited by R.H. Charles and published in 1913 as the Pseudepigrapha of the Old Testament.

THE EVOLUTION OF THE ESSENE CULT

THE ZADOKITE PERIOD 195-175 B.C.E.

For want of a better description, we can refer to the earliest anti-Hellenizing reaction among the Jews as the Zadokite movement: it began and ended during this period.

THE CHASIDIC PERIOD 175-145 B.C.E.

This period is best described as the "proto-Essenism" period. These thirty years were crucial for the formation of the ultimate Essene theology. The Chasids (Chasidim, Hasidaeans) came into existence about 175 B.C.E. and had split away from the more conservative Zadokites. These Chasids formed a fervent and militant organization dedicated to the establishment of a purified Judaism. The immediate objective was the total defeat of the Syrian Hellenizers and the Jewish apostates who cooperated with and supported them. For some reason, an extraordinary event seems to have occurred during the first decade of this period, without which there would probably never have been any Essene communion; the Chasidim split into two divisions., of which one remained in Judea while the other exiled itself, or was driven, into the Syrian desert, not far from Damascus, shortly before or about the year 170 B.C.E.

However, the evidence indicates also that these exiles returned soon after Mattathias and his sons wet up their standard at Modin in 167 B.C.E. During the struggle against the Syrians, the two fractions submerged their differences and became militant co-patriots. Precisely what Chasidic developments occurred from 160-145 B.C.E., remain obscure. However, we believe that the two divisions not only remained distinct but that the gulf between them probably deepened.

The thirty years following 175 B.C.E. were prolific in literary production. The oldest extant writing is the Damascus Document, composed before 170 B.C.E.. This was followed by the first portion of Enoch, to which is assigned the date 170-168 B.C.E. The third scripture consists of Chapters 7-12 of the canonical Daniel; this was not produced by the Essene movement proper, but by the more conservative Chasids, who never left Judea; the date is probably 164 B.C.E. The fourth scripture is the second portion of Enoch, composed about 162-161 B.C.E. The fifth work, The War of the Sons of Light, written about 163, is quite different. Following this, there seems to be a literary interruption, for no extant documents reflects a date following 160 and preceding 142 B.C.E.

ESSENISM AS A PUBLIC CULT 145-105 B.C.E.

About 145 B.C.E., as we learn from Josephus, the three great Jewish sects or political parties emerged as well-known and definite entities (Antiq., XIII, v9). The old right-wing Zadokites became the Sadducees; the more conservative wing of the Chasids emerged as the Pharisees; and the radical Chasids, the People of the Covenant, became the Essenes. Allegro states that from "the Pious Ones," or Hasidim…we can almost certainly trace the origins of the Essenes, and the Pharisees (Dead Sea Scrolls, p. 97). The Sadducees were rich, educated, successful, powerful Jews; and they absorbed the Epicurean philosophy. The Pharisees became the popular leaders of the people; in due course, they elaborated the Mosaic Law into an extraordinarily elaborate code; and they were probably influenced by the Stoic school of thought. The Essenes became more and more dedicated to the holy life of religious separation, which drew them finally into the Pythagorean way of life. The Essenes of 140 B.C.E. were quite different from the esoterics of 75 B.C.E., and even more from the rigid celibate-

communists described by Philo, Pliny, and Josephus. One can, upon personal investigation, observe the gradual trajectory of their development way from traditional Judaism and toward a synthesis of Pythagorean-Buddhist-Iranian apocalyptic beliefs.

During and following the years beginning at 145 B.C.E., the People of the Covenant continued for some time as a public organization which required no novitiate or secret indoctrination and which lived a fairly conventional existence. They developed a corpus of literature which gradually supplemented or supplanted the canonical; they had undoubtedly already revised the calendar. The revised calendar was probably one of the first Essene deviations from orthodox Judaism because the Damascus Document refers to The Book of the Divisions of the Times According To Their Jubilees and Their Weeks, which probably contained a system connected with their novel calendar (Larson, The Essene Heritage, p. 30). This calendar placed their feasts and holy days on date diverging from those celebrated by the orthodox; and, although we cannot be sure just when they ceased to offer burnt sacrifices, this deviation may have begun about 125-120 B.C.E., and it is certain that such ritual were proscribed when they became Pythagoreans (Ibid.). This conclusion is supported by the fact that Jubilees (140 B.C.E.) reflects the common practice of burnt sacrifices in many passages; but the Testaments (130-125 B.C.E.) has only a single reference to such a ritual (Levi 9). There is no reference at all to such sacrifices in the subsequent documents; and they are condemned in The Manual of Discipline (104 B.C.E.).

Although there was no new apocalypse, several scriptures of high order were produced during this period, probably including many of the Thanksgiving Psalms. To the great doctrinal composition known as the Book of Jubilees as well as the third portion of Enoch, we assign the approximate date of 140. The fourth major production is the substratum which constitutes the bulk of the Testaments of the Twelve Patriarchs, probably written about 130-125 B.C.E.

THE CELIBATE-COMMUNIST CULT EMERGES 105-60 B.C.E.

The continual evolution of the religious theology of the Essene cult, which began in 195 B.C.E., take a turn again before or about the year 105 B.C.E. This conclusion is reinforced by the fact that it was never necessary for the cult to discard or even to revise its own previous literature; and still more by the fact that modern scholarship has often failed to distinguish between pre- and post-Pythagorean documents among the Essene collection. We cannot know all the factors which brought about the transformation of a separatist movement within Judaism that ultimately culminated in a Pythagorean-Buddhist cult that elevated their own writings above the Tanakh, but we know that late in his career, John Hycranus ("the Wicked Priest") went over from the Pharisees to the Sadducees and began to persecute the Pharisees (Antiq., XIII, x, 5-6). Along with this he persecuted the dissident Essenes who were "super scrupulous Pharisees" in many regards and they suffered in double measure. We know that the Essenes gave allegiance to John Hycranus while he was opposed by Antiochus VII and when he assumed the triple crown (Prophet, Priest, King); but they must have turned against him during the cruel aggressions he perpetrated upon his neighbors after 125 B.C.E. And they would certainly never have condoned the savage sadism of Aristobulus I during his one year reign of terror.

Around 104 B.C.E. the Essenes established their headquarters at the Dead Sea; and we consider it certain that about this time they gravitated even more toward Pythagorean religious beliefs in rejection of the Temple cult and all that Judaism personified. Basically you, at this time, could consider them a Pythagorean mystery cult.

Some of the most influential and important scriptures date from this period! The Manual of Discipline summaries the laws and organization of this Pythagorean Essenic cult. It contains a large amount of information that was apparently unknown to Philo Judeaus and even to Josephus. In this period also belongs possibly some of the most important literature of the Essene collection; ENOCH FOUR and FIVE, which reflect a totally altered social philosophy. The Habakkuk Commentary is very important, because of the story which details the Wicked Priest in Jerusalem (John Hycranus who usurped the position deserved by the Zadok priesthood) who, because of "the wrong done the teacher of righteousness and the men of the party, God delivered into the hands of his enemies." The final Essene composition, and perhaps the most important of all, consists of additions to the Testaments which re-create in vivid term the ministry, sacrificial death, resurrection, and ascent to heaven of the last Teacher of Righteousness.

THE LAST OF THE ESSENES 60 B.C.E. TO 70 A.D.

What is said next is very important that you understand. When the Essenes became known to Philo and Josephus, they had long been in their state of rigid maturity. Never has there existed a more secretive or thoroughly disciplined organization. They expected their Messiah (Angel-Messiah) within two or three decades following 60 B.C.E.; and if so, they must have found means of rationalizing the delay in his coming after 30 B.C.E. Also, what had probably been intended as an interim or preparatory morality and organization became for them not only a permanent but also a highly desirable way of life. By selling all that they had and giving it to themselves collectively, by turning over to the Order all that they earned during many years of industry, and by living always in the strictest frugality, the members had made their community wealthy. The hope of a supernatural kingdom was, therefore, no longer the sole attraction: for the Society could practically guarantee life-long security from the ills and buffetings of a cruel and uncertain life.

While the Pharisees, who were already the rabbis of the Diaspora, assumed spiritual leadership over the scattered nation, the Essenes, like their opposites, the Sadducees, vanished as an independent cult; and there is evidence that soon after Christianity burst upon the Judean scene, a majority of the Holy Ones came over, forming the first Jerusalem Church; and then, after the destruction of the Jewish capital in 70 C.E., reorganized themselves into the Christian sect known as the Ebionites. (Larson, The Essene Heritage, p. 20-32).

THE INFLUENCE OF THE ESSENE LIBRARY

The collection of writing recovered in the Qumran environs has restored to us a voluminous corpus of Jewish documents dating from the third century B.C.E. to 68 C.E., demonstrating the rich literary activity of Second Temple-period Jewry. The collection comprises documents of a varied nature, most of them of a distinct religious bent outside what would be considered normative Judaism. The chief categories represented are:

- **1. Biblical**
- **2. Apocryphal or pseudepigraphical**
- **3. Sectarian writings.**

The study of this original library has demonstrated that the boundaries between these categories is far from clear-cut. The biblical manuscripts include what are probably the earliest copies of these texts to have come down to us. Most of the books of the Bible are represented in the collection. Some books are extant in large number of copies; others are represented only fragmentarily on mere scraps of parchment. The biblical texts display considerable similarity to the standard Masoretic (received) text. This, however, is not always the rule, and many texts diverge from the Masoretic. This presents a serious problem for the Christian whether he knows of it or not. Analysis of these discrepancies yields more than simple alternate readings; we have divergent and conflicting theologies that confront us in such comparisons. We find readings that conflict theologically with the Received Masoretic Palestinian text and which substantiate the sect's unique theological persuasions as taken from the pagan religious mentioned above. In other words, we find variant readings where the Masoretic text has been changed to reflect the Essene's theology as it had evolved under Pythagorean, Buddhist, and Iranian influences. These changes began with the Essenes in Alexandria, Egypt, with the translation of the Jewish Scriptures into Greek; for it was then that such pagan religious concepts made their way into the Greek translation of the Jewish Scriptures. Copies of these altered Greek texts existed at Qumran alongside the Masoretic Jewish texts.

They disagreed theologically in no small way!

CONCLUSION

When reading the New Testament it must be kept in mind that what we are reading are the religious concepts of these Essenic believers which converted as a group to the Jesus Movement following the crucifixion of Jesus. With them came their unique religious beliefs that had separated themselves from the Jewish mainstream. Many of their religious beliefs, affective everything from Messiah to salvation, can be found to be a compromise with normative Jewish teaching as coming from Moses and the Prophets. If one looks deeply then he finds what the facts show: that the Essenic religious beliefs of 30-70 C.E. are almost completely different from what the group in its inception in 170 B.C.E. held and cherished. In place of the fulfillment of the Torah and the Tanakh we find a unique synthesis of religious beliefs gathered from many pagan nations to which mention was made above. This unique synthesis had produced a unparalleled theology regarding their Angel-Messiah and his role in the redemption of mankind. Instead of preserving for mankind the truths concerning the Davidic Messiah promised by YHVH, we find a Pythagorean, Buddhist, Iranian, Egyptian, Greek, and Mithraic godman and these concepts were applied to Jesus by this group and their influence and legacy can be seen in writings of the New Testament which portray Jesus in such a manner. Your further study into this area is encouraged that you see these things for yourself. THE FACTS AWAIT YOUR DISCOVERY!

SUGGESTED BIBLIOGRAPHY

- **Bible Myths and Parallels In Other Religions by T. W. Doane**
- **Aryan Sun-Myths The Origin of Religion (1899) by Charles Morris**
- **The Paganism In Our Christianity by A. Weigall**
- **Forgery in Christianity by Joseph Wheless, Esq.**
- **Anacalypis by Godrey Higgins Vol I and II**
- **The Mythology of the Aryan Nations by G.W. Cox**
- **The Mystery Religions and Christianity by S. Angus PhD**
- **The Book Your Church Dosen't Want You To Read; Tim C. Leedom Editor**
- **Ancient History of the God Jesus by E. Dujardin**
- **Antiquity Unveiled by J.M. Roberts, Esq.**
- **Apollonius the Nazarene by Raymond Bernard, PhD.**
- **A Short History Of the Bible by Bronson C. Keeler**
- **Christianity Before Christ by John. G. Jackson**
- **Christianity: The Last Great Creation of the Pagan World by Vernal Holley**
- **Isis Unveiled by Helena Blavatsky**
- **Deceptions and Myths of the Bible by Lloyd Graham**
- **Diegesis by Rev. R. Taylor**
- **Gnostic and Historic Christianity by Gerald Massey**
- **Pagan and Christian Creeds by Edward Carpenter**
- **Pagan Christs by J. M. Robertson**
- **Syntagma of the Evidences of the Christian Religion by Rev. R. Taylor**
- **The Devil's Pulpit or Astro-Theological Sermons by Rev. R. Taylor**
- **The Astrological Foundation of the Christ Myth by M. Jabbar**
- **Stellar Theology and Masonic Astronomy by R. H. Brown**
- **The Religions of Mankind, Their Origin and Development by Hans-Joachim Schoeps**
- **Egyptian Belief and Modern Thought by James Bonwick**
- **Lectures on the Origin of Religion by Max Muller**
- **Egyptian Mythology and Egyptian Christianity by Samuel Sharpe**
- **The Dead Sea Scrolls and The Christian Myth by John Allegro**
- **The Egyptian Book of the Dead by Gerald Massey**
- **The Great Myth Of The Sun-Gods by A.By. Kuhn, PhD**
- **The Gospels And The Gospel by G.R.S. Mead**

- **The Historical Jesus And The Mythical Christ by Gerald Massey**
- **The Origin and Evolution of Religion by Albert Churchward**
- **"The Truth About Jesus," lecture by M. Mangasarian**
- **The Woman's Dictionary of Symbols and Sacred Objects by Barbara Walker**
- **The World's Sixteen Crucified Saviors by Kersey Graves**

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENES/NAZARENES AND PAUL: THE JERUSALEM CHURCH IN TURMOIL

Immediately after Jesus had been crucified his followers had fled. Many had been killed in Jerusalem and more had been crucified by Pilate - they did not want to stay around to find out whether there would be more arrests. Peter, the gospels admit, cut off a man's ear, the merest indication Jesus' gang used force resisting arrest. He was too scared to admit that he was a disciple and denied it three times.

Yet in Acts, Peter and the Apostles are active again in Jerusalem shortly afterwards. Matthew however says they fled to Galilee, out of direct Roman rule, a safer and more sensible option. John makes it clear they were in hiding, meeting only in secrecy, because doors were shut when they assembled. The apocryphal Gospel of Peter says explicitly that the Apostles were sought by the authorities as malefactors who wanted to set fire to the Temple.

Answer for yourself: How then were they able to continue to proclaim their Messiah, only half-heartedly hindered by the civic authorities, as Acts maintains, so soon after an uprising?

The answer lies in events in the Roman administration. Pilate was withdrawn to Rome in 36 AD and the executive of the Empire changed with the death of Tiberius in 37 AD. After an interregnum the new administrators would have taken office with new concerns. The remnants of Jesus' band then felt able to return from Galilee and tentatively to resume activity. The activity now was not revolution but persuading people that the Messiah was Jesus and that he was soon to return on a cloud with a heavenly host as in Daniel. The disciples still expected a miracle and Israel to be liberated as Luke-Acts proves. And Peter continued to preach that God had promised to King David to put one of his descendants on the throne of Israel.

Considering the apparent failure of their Messiah they were surprised to find themselves enjoying much success in winning Jewish proselytes. The number of disciples in Jerusalem greatly increased and even priests [Essenes] adopted the new faith (Acts 6:1; 6:7). Few, perhaps none, of these new proselytes would have been gentiles though many may have been Hellenized Jews. The orthodox Jews feared that the whole population would be converted. A century later Tacitus writes that the death of Jesus was a blow "which, for a time, checked the growth of a dangerous superstition; but it broke out again, and spread with increasing vigor, not only in Judaea. . .but even in the city of Rome". The Recognitions of Clementine, a third century work possibly based on Nazarene tradition, confirms this success.

Answer for yourself: What was the reason for this astonishing success?

It still seems surprising that a failed Messiah should posthumously become so successful. Jesus had spread the word that the day of judgement was at hand, indeed twice in Matthew (Mt 16:28 and Mt 24:34) Jesus promised to his disciples the kingdom within a generation. Ordinary Jews were superstitious and demoralized. With each hope dashed they sought another to cling to. Perhaps the message of Jesus' life remained valid though the messenger was dead - the kingdom was at hand, still! Most Jews believed in life after death, only the Sadducees did not, and talk of the recently deceased Nasi returning on a cloud with a heavenly host to realize God's will in

fulfillment of the prophecy of Daniel renewed their faith in the Messiah just when it had apparently been frustrated.

Thus the disciples' initial disappointment at Jesus' failure turned into a new hope and the Apostles benefited from a sort of apocalyptic hysteria. They convinced themselves that the late earthly Jesus was not a warrior Messiah but represented Israel as the suffering servant of Isaiah. This tortured and despised man was sentenced to a dishonorable death, remained silent in his defence and was unhesitatingly dispatched but was rewarded with victory after death. Accounts of Jesus' trials were written with this model in mind.

So Peter, John, the son of Zebedee, and James, the brother of Jesus, founded the Jerusalem Church.

The epistles of Paul confirm that James was a pillar of the church along with Peter and John. Peter and John were already Apostles but James was not (unless it could be shown he was James the son of Alphaeus).

Answer for yourself: Why should he have been a founder of the Church?

He was not one of the Twelve but he was Jesus's successor as head of the Church. The reason must have been that he was his brother and next in line. Perhaps this is the royal line of David, especially since on James' death the son of another brother of Jesus, Jude, became leader. It was the norm for dynasties to head sects in Judaea at that time. The leaders of the Maccabaean revolt constituted a dynasty. The High Priesthood was a dynasty. The Zealots were led by the dynasty of Judas of Galilee. The clear succession of leadership which obviously existed is possibly evidence that the sect was not newly founded after Jesus' death.

Now Jesus' family are depicted in the gospels as doubting him so it is again mysterious that a brother should assume leadership on Jesus's death. Acts fails to mention that James is Jesus' brother, though Paul in a letter written much earlier openly admits it. Nor does Acts say anything about the martyrdom of James. Indeed Acts wrongly says Peter succeeded Jesus as the leader of the Jerusalem Church when all other evidence shows it was James. The lie was inserted later by the Church of Rome, traditionally founded by Peter, to give it greater authority.

The New Testament treatment of the family of Jesus is a further attempt by Christian editors to dissociate their god from his origins. After the quarrel reported in the gospels when Jesus leaves his family in disgust they are scarcely heard of again until the crucifixion. Jesus apparently rejected his family in the gospels because they had no faith in him. For a church desperately trying to be gentile, that served to prove that even Jesus' family connections with Jewishness had been severed.

The Church led by James, the brother of Jesus, was a Jewish sect, orthodox in all respects except for their belief that the Messiah had appeared in the person of Jesus who had died a felon's death, hanging from a tree, but had been resurrected and would soon (within their own lifetime) return with the hosts of Heaven to free the Jews from persecution. They knew Jesus as a devout Jew, who had not repudiated the Torah, indeed who was zealous for the Law. His Sabbath cures were not against the Law.

They believed they were living in the End Time, the days just before the inauguration of the kingdom of God on earth when the pure would be selected to rule the world as the passages from the Psalms of Solomon, given in a prior article, makes clear.

Emphatically they did not regard Jesus as divine. Not only would that have been blasphemous but James and his brothers and sisters would have regarded it as absurd. They had lived with Jesus all their lives and would have been aware more than anyone of his humanity. Since a Jewish Messiah could not be divine, they regarded him as human even though God had revived him from the dead! In Acts 2:22 Peter does not describe Jesus as a god but as "a man accredited to you by God" - a special man, yes, but a man nonetheless. The evidence even of the gospels is that Jesus could not have contemplated the blasphemy of a man claiming to be a god. This is the position taken by Bet Emet

Ministries as well based upon all the evidence accumulated over 16 years of intense study.

A feel of the original Palestinian fount of Christianity, the Nazarene Church, is given by the Epistle of James the Just (or Righteous) which was regarded by Christians as far removed as Eusebius and Luther as unsuitable for inclusion in the canon. Its language is much like that ascribed to Jesus in the synoptic gospels and its sentiments very much like those of the Qumran Community, for example in emphasizing the spiritual benefits of poverty. It is a document of the style of a Qumran exhortation with no mention of a dead and resurrected redeemer and indeed scarcely a mention of Jesus at all. This also supports the idea that the Nazarenes were a sect which existed before the crucifixion of Jesus, and, indeed, that it was not originally a religion "of Jesus" but one of righteousness and correct living which Jesus had served as an unusual leader.

SCHISM IN THE JERUSALEM CHURCH

Curiously after Jesus' death, in many ways little was different for the Jews in the Jerusalem Church. They were Nazarenes, a variety of Essenes - not the monastic Essenes of Qumran but the village Essenes. As Nazarenes they had been Apocalyptic Jews - they still were, but now expected the Messiah who would return on a cloud to be their late leader Jesus. Before they had been the Elect preparing themselves through purity for the End Time - now the End Time had begun and the need for purity was absolutely pressing. Before they had had a set of complex Rules designed to ensure righteousness - the same rules applied. Before they had been certain they were the Chosen Ones of the New Covenant - now they were ecstatic with the certainty and wanted every Jew to join before Jesus returned to start the kingdom of God.

Nazarenes practised circumcision and accepted food prohibitions. They were accepted by other Jews as a Jewish sect and taught in the synagogues just as Jesus had. They were not persecuted by orthodox Jews, quite the opposite, the Nazarenes were considered as defenders of Jewish religious and patriotic ideas. None of this would have been possible if they thought that Jesus was a god. And even in Acts (5:34-40) the Sanhedrin continues to accept the activities of the Apostles.

Unlike the Essenes of the Qumran monastery they worshipped at the Temple as village Essenes did. Their attitude to the Sadducees had not changed but Jesus had symbolically purified the Temple anyway and would soon return to finish the job. Astonishingly James is reported to have been permitted to enter the Sanctuary. This can hardly have been true. The confusion possibly arises because James was a High Priest in waiting, trained at the Essene alternative Temple at Qumran and ready to serve when Jesus established God's kingdom on earth. Eusebius, the Father of Church History, confirms that the Jerusalem Church continued to sacrifice in the Temple and to keep the Law even after the gentile churches had split away.

Like the monastic Essenes and unlike the village Essenes, the Nazarenes held goods in common as Acts makes clear. They were expecting the present world to end - and soon! So there was little point in keeping individual wealth. Converts had to turn over their belongings to the community when they joined. Josephus tells us Essenes who held anything back were severely punished. According to the New Testament, Nazarenes were also severely punished - God murdered them! Acts tells us God murders two such people, a man and his wife, Ananias and Sapphira, after Peter had demanded to know why they were holding goods back. It sounds harsh for a god of love. If Ananias and his wife were killed by God, for the trivial sin of withholding some of their possessions, one wonders why God is so lenient when much worse crimes are committed. No good god could have such warped standards. The New Testament avenger was Peter - not God.

After these deaths "a great fear came upon the whole Church".

Answer for yourself: But why?

Answer for yourself: Had they all been holding something back and thought God might finish them too?

No, the incident can better be understood if it happened in the period when the Nazarenes were still underground and Peter's wrath was because the two had received money from elsewhere. They were informers! The members of the Church would then be naturally fearful for their lives, not knowing whether they had been betrayed or whether others were also ready to inform. Naturally the true story could not be told in the gospels without revealing that the band were outlaws so it was appropriately disguised.

Peter and John, the son of Zebedee, are twice arrested. Twice they are released. On the first occasion for fear of the people and on the second occasion because Gamaliel, the leading Pharisee and rabbi of the cautious and liberal school of Hillel, argued that the Sanhedrin should exercise restraint in case these men truly had the support of God - if they had not it would be evident soon enough. In his speech to the Sanhedrin Gamaliel compares the actions of Jesus' supporters with the uprisings led by Judas of Galilee and Theudas, the leader of another gang of 400 rebels. In this context the New Testament itself clearly identifies the disciples of Jesus with revolutionary gangs.

Two hundred years before, the Greek king, Antiochus IV Epiphanes, believing himself to be Zeus, had his statue erected in the Temple of Jerusalem. The Jews were appalled and outraged, calling the incident the Abomination of Desolation. It began the long period of Jewish resistance to foreign oppression. Another Abomination of Desolation occurred when Caligula insisted on erecting his statue in the Temple in about 40 AD. Tacitus says disturbances erupted in Judaea and food producers went on strike. Josephus, who would have been expected to give a full account of these events as important factors in the build up to the Jewish War, surprisingly mentions only protests when riots would have been expected.

Answer for yourself: Was this the work of Christian censors? Had noting actually occurred?

To the Nazarenes, for whom Jesus had started the purification of the Temple and who expected him to return on a cloud, this second abomination would have been seen as a signal that the return was imminent.

Answer for yourself: Were the Nazarenes the fomenters of the new tumults?

Perhaps the tumults were of ecstasy or were strikes of workers seeing no point in laboring when the world was about to end. Though not violently revolutionary such actions would be disturbing enough to the authorities. But no mention is made of any of this in Acts, though the mini-apocalypse in Mark 13 possibly records it indirectly as Jesus' prophecy of hardship and tribulations to come.

By the time of the trial of Stephen, the Nazarenes had already split into two factions. Mainstream Nazarenes were Jews admitted to the Temple and subject to the Laws of Moses contrary to the impression given in the New Testament. Stephen was one of the Hellenized members of the community of Nazarenes, Jews who spoke Greek rather than Aramaic and used the version of the Old Testament called the Septuagint. Many were Jews of the dispersion, like Paul, and had a more liberal outlook than the Jews of Palestine, having integrated much more into the Greek culture that from the time of Alexander had dominated the region.

Closer contacts with gentiles made some of them more willing to consider changes to the Mosaic taboos. Gentiles had long been accepted into association with Judaism as "godfearers" who accepted the Jewish God, and indeed many Jews were not averse to having them as associates since they added to the Temple contributions. But actually to become a Jew, to convert, they had to undergo circumcision and accept the food taboos. Gentile women were willing to be converted but the idea of circumcision scared off many men. Stephen's blasphemy was to decry the Laws of Moses as outdated, outraging orthodox Jews. Stephen claimed Jesus had abolished the tedious Mosaic Laws so godfearers could become converts. Jews who remained orthodox objected to the message he was preaching and Stephen was called to account before the Sanhedrin.

Stephen put his liberal views at his trial. In his oration he refers to Jesus as The Righteous or Just One who they betrayed and murdered. In the Dead Sea Scrolls the expressions The Righteous One (Zaddik) and The Teacher of Righteousness occur frequently. Josephus speaks of a man called Sadduc who instigates revolt with Judas of Galilee at the time of the census of Quirinius in 6 AD. Sadduc (Zadok or Zaddik) might also be rendered The Righteous One.

The speech incenses the Sanhedrin and they order his stoning, and apparently the suppression of the church - Acts reporting: "they were scattered... except the Apostles".

Answer for yourself: The new religion is hounded by the stubborn and malicious Jews - but why not its leaders? Why not the Apostles?

Surely the leaders would be the first to be persecuted. The explanation is that the Apostles and their followers were not advocating a split with the Laws of Moses - they had done nothing wrong and could not be punished for anything. Only the Hellenist faction was persecuted. One of its oppressors was a young man called Saul. Saul later has a vision of the Christ, is converted to Christianity and adopts the name Paul.

In an interlude between Roman governors, the puppet king, Agrippa, murders James, the son of Zebedee, one of Jesus' chosen Apostles and far more important than Stephen, yet nothing is said in Acts except that it "pleased the Jews". Peter is again imprisoned but again escapes by a miracle, though it seems more likely that Agrippa had to release him because the people were so outraged by the murder of James that he was obliged to release Peter. It is at this point that Peter disappears and the narrative passes on to Paul. The Acts of the Apostles completely ignores the remainder of Peter's career, the fate of the Jerusalem Church and the rest of the original Apostles! They pass into total oblivion.

Answer for yourself: Why do we know so little about them?

It is natural, of course, to write history from your own viewpoint and the truth is that the stories the other Apostles had to tell have not survived. Some died, some did not have their personal experiences transcribed, perhaps some who did failed to have them accepted into the canon. And, if my reconstruction is true, it is likely that most of Jesus' chief lieutenants died with him. Many evidently died in action. We know of the two crucified at the same time but we don't know who they were except that they were in the same condemnation. The Romans would have rounded up and crucified as many of the conspirators as they could. The surviving Nazarenes, we have noted, had a lot of widows to provide for. The truth is probably that neither Peter nor the other Apostles who founded the Jerusalem Church were Jesus' chief confidants. They might have owed their survival to the fact that they were not at the top of the hierarchy. We only have their accounts of what happened and, since they were not of the inner circle, they were not in the best position to know.

This would, of course, explain why, in the gospels, they were so often in the dark about what was going on; why they often appeared so stupid - they were not privy to plans at the highest level. Thus they seemed not to know about the foal on the entry to Jerusalem. Jesus had had it already arranged - but by whom? It seems odd that these people did not know if they were really his chief confidants. They also did not know about the secret room in Jerusalem where the last supper was held or the man with the pitcher who led them there. The senior but not top ranking lieutenants of Jesus who survived told the tale as if they were more senior than they were - human nature! In any event the momentum of the plot moves out of the hands of any of the original survivors because the story in Acts is now switching from Peter to the self-appointed Apostle, Paul.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



PAUL OF TARSUS AND HIS RELIGIOUS SYNTHESIS

Jesus had no thoughts about founding a church. Paul, who never knew Jesus in person, actually founded Christianity. He considered his visions of the resurrected Christ to be superior to direct experience of the living Jesus.

The main sources of information about Paul are his epistles and the New Testament book, attributed to Luke, the Acts of the Apostles. The epistles naturally are partially autobiographical and liable to show him in the best light, and the author of the Acts of the Apostles, which was written later than the epistles, was partisan: he was a fervent supporter of Paul. **In reading these sources we therefore have to** guard against the bias for Paul there naturally is within them. **The Acts of the Apostles has many faults. It is a sad mixture of several sources, compiled selectively and heavily edited. The sequence of events in it is confused. It is not historical. It was written in Greek for a Greek audience** offering the Pauline, and not a Nazarene view of the origin of Christianity. The only independent source we have about Paul is an extract from the writings of the Ebionites which gives quite a different picture. No unexpurgated memoirs have survived of the men who actually knew Jesus. The Christianity which came down to us is Paul's version - the version of a man who knew nothing about the life or work of Jesus, had never met him and was not interested in him except as a divine sacrifice.

Acts indicates that Paul was a Jew of the dispersion born in Tarsus in Cilicia, Asia Minor (modern Turkey). He was originally called Saul, or more probably Solon because Tarsus was a Greek city, and was brought up in Jerusalem. Paul does not tell us his birthplace in his epistles but he does claim he was an Israelite of the tribe of Benjamin, a Hebrew and a Pharisee.

Acts says he left Tarsus to go to Israel to study with the leading Pharisee, Gamaliel. Paul however does not make this claim himself and it is likely to be false because the starting place for a student of Gamaliel was a profound knowledge of the Hebrew Scriptures and, though Paul is well versed in the Scriptures, most scholars cannot see sufficient depth in Paul's writings for him to have been taught in the best school. **Acts claims that Paul was born a Roman citizen - his father must have been a Roman. Yet Acts also clearly implies that Paul was a member of the Sanhedrin (Acts 26:10 "my vote was cast against them" suggesting that he had a vote in the Sanhedrin).** Both statements about Paul in The Acts of the Apostles could not be true. Acts and Paul's own letters show that he was willing to distort the truth ("be all things to all men"). A blunt person would say he was a liar - he would say whatever was expedient.

Paul seems desperate to be seen as an orthodox Jew of a respected party, for despite the impression given in the New Testament, the Pharisees were seen throughout the Roman and the Parthian Empires as a serious and respectable religious group. Yet material relating to Paul seems uniformly anti-Pharisee. Thus he says he was flogged five times by "the Jews", New Testament code for the Pharisees.

Answer for yourself: Why then did he claim to be a Pharisee?

Biblical scholar, Hans Maccoby, argues that by so doing he strengthened his argument that Pauline Christianity was the successor to the Jewish religion. Paul, the devout Jew, who persecuted the original followers of Jesus, the Nazarenes, by the grace of God was converted and then saw in the new religion the successor to Judaism. There must be something in a religion that means more to a devoutly orthodox Jew than his own!

Saul's family had had to flee from Gischala in Galilee, a breeding ground for revolutionaries, during some messianic disturbances - quite probably those involving Jesus. Thereafter he disliked messianic movements, whence his persecution of the Nazarenes. Saul was the "young man" in The Acts of the Apostles who looked after the coats of the persecutors of the Nazarenes who were stoning the martyr, Stephen.

Saul went to the High Priest for letters to the synagogues in Damascus giving permission to extradite Nazarenes and bring them back to Jerusalem. In a vision on the way to Damascus Saul is confronted by Jesus who asks "why are you persecuting me"? and Paul becomes convinced that it is the heretics who preach Jesus's message, not the appointed Apostles. He becomes a convert to the Hellenist sect taking the name Paul and appoints himself as Apostle to the gentiles.

Answer for yourself: Such is the story, but could "a Pharisee of the Pharisees" work for the collaborating High Priest?

It seems unlikely, even if the traditional enemies, the Pharisees and the Sadducees, were united in wanting to punish the Hellenistic branch of the Nazarenes opposing the Laws of Moses. Maccoby poses the following questions:

- **Is it not odd that Saul should go to Damascus when he evidently had plenty of work harrying the Nazarenes in Judaea?**
- **Is it not also odd that an apparently private citizen should apply for permission to pursue the Nazarenes abroad ? surely it was a job for the authorities if it had to be done at all?**
- **What authority would the High Priest of Judaea have over people living in Damascus, a Syrian city?**
- **What authority would the High Priest have over synagogues, teaching establishments run by rabbis and supported by local Jewish communities, wherever they were?**

If Nazarenes had to be pursued, it is difficult to see why the High Priest would not have sent one of his own Temple Guard. Indeed all of this persecution by Paul would be better explained if he were a member of the Temple Guard, implying that Paul was a paid agent of the High Priest and therefore directly or indirectly an agent of the Romans. If Paul worked for the High Priest, it suggests that his claim to be a Pharisee is a lie.

These conclusions depend upon our understanding Damascus to be the famous Arab city in Syria. The reference in Acts to the street called Straight seems to confirm that it is. But if there were another Damascus in Judaea it could have fallen under the jurisdiction of the High Priest who could therefore have legally sent his policeman. If "Damascus" were a code word for the Essene community at Qumran then Paul would not have been going outside of Judaea to get to "Damascus". Acceptance of this idea would directly link Paul, the early Christians and the Qumran Community. Now in Galatians, Paul says after his conversion: "I went away into Arabia; and again I returned unto Damascus. Then after three years I went up to Jerusalem". This confounded scholars until the Essene headquarters was recognized as Damascus but now it is clear. After becoming a follower of Jesus, Paul went to Qumran to be initiated as an Essene, a procedure which takes three years. This is further demonstrated in his writings which use more Essene words than any other books of the New Testament. The references to the street named Straight and to Arabia evidently are editors' additions inserted through ignorance or deceit. And in Acts Paul's sojourn in Damascus is turned in typical fashion into a dispute with Jews not the period of initiation it really was - the disputes came later.

Back in Jerusalem, according to Acts, Paul became allied with the Hellenists led originally by Stephen and Philip. **He appeared to switch from being ultra-orthodox to being ultra-radical. Paul's idea now was to let all those who believed in Jesus to become full members of the Church and blow the Mosaic Law.** The author of Acts makes it appear that Paul upheld Jesus' idea that there was now a superior Law while the Jerusalem Church of Jesus' original followers were too stupid to understand this and upheld the old Law. In fact, of course, Jesus was as orthodox as his brethren and he is depicted thus in the gospels. But Paul wanted to substitute the new Law of the redemption of mankind from original sin through the sacrifice of the quasi-divine being. To this the Law of Moses was a hindrance.

James the Just and the Palestinian followers of Jesus would hear nothing of it!

Since the Nazarenes were still a part of Judaism, the original Apostles did not trust Paul and eventually he incensed orthodox Jews of the Diaspora so much that the they threatened to kill him and he had to be sent to Tarsus. Thankful to be rid of him the leaders of the Jerusalem Church allowed him to go on his self appointed mission to convert gentiles. The Nazarenes were still expecting Jesus to return on a cloud and if Paul could be gotten rid of converting gentiles in foreign parts then fine. But he returned in 49 AD again to seek to persuade the Apostolic Council of Jerusalem to abrogate the Mosaic Law for gentiles.

According to Acts Paul succeeded but Paul's own letters make no reference to this victory even though it would plainly have been a triumph for him. In fact the opposite is true - James reasserted the status quo: "godfearers" could only be associates of the Church; circumcision was necessary for conversion. The Nazarene authorities, who had known Jesus during his lifetime, were adamant that the Elect would consist of Jews or full converts to Judaism. Paul proves it himself, for off he went writing letters illustrating his contempt for the associates of Jesus. (Gal 2:6, Gal 2:16, Phil 3:9). He writes of "false Apostles" and "reputed" pillars sent to counter his teaching, confirming that the Apostles opposed him. He berates the Galatians for accepting this "different gospel"; he refers to "another Christ whom I have not preached" showing clearly that there were two quite different and antagonistic interpretations of Jesus' purpose. Paul acknowledged to the gentile proselytes that the Jesus of the Jerusalem Church was "another Jesus" (2 Cor 11: 3-4). Later, representatives from Jerusalem visit him in Antioch apparently to accuse Paul of backsliding in his adherence to the Law. Paul and Barnabas are ordered back to Jerusalem. The first schism in the Church had been recognized.

WHO ARE WE TO BELIEVE: JAMES OR PAUL?

If the New Testament is to be believed in respect of Peter, he is unsure which of the two factions, Paul's or James', to follow. Paul writes that he opposed Peter's orthodox view at Antioch but persuades Peter of the correctness of the liberal interpretation and Peter then eats with gentiles. Faced with members of the Jerusalem Church, Peter reverts to the orthodox view. The Recognitions of Clementine **speaks of a tradition that Peter tells followers at Tripolis to believe only those who bring the testimonial of Jesus's brother, James, from Jerusalem. He warns of: "false prophets, and false Apostles and false teachers, who indeed speak in the name of Christ but do the work of the devil". He was speaking of Paul! Peter was therefore opposed to Paul and Paul's influence on him sounds like more Pauline fantasy aimed at boosting his prestige.**

So in 58 AD Paul was summoned to Jerusalem by James and the Elders for propagating views contrary to the Church. Paul's friends asked him not to go but he determined to do so. James and the other "Zealots of the Law" accused Paul of abrogating the Law of Moses. **No reply was recorded but Paul agreed to undergo a solemn purification proving that the Nazarene Church again imposed its will upon Paul and that it had not abrogated the Law. James might have arranged this knowing that Paul had been teaching false doctrine and that he could not refuse a request to undergo purification without damning himself.**

Paul was known by some orthodox Jews of the diaspora and hated by them as an apostate. **This is**

illustrated in Acts when a furious mob gave chase to Paul. They felt Paul had violated the Temple by undergoing ritual purification, as James had ordered, though he was a hypocrite who deliberately and habitually preached violation of the Law. Only the Roman soldiers saved him and escorted him to safety in the Antonia fortress. The Romans intended to give Paul a whipping, presumably for causing a public disturbance, but Paul pulled another rabbit out of the hat. He revealed that he was a Roman by birth and could not be punished without trial. Some forty Jews then plotted to kill him but the Roman commander found out, supposedly from Paul's young nephew, and Paul was taken to Caesarea protected by a substantial body of troops! From Caesarea he is, after some time, taken to Rome for trial (on what charges nobody knows) and there he disappears from history after apparently living under house arrest for two years. The narrative ends suddenly.

THERE IS MUCH THAT IS ODD WHEN IT COMES TO PAUL:

- **Paul turns out unexpectedly to be a Roman,**
- **has apparent wealth,**
- **began on good terms with the Temple officials,**
- **finished on good terms with the Roman officials.**
- **In his Epistle to the Romans (16:11) he has a companion called "Herodian" and in Acts (13:1) a member of the Antioch Church is the foster brother of Herod the Tetrarch. The Herods were the family of the puppet kings of Palestine and the Herodians were the party of supporters of the Herods. Paul seemed well in with the Romans and the Jewish collaborators.**
- **Was Paul a Roman spy or agent provocateur? Was his mission to infiltrate the messianic movement in Judaea to undermine and betray it? We do not know what**
- **became of Paul - as we noted, Acts ends suddenly - although tradition has it that he was martyred. What though of another tradition that he went to Spain? Was he pensioned off by the Emperor in a Spanish villa?**

WHAT DO THE EBIONITES HAVE TO SAY ABOUT PAUL?

There is one independent source about Paul. The Ebionites or poor men, were suppressed by the Church as heretical but fragments of their beliefs remain in Heresies by Epiphanius. They say that Paul was not a Pharisee, his parents were gentile converts to Judaism, he went to Jerusalem as an adult, became a henchman of the High Priest and eventually sought fame by creating a new religion. Ebionites did not accept Paul's view that Jesus was a divine sacrifice but saw him as a human sent to begin the new era, as prophesied. **They accepted the Torah, obeyed the Law of Moses and regarded themselves still as Jews. They were the remnants of the Jerusalem Church! J.L.Teicher of Cambridge University, who identified the Qumran Community with the Ebionites, goes further - he believes the Teacher of Righteousness was Jesus and the Liar of the Qumran Scrolls was Paul.**

Paul's letters were written before about 60 AD, only 30 years after the crucifixion of Jesus yet already they speak of serious disagreements between himself and the Apostles in Jerusalem.

As the true successors to the Nazarenes it was the Ebionites not Paul who transmitted the pure teaching of Jesus, for their founders, Peter and James, had known Jesus in life.

Also by 30 years after the crucifixion, the Pauline gentile churches of Italy, Greece and Asia Minor and the Gnostic churches of Libya and Egypt had split from the Nazarene church in Jerusalem. The latter led by James the Just remained under the authority of the Sanhedrin and followed Judaic conventions.

THE FATE OF THE NAZARENES AND THE RELIGIOUS SYNTHESIS OF PAUL

Paul's enemy, James, was the "brother" of Jesus. This seems to have been literally true but, even if brother was a form of address among the Nazarenes, it is plain that James knew Jesus intimately and would have known in detail the nature of his message. The Church maintains that James, a non-Apostle, suddenly appeared as head of the Church because he was miraculously converted by the resurrected Jesus. One would have thought that he would therefore, like Paul, have been in great demand as a preacher of the power of the new faith. But, apart from the one epistle which many Christians hate, sounding as it does very much like Jesus and very little like Paul, his testimony did not suit the Pauline church so he was virtually erased from history.

In the Recognitions of Clementine an attack on James in the Temple by an "enemy" and a mob is recorded. James is beaten with a club and thrown down a flight of stairs in the riot. James is rescued by friends and flees to Jericho to recover. Eisenman, quoted by Baigent and Leigh, claims that this event is the same as the attack on Stephen in Acts. Luke or later editors changed the name because the account could not record that Paul had assaulted the leader of the church, Jesus's brother. Jericho is quite close to Qumran, the headquarters of the Essenes. Later in the story in the Recognitions it transpires that the "enemy" has a commission from the High Priest to travel to Damascus with letters to arrest the followers of Jesus!

Answer for yourself: Who does this sound like?

Clement of Alexandria (150-215 AD) called James Zaddik, the Righteous or the Just. According to Hegesippus, James drank no wine, ate no animal food, did not have his hair cut, took no baths and did not use oil. He wore priestly robes and was the only one allowed into the Holy of Holies. He must have been the High Priest. Epiphanius confirms that James wore the mitre of the High Priest. It seems odd that early church historians should not find it peculiar that a leader of the church was also a High Priest of the Jewish Temple. He must have been an opposition High Priest. That he "took no baths" is plainly an error: a scribe will have lost "never" in an expression like "never failed to bathe". James is obviously an Essene.

Now, if the reference to the stoning to death of James in Josephus is accurate, his death occurred between the terms of two procurators, around 62 AD, only a few years before the Jewish War began. The church historian, Eusebius tells us that following the death of James, Vespasian began to siege Jerusalem, a reference to Vespasian leading the Roman army of 66 AD. Using a technique of many early historians, he links by association the siege of Jerusalem with the death of James. Moreover in a passage in Josephus now lost there is also a reference to the war being a direct consequence of the death of James the Just:

"who was the brother of Jesus known as Christ, for though he was the most righteous man the Jews put him to death".

James seems to have been a more important person in first century Jerusalem than Christianity acknowledges.

Eusebius, says that the Nazarenes, like the Pharisee followers of Hillel, refused to join the rebels in the uprisings of 66 AD and 132 AD. In fact Pharisees like Josephus did fight in the Jewish War and it seems unlikely that Nazarenes would have remained aloof. They would have seen the War as a further act in the return of their Messiah to conquer the sons of Seth. In 132 AD it was a different matter. Bar Kosiba claimed a Messiahship which Nazarenes would have considered as false.

The contradiction might be explained if Eusebius spoke only of the Hellenized faction of the Nazarenes. In Ecclesiastical History Eusebius relates that the Nazarenes fled across the Jordan to Pella, a gentile city, at the start of the revolt in 66 AD. Yet if those escaping were gentile Christians opposed to the Jewish nationalist cause they cannot have survived long because Pella was sacked by the Jews early in the campaign. If, on the other hand, the orthodox Nazarenes, who had been involved in the rebellion, had fled to Pella when the cause seemed lost, they would have fled into the path of the advancing Roman armies.

Nazarenes escaping the victorious Romans would sensibly have fled south to Egypt alongside other Jewish militants and found refuge in the sprawling suburbs of Alexandria, a largely Jewish city. If they had remained pacifist during the war or participated but failed to escape to Egypt they would have taken to the hills and

desert. Perhaps these are the ones Eusebius meant. They became the Ebionites or the Poor Men, and survived until the fifth century, revering Jesus as a man not as a God and rejecting the

heresy of Paul. Their leader was chosen from among the heirs of Jesus, as the Jerusalem Church had done. The Ebionites accepted Jesus as their Messiah and expected him to return. They would not therefore have been willing to accept anyone else as the Messiah. The Ebionites refused to support Bar Kosiba and were persecuted for their stand.

Acts does not mention who founded eminent churches at Alexandria and Rome, though there are Christians at Rome when Paul arrives there and the Church of Alexandria was a major rival of Paul's churches. Nazarenes in Alexandria had established a church, with different views from Paul's. But as time passed with no heavenly hosts appearing, Jewish Christians came to accept Jesus as a failed Messiah and reverted to Phaniseeism or Rabbinic Judaism as it now was, while gentile believers accepted the Pauline heresy. Little has changed today because the Gentile still do. I was one of them until I began a serious study of my faith. Then I saw the problems as I have laid them out to you. Matthew illustrates this transition. It preserves much of the Palestine tradition, being the most overtly Semitic of the gospels but, like the others has as its hero a divine Son of God rather than a mortal Son of David.

Paul's teachings were heretical in that they opposed the leader of the Church at Jerusalem, James the Just. Paul only knew Jesus through his visions but arrogantly he claimed to know him better than Apostles that knew him in the flesh. He formulated his own eclectic theology and reflected it from the figure of Jesus crucified that he preached. The drift of the New Testament is strongly in favor of Jesus being the pre-existent Son of God, divine in his own right. This was Paul's intention though even Paul hesitated in claiming outright divinity for Jesus. To achieve his ambition Paul wanted the requirements of the Mosaic Law to be eased for his gentile converts. James refused. Non-Jews could already enter into the Jewish religion as "godfearers" but to become Jews they had to obey the Law. Paul had a vision of a universal religion but the Mosaic Law was an obstacle which had to be removed. He failed and was obliged to undergo an orthodox purification ritual proving to his own followers that he was subservient to the Jerusalem Church leaders.

Paul was not a Pharisee. Indeed he was only a first generation Jew, the son of godfearer parents who had become Jewish proselytes. But he realized the advantages of being thought a Pharisee and he adjusted his biography accordingly. He didn't miss a trick, pursuing whatever he thought might be useful to him, and always having something up his sleeve. He was all things to all men. He was a combination of charlatan and genuine evangelist. The era was noted for them - men like Simon Magus and Apollonius of Tyana. He taught that the Torah had been superseded by the death on the cross of Jesus, the Son of God, in atonement of men's sins. Faith in this was the only way to be saved. Paul reached these ideas from a synthesis of Essenism (with its dependence on the Jewish Scriptures) and mystery religions, convinced himself that they were true and propagated them with gusto.

Asia Minor, Paul's birthplace, was the source of several of the mystery religions that had entered the Empire and Paul could hardly have avoided their influence. Having heard from the Nazarenes about the death and resurrection of Jesus and been impressed by their conviction, Paul equated Jesus with the dying and resurrected Gods of the East. The theme of these religions were immensely popular and Paul realized that the idea of Jesus had the added advantage of having occurred in real life in apparent fulfillment of the age old prophesies of the Jewish Scriptures. Paul could usurp the history of the Jews to use its long tradition as prophetic of his concept of Christianity with its dying and resurrected god of the mystery religions and its Heaven descended redeemer of the Gnostics.

The apparently simple message of Jesus began being distorted by his image as the Paschal lamb, tortured to appease God. Pagan converts brought in their expectations of sacramental suffering, death and resurrection introducing aspects of the mysteries of Adonis, Hyacinth, Attis, Osiris, Orpheus, Mithras, etc., the gods who died for the sins of mankind. Since the women in the Christian story were unimportant or were introduced later, they began to attribute to the mother of Christ the

characteristics of many of the great pagan goddesses, Isis, Cybele, Demeter, Diana. For their sacraments they took the Essene baptism by water and the Persian - Mithraic and Essene - communion by bread and cup.

No Nazarene would have believed Paul's synthesis. Jesus' message, acceptable to a Jew but seditious to a gentile, was twisted into Paul's message, blasphemous to a Jew but acceptable to a gentile. Through Paul, the strict apocalyptic Jew, Jesus, was rejected by his own people and became Jesus Christ, a heathen god.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



PAUL'S EMPHASIS UPON THE CRUCIFIXION AND THE TROUBLESOME TRADITIONS

After only a short time on the cross Jesus was given a drink and quickly expired. The others crucified with him had to have their legs broken to bring on a quick death. Joseph of Arimathaea asked Pilate's permission to take him from the cross. Pilate was astonished that he had so soon died and asked the centurion to confirm it, which he did, and permission was given. Joseph and Nicodemus, both behaving as if they had an interest in the body, wrapped it in linen and put it in a new tomb cut out of rock in a private garden. The tomb was sealed by a large rock pushed against the entrance.

After the Passover the two Mary's and others, or Mary Magdalene alone, came to the tomb early on the Sunday morning to wash and prepare the body. The stone had been rolled away and the tomb was empty. A young man (or two men) in pure white garments tells them that Jesus is risen and has gone to Galilee. At this point the earliest gospel ends (ignoring the final twelve verses which were added later). The significance of the pure white garments is not that these men are angels of God but that they are angels (messengers) of the Essenes. Jesus had an important position in the Essene order. His body was removed so that he could be given a proper burial in a place approved by the community. The messengers from the sect give orders to the disciples - they are to escape to Galilee, out of Roman jurisdiction. Matthew says soldiers had been placed on guard to prevent the disciples from stealing the body but no other gospel mentions this and it is transparently an editorial addition to overcome the criticism that the body had been stolen by Jesus' followers.

Immediately after the crucifixion the disciples had despaired and were incredulous to hear that the tomb was empty. This proves that Jesus cannot have taught his disciples to expect his bodily resurrection on the third day as the gospels maintain since otherwise they would have been expecting Jesus to rise, would not have despaired at his death and would have rejoiced to hear of the empty tomb. The five occasions Jesus spoke of his death and resurrection in the gospel stories look suspiciously like interpolations based on hindsight.

The Church's attempt at accounting for the inconsistency of the Apostles' behavior was to accuse them of stupidity. Of course they were not stupid. If they were, Jesus must have been stupid to have chosen them. If they really did not understand when Jesus told them what to expect then his words must have been far more obscure than they are in the New Testament. The plausible explanation is that they were completely surprised by the news of the empty tomb. Jesus had made no prophecies about his personal resurrection. Their behavior was therefore perfectly understandable. Their leader was dead, their rebellion had failed, God had not intervened - they despaired. Then someone had the temerity to steal the corpse! Tertullian, a Christian of about 160 AD, states that the body of Jesus was removed from the tomb by the man in charge of the garden wherein the sepulchre was situated so that his lettuces would not be spoiled by the crowds!

According to the verses added to Mark, it is Mary Magdalene who first sees the risen Jesus. As if to provide an explanation the author immediately tells us that Jesus had cast seven devils from her. It seems her madness was subject to relapses and further devils had then to be cast out. In short she was unreliable if not badly neurotic. Despite Jesus' apparent prophecies, the disciples did not believe her.

Christian belief depends mainly on Jesus' appearances rather than the empty tomb. Writing long before the gospels were written, in the earliest Christian works we have, the Apostle Paul never attempts to convince sceptics about the resurrection by quoting witnesses to the empty tomb. His evidence is Jesus' appearances: to the women, to two disciples on the way to Emmaus, to Peter and others in Jerusalem, to the Apostles on a Galilaean mountain. Paul was not interested in the living Jesus but only in the resurrection and, as the first Christian writer, having heard of a hysterical woman's reaction to Jesus' crucifixion and abduction, he could have invented additional appearances to confirm it. He adds a remarkable appearance to a throng of 500 which even the gospel writers must have found stretched credulity too far.

If, as some suggest, Jesus did survive the crucifixion he could hardly have been making appearances all over the place within days. He had been horribly wounded in arms, feet and side. He must have been kept in a safe house for months to recover, moved only if necessary and when sufficiently fit would have been taken out of the Roman Emperor's reach to Parthia.

Yet the disciples in the gospels are certain that Jesus was alive and not just a vision. The author of Luke is at pains to demonstrate that Jesus was truly alive. In Acts he tarries for as long as forty days. But he was not recognized by Mary Magdalene nor by two disciples on the road to Emmaus. In his final appearance in John by the Sea of Galilee, the disciples again do not recognize him. If all this were true and not elaborations of a Pauline invention then it implies that Jesus was heavily disguised - or being impersonated! These people knew him extremely well, so why otherwise couldn't they recognize him? If in disguise, he must have been hiding from the authorities! At his final appearance he behaves like a man about to depart quickly - to Parthia rather than Heaven - repeatedly urging his disciples to "take care of my sheep" - plainly meaning the lost sheep of the house of Israel.

The Quran says that Jesus survived because a substitute was crucified in his stead. According to the Basilidians, the substitute was Simon of Cyrene. Mark's and Matthew's gospels, from the point when Simon is mysteriously introduced into the account (Mt 27:32-44; Mk 15:21-32), are completely ambiguous about who was crucified. They could read that Simon was. Only at the point of death when they report that "Jesus" cries out is the doubt settled.

Answer for yourself: So what is the truth? No one really knows and this must remain a matter of faith, because let us again take note, that resurrection from the dead is a cardinal doctrine of Judaism believed by both the Essenes and the Pharisees.

If these traditions hint at the truth, a lot could be explained. Simon had been substituted for Jesus and had been crucified. But the Nazarenes did not want to risk the Romans finding out by leaving the wrong man hanging there. Most Romans would not have known Jesus but collaborators would and the longer that Simon remained on the cross the more likely it was that the substitution would be noticed. So Simon was poisoned and whisked away by Joseph and Nicodemus after only a few hours on the cross when days would have been the norm. Of course, the problem was not solved because the Romans might want to inspect the corpse - so they disposed of it secretly! Jesus Jesus was still alive but could only appear in disguise until such time as he could get away to the East. And so he does - there is a further tradition that Jesus eventually died in India.

Only Luke mentions the ascension into Heaven - in Acts. The words in Mark are simply that he was received up into Heaven and even these are in the last twelve verses now considered to be added. We are faced with an astonishing event, reputedly seen by many but recorded only by one. It simply is not credible that people seeing such an astonishing occurrence would not report it later. Many think it is fiction. In spite of all the conflicting traditions I want to believe, but now you have the whole of the truth concerning the crucifixion of Jesus and the many conflicting legends that surround it.

CRUCIFIXION-A PAGAN RITE

The odd thing about the crucifixion is that it re-enacts ancient pagan rites of human sacrifice.
Eusebius tells us, quoting Philo of Byblus, the Jewish King traditionally gave his beloved son as a sacrificial offering for the nation as a ransom to avenging devils. Thus Abraham wanted to sacrifice his son Isaac; David attempted to stop a famine by sacrificing seven royal princes, hanging them before the Lord, at the beginning of the barley harvest, about the time of the Passover; Mesha of Moab sacrificed his eldest son; King Hiel sacrificed his sons when Jericho was founded; Kings Ahaz and Manassah burnt their children in sacrifice; Ishmael was nearly sacrificed by his father, like Isaac, according to Arab legend.

The king personified the tribal god and as such was the father of the people; the son therefore represented the people themselves. Thus the actual son of the king was sacrificed as the symbolic Son of the Father (bar Abbas) representing the unworthy tribe. With time this rite became more symbolic, a condemned criminal being substituted for the prince, as in the Babylonian Sacaea when the substitute was dressed in fine robes to represent the prince, a crown was put on his head, he was scourged and finally hanged or crucified - just as Jesus was!

Though human sacrifice was made illegal in the Roman republic in 196 BC, it seems to have continued till later, particularly associated with the military. In, many places in Roman Britain for example human skulls or skeletons are found with the bones of sacrificed animals at the sites of temples or shrines. They might have been people who died naturally though it seems unlikely that a ready made corpse would be thought to propitiate the god rather than a sacrificial victim. More probably they were criminals who had been sentenced to capital punishment and so were used to double up as a human sacrifice. The mockery of Jesus by the Roman soldiers who dressed him in robes and crowned him with thorns prior to his crucifixion was plainly some such ritual - Jesus might well have been a human sacrifice in fact.

The sacrifice of a lamb or a kid at the Passover similarly was a symbolic human sacrifice. The substitution of a ram for Isaac in the story of Abraham probably represents the change over from human to animal sacrifice and provides the authority for it. The Laws of Moses make the change explicit. But when Jesus ben Pandira in the reign of Alexander Jannaeus was stoned and hanged from a tree on the eve of the Passover, was this an indication that tyrants in cruel mockery or even the people themselves sometimes revived the old custom?

Answer for yourself: Was the custom of the exchange of the criminal referred to in the gospel accounts a reference to the sacrifice of a condemned criminal at Passover alongside the lesser sacrifice of a lamb?

Answer for yourself: In troubled times was a symbolic bar Abbas chosen from among the condemned, dressed as a king and sacrificed?

Caiaphas said it was expedient for a man to be sacrificed for the good of the nation.

Answer for yourself: Was it Pilate's joke that the king of the Jews should be sacrificed according to the defunct custom in mock piety?

In 40 AD the mob at Alexandria, a town with a large expatriate Jewish population dressed up an old man with a crown, a sceptre and a purple robe and hailed him as Karabbas and Maris according to Philo Judaeus. Karabbas is plainly a misspelling of Jesus and Mans signified a king.

Answer for yourself: Was this another example of the old custom revived or was it a demonstration by orthodox Jews against the growing cult of the false god, Jesus Jesus, The Christ?

The victims of the sacrifices were normally hanged on a tree until dusk as the Old Testament repeatedly indicates and in the Greek language hanging from a tree and crucifixion are synonymous. The two others hanged with Jesus would, on this hypothesis, represent the king's attendants, one being on his right hand and one on his left. Even if the crucifixion were not intended as a human sacrifice, anyone who knew of the old custom must have seen it as just that.

Jesus' attendants on the cross had their legs broken to shorten their lives but Jesus was already dead. The object of crucifixion was to provide a slow death. The victims were usually tied to the cross or branches, sometimes with nailing also. Their feet rested on a support on the upright or trunk enabling them to press upward from time to time to relieve the strain on the chest and lungs. Once the legs were broken, the strain would soon lead to death, there being no relief. Since Jesus was already dead without any broken bones and, according to John, on the eve of the Passover, he became the perfect sacrifice - the Paschal lamb had to be perfect; it could have none of its bones broken!

The piercing of Jesus's side by the lance of the soldier testing whether he was still alive also ties in with ancient sacrificial custom. Strabo records that the early Albanians offered a human sacrifice to the moon goddess by piercing his side with a sacred spear. Similarly the sacrifices at Salamis, Odin where the victim was hung on a tree before being pierced, and in the worship of Mithra where the bull as Mithra incarnate was pierced in the side by a spear.

Thus, following ancient and largely superseded traditions, early Christians thought of Jesus' crucifixion as sacrificial (1 Cor 15:3: "Christ died for our sins"). Paul's teaching of Christ crucified was central to the success of the evangelist. The followers of Jesus were able to convince themselves that their hero had died as a human sacrifice. He had become the Paschal Lamb: it was God's will. Thus the dead Christ became more important than the live one almost as soon as the death occurred and certainly by the time Paul had taken it to the gentiles. This explains why in all of the Pauline corpus of literature there is only two references to anything that Jesus taught; Paul being concerned not for what Jesus both believed and taught but for what he interpreted Jesus' death to mean.

THE PROBLEM WITH PAUL'S ANALYSIS OF JESUS' DEATH

If by chance you are not aware, or have not encountered such materials and information on this website to the effect, you need to know that all the eastern religions of the Roman Empire had an incarnate god who died as a divine sacrifice and returned to life. It was a sine qua non of a decent religion! But here was something really novel - this one actually happened! And similarly most gods of the time ascended into Heaven. Adonis, Dionysus, Hercules, Hyacinth, Krishna and Mithras were among those who so ascended usually in full view for the benefit of their followers. And so did the epitome of Old Testament prophets, Elijah. The Christian God could do no less!

The cross was significant in itself. For Christians it is a mighty talisman giving cosmic insurance against evil or danger, or, as a gesture, expressing gratitude to higher powers for deliverance. The Apostle Paul said he would glory in naught "save in the cross of our Lord" (Gal 6:14). Yet the cross was an object of worship in its own right long before the Christian era. A Christians hymn to the praise to the cross goes:

Hail, 0 Cross, triumphal tree, true salvation of the world; among trees there is none like thee, in leaf, flower and bud.

A tree had been sacred to various gods. An image of the god Attis was hung upon the sacred pine tree at the commemoration of his death. The faithful also worshipped the tree itself. The tree sacred to Osiris was similarly treated, being the first of the pattern; the god's body being placed literally on the wood and upon its branches. Cyrus, called by Isaiah the Messiah, was crucified in some versions of his myth; Prometheus who suffered eternal torment for mankind was crucified according to Lucan. Crucifixion was understood as the pious beaning of suffering. The Druids worshipped a cross made from a large tree denuded of leaves and stems save for its two main horizontal branches. Buddhists also symbolize life with a cross sprouting leaves and branches.

The mark made on the foreheads of the righteous in Ezekiel (9:4-6) is in Old Hebrew TAU - "t" to us - the mark of the cross. It signified that they should be saved at the coming visitation. Thus it was the

sign of life and so was associated with salvation, and paganism (it stood for the god Tammuz), centuries before Christianity. The mark of TAU was made on the foreheads of those initiated into the Mithraic mysteries just as Christian initiates were marked at their baptism. Ancient religions identified god with the sun and so the TAU symbol is often associated with the solar disk.



One such is the Egyptian Ankh or Crux Ansata carried by Osiris. Another is the cross inscribed within a disk common as a halo in Christian art. The vestal virgins, devoted to the goddess Vesta of Roman religion, who took an absolute vow of chastity punishable, if broken, by burial alive, always wore a cross as a pendant round their necks just as nuns do today!

Paul was being typically opportunist when he spoke of the "cross of Christ", the "preaching of the cross" and the "blood of the cross" because he knew pagans would understand him fully. The worship of the crucifix carried on where pagan cross worship left off and that in turn was a continuation of tree worship.

But the Jews would have nothing of this!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENES: LOOKING AT THE THE INTERNAL EVIDENCE FROM THEIR WRITINGS...THE DAMASCUS DOCUMENT

The Essene scriptures were, as Philo remarked, "delivered in enigmatical modes of expression, and allegorically," which would, nevertheless, be plain enough to the esoterics for whom they were intended. Since some of the personalities and incidents discussed are now obscure, definitive interpretations are sometimes impossible. Yet, every now and then, there is an unmistakable reference, which places a whole sequence in its historical setting.

Since the Jewish canon, as organized by Ezra about 450 B.C.E., knew nothing of the novel doctrines later absorbed by the Chasid-Zadokite priests, it became mandatory for them to devise an entirely new corpus of sacred literature, nearly all of which exhibits certain common characteristics, among which we may note the Zoroastrian eschatology, the attribution of all earthly sin to the Watchers, the unquestioned authority of Enoch and his priority over Moses, the inscription of the Law upon "the heavenly tablets," and the insistence upon the 364-day year, which was in conflict not only with the 365 ¼ day Greek year but also with that of official Jewry as well.

In the following information, I use Millar Burrows' translation of The Damascus Document, The Habakkuk Commentary, The Manual of Discipline, The War of the Sons of Light, and the Thanksgiving Psalms.

THE DAMASCUS DOCUMENT...THE FIRST ESSENE DOCUMENT

The Damascus Document, also known as A Zadokite Fragment, was found in Egypt in the Genizah (storehouse for discarded documents) of a Karaite monastery late in the nineteenth century and published in 1910. It represents a stage in the development of the Essene cult long preceding its reorganization into a communist society; and we can only conclude that it was produced by a segment of the developing Chasidim who had broken away from the main body of the older Zadokites because the religious fervor of these was insufficient and because they rejected the new eschatology and prophecy of the group.

Its first section provides a clue to its date of composition. Pursuant to the three hundred and ninety days (years) of tribulation prophesied in Ezekiel 4:5, the author infers that this punishment was to begin with the destruction of Jerusalem by Nebuchadnezzar in 586. This brings us to 196 when God "caused to sprout from Israel and Aaron a root of planting to inherit the land." This was the movement organized by the Sons of Zadok who "were like men blind and groping for the way for twenty years." This carries us to 176. At this point, God "raised up for them a teacher of righteousness to lead them in the way of his heart." Note that this was not *the* but *a* teacher of righteousness; the reference must have been to the Damascus leader, elsewhere called the Unique Teacher and the Star of Jacob.

The Damascus Document belongs to an early phase of the Essene movement; it breathes fiercely of Judaism; its Zoroastrian eschatology is rudimentary; the concepts of Pythagoras are unknown; there is no communism;

Hebrew slaves are permitted; members are encouraged to marry; and blood sacrifices are required.

Pay attention to what was just said because in the later descriptions of the Essene cult by Philo, Pliny, and Josephus, all of the above characteristics of the Essenes will be non-existent; in fact just the opposite will be the fruit of the evolution of this "sect" leading up to its destruction in the Jewish War of 66-70 C.E.

This reveals its repudiation of BIBLICAL JUDAISM and its adoption of non-Biblical ideas as taken from the Gentile relgions of Pythagoras, Zoroaster, etc.

The Zadokites of Damascus were exiles who had established their residence in Syria: "The well is the law, and those who dig it are the captivity of Israel, who went out from the land of Judah and sojourned in the land of Damascus" (Damascus Document, section 8). We learn that these exiles had a great leader called "the Star," who was also "the interpreter of the law who came to Damascus, as it is written, 'A Star shall come forth out of Jacob, and a sceptre shall rise out of Israel.' The sceptre is the prince of the whole congregation" (Ibid., ix). But we learn also that this "interpreter of the law" was in no sense regarded as the Messiah, nor was he expected to return. Rather he is called the Unique Teacher, between whose death, or "gathering," and the coming of the Messiah, a period of "about forty years" is to intervene. This is a projected fulfillment of Ezekiel 4:6. We hear much concerning the Man of the Lie, who may have been one of the Hellenizing high priests; and we learn that there were deserters from the Damascus Covenanters, and that these were to be cursed, expelled from the congregation, and have no "share in the house of the law" (Ibid).

Assuming that the Damascus Document was composed about 170-165 B.C.E., and that the Unique Teacher was "gathered in" about 170, the Messiah and the annihilation of the wicked were due about 130 B.C.E. according to their prophecies. These forty years are called the "whole period of wickedness."

That the Damascus enthusiasts were a tightly organized group we learn in detail (Sects., x-xx). They lived in camps, or at least had their headquarters there. Groups could be set up in any community with not less than ten members, of whom at least one must be a priest or a Levite. They practiced purification by water and took their sacramental meals in common; and offenses were punished by separation from the sacred food or by excommunication and expulsion exactly as with the later Essenes. To bear a grudge against a brother was a very serious matter; and, precisely as among the Essenes and in the New Testament, an erring brother must first be rebuked in private, then before witnesses, and finally before the whole congregation. Those of the Covenant could not transact "business with the sons of the pit.... And no man shall make an agreement for buying and selling unless he has told the superintendent who is in the camp."

Admission at this time required no novitiate; but it was a very serious matter: oaths and examinations were prerequisite and non-members were denied knowledge concerning the ordinances of the group (Ibid., xvi, xix). Membership was divided into four classes, who were seated in order at "the session of all the camps.... The priests first, the Levites second, the sons of Israel third, and the proselytes fourth" (Ibid., xvii). It was provided that every member must donate for charity "at least . . . the wages of two days every month . . . and they shall put it into the hand of the superintendent" (Ibid., xviii). Between all this and the equality, celibacy, and communism of full-blown Essenism, there remained a wide gulf; yet the road from the one to the other was direct and unbroken.

The Covenanters must "separate from the sons of the pit; and keep away from the unclean wealth of wickedness" (Ibid., viii). They must not "rob the poor"; they must separate the clean from the unclean and "keep the Sabbath day according to its explanation, and the festivals and the day of the fast according to the decision of those who entered into the covenant in the land of Damascus" (Ibid.). This would indicate that a new calendar was devised at this time. Each covenanted is "to love his brother as himself"; and each is "to rebuke his brother according to the commandment, and not bear a grudge from day to day" (Ibid.). These principles were carried over into mature Essenism and the New Testament. This again shows the influence of the Essenes on New Testament theology.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE WAR OF THE SONS OF LIGHT WITH THE SONS OF DARKNESS

THE SONS OF DARKNESS ARE IDENTIFIED

This book reflects a high degree of Zoroastrian influence. We are shown a world in which the Sons of Light, who are loyal children of Israel, are locked in a vast battle against the Sons of Darkness, or the army of Belial, which, we are told specifically, consists of "the troop of Edom and Moab and the sons of Amman . . . the people of Philistia . . . the troops of the Kittim of Assyria (Syria), and with them as helpers the violaters of the covenant" (The War, I, 1), that is, the apostate or Hellenizing Jews.

DATE

We believe that The War was composed soon after The Damascus Document, perhaps about 165-166 B.C.E., or soon after Antiochus retreated from his African campaign. For we are told that there would be war between the Kittim of Egypt and the king of the north (Syria); "and his wrath shall destroy and cut off the horn of his strength" (Ibid.).

THE SONS OF LIGHT

When The War was written, the Damascus exiles must have returned to rejoin the main body of the Jews in their current wars; they now gave the Maccabees the support they had withdrawn from the Zadokites. After listing the Sons of Darkness, the author declares that the sons of Levi, Judah, and Benjamin and "the exiles of the desert, shall fight against them and their force with all their troops, when the exiles of the sons of light return from the desert . . . And the dominion of the Kittim [the Syrians] shall come to an end . . . and there shall be no survivor of the sons of darkness" (Ibid).

We remember that according to The Damascus Document forty years remained before the Messiah was due; in The War we read that "thirty-three years . . . are left the men of renown" (Ibid). This can only signify that The War was written seven years after the Document. The Messiah was still due about the year 130 B. C.

Take just a minute and reflect that "The Messiah" did not come in 130 B.C.E. and this "false prophecy" should make any "thinking believer" set up and take note that the Essenes had not only this but other inaccuracies in their literature and to base "Christian theology" off their writings is absurd not to mention unsound; yet mainline Christianity relies heavily on Essene Theology for many of their basic Christian dogmas. Such "false teachers" should be exposed and their writings understood for what they really are. Let us not confuse "history" as written by the Essenes and "failed prophecy."

THE HOLY WAR

The author is depicting a holy war as conducted by the Maccabees; but it is neither apocalyptic nor Messianic; it is to be fought by the Jewish saints according to ordinary tactics. The writer has exact knowledge concerning the organization and strategy of current warfare: the array of battle, the number of men and chariots involved, the qualifications of horses and soldiers, the precise role of the priests.

With overweening confidence, the author outlines a series of victorious wars which the saints will wage during a ten-year period against Egypt, Mesopotamia, Lud, Syria, Uz, Hul, "Tozar and Mashsha, who are across the Euphrates"; against Arpachshad, Assyria, Persia, "and the people of the east as far as the great desert;" and finally against Elam, Ishmael, Keturah, and the sons of Ham (Ibid). In short, the saints are to conquer all nations and establish a world-empire surpassing that of Alexander.

Answer for yourself: Did that happen, or were the Essenes, except for the few who joined the Yeshua Movement, totally annilated by Rome in the Jewish War of 66-70 CE? It sure looks like false prophecy again to me. If you have any question as to what is false prophecy and its Divine penalty, refer to the following passages from Proverts about God's commandments regarding false prophecy and then warn Hal Lindsey and the others who pilot "prophecy in the news" today where they hand out rehashed Essene mistaken theology to millions. Shalom.

Prov 12:17

17 He that speaketh truth sheweth forth righteousness: but a false witness deceit. (KJV)

Prov 14:5

5 A faithful witness will not lie: but a false witness will utter lies.(KJV)

Prov 21:28

28 A false witness shall perish: but the man that heareth speaketh constantly. (KJV)

The Essenes did not speak "constantly;" they were destroyed and perished like the Scriptures said. It was the Pharisees who survived. Something to think about in light of Paul's ideas that all Jews …Pharisees, are blinded. Maybe it is the other way around and we are afraid to consider such an opinion. More later.

Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE BOOK OF THE JUBILEES

The purpose of The Book of the Jubilees, which was a drastic revision and elaboration of Genesis and which was written during the reign of Hyrcanus, was to establish the ultimate authority of Enoch (Jubilees IV)*;* to introduce Zoroastrian eschatology (Ibid., XXX); and to supply divine sanction for the 364-day year (Ibid.), consisting of four 91-day seasons.

In addition, it confers patriarchal blessings upon Levi and Judah, and prefigures the descendants of these as the ultimate rulers of Israel and the source of the Messiah (Ibid., XXXI). This is another characteristic of Essene ideology during this stage of its development and is particularly emphasized in the ground-stratum of The Testaments of the Twelve Patriarchs. Unlike the older Jewish prophets, these Essenes had no expectation of reconstituting the twelve tribes.

The author begins by condemning the Jewish leaders for persecuting the true prophets (themselves). In a strain almost identical to various statements of Jesus, we read that God will send them witnesses, whom they will slay; and that they will persecute those who seek the law. - . . And they will go astray as to new moons, and sabbaths, and festivals, and jubilees, and ordinances" (Ibid., I).

This reflects the suppression suffered by the Essenes and the continuing conflict over the calendar and diverging dates for holy days.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE THANKSGIVING PSALMS

The Thanksgiving Psalms breathe the aspirations of early Essenism, but, since they are devoid of historical allusion, they cannot be placed in a particular decade. They reflect Zoroastrian metaphysics and eschatology: in this they differ from the Davidic psalms. Since they are not concerned with any specific temporal conflict, they are totally different from the Pharisaic Psalms of Solomon, which are filled with terrible imprecations against the Hasmoneans and the Sadducees and relate graphically the capture of Jerusalem and the desecration of the Temple by Pompey, who is even more fiercely condemned.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BACKGROUND TO THE BOOK OF ENOCH



The Book of Enoch was the "principal" Essene Document.

The Book of Enoch is unique, since its various portions represent every formative period of the cult; since it was its principal independent scripture; and since it contains most of its novel doctrines.

The Book of Enoch consists of a series of revelations produced one after another between 180 and about 95-70 B.C.E. In the older portions, we find a commingling of Zoroastrianism with Judaism, somewhat as in the last six chapters of Daniel. The later sections, however, reflect a fundamental development; and this was inevitable, since they were composed after the Essenes became Pythagoreans and express, therefore, a communist and celibate philosophy.

It is pertinent to note that in Enoch we find what will be become first precise formulation of Christian eschatology, according to which all souls are immortal individuals who, at death, pass either into eternal bliss or everlasting torture. This immortality of the soul and the concept of the Parousia, according to which the god-man prophet is both the sacrificial deity and the Messiah who rises from the grave later to return for the purpose of conducting the Last Judgment and establishing on earth the kingdom of the saints, were the specific, original contributions of the Essenes to world-religion.

An Ethiopic MS. of the book was first discovered by Bryce in Abyssinia in 1773. Since then, others have been found. Although The Book of Enoch *is* quoted directly in Jude 14-15 and was widely known and used in the early Church, it gradually fell into disuse and no copy of it was known in Europe for more than twelve hundred years.

DIVISION AND CHRONOLOGY AND SEQUENCE OF THE BOOK

As the nine parts into which the book is formally divided do not coincide with its real divisions, and as their sequence does not conform with the chronological order of composition, the following analysis might help us

come to the truth we need.

FIRST PORTION: Before 170 B.C.E.

Chapters 1-36

What is important for us to note right in the beginning is that there is no Messiah or Son of Man, but a God, known as the Holy Great One, who conducts the last judgment, condems the Watchers to the abyss of fire, and establishes the Messianic Kingdom.

SECOND PORTION 161 B.C.E.

Chapters 88-90

[notice the way the book is put together today that this portion is the 4th part of Enoch as written in sequence]

In this apocalypse, Judas Maccabaeus inaugurates the Messianic Kingdom, which the Messiah later takes over, and from which he is to rule over all nations in Jerusalem. This portion of Enoch *is* a completely nationalistic Jewish conception, probably written by a Chasid, and it reflects the ideology of the Maccabean War. One should take note of the historical refrences and the time period to which this writing was addressing.

THIRD PORTION 140 B.C.E.

Chapters 77-87

[notice the way the book is put together today that this portion is the 3rd part of Enoch as written in sequence]

Here we find a treatise on Astronomy, explaining in detail the 364-day year and its division into four seasons, as also established in the Book of Jubiless (in the rejection of Judaism we find these conventeers create their own unique calendar).

FOURTH PORTION 105-99 B.C.E. [this portion written 5th in sequence]

Chapters 91-105

This is a highly developed apocalypse, composed after the Essenes became Pythagoreans, in which the desire for riches and power is condemned as the proof of unrighteousness, and in which sainthood appears as union with God and his Son, evidenced by love for mankind and the renunciation of all things worldly.

FIFTH PORTION 95-70 B.C. [this portion written second in sequence]

Chapters 37-59, 60-71

An elaborate Zoroastrian-Pythagorean synthesis. The Lord of Spirits commissions the Son of Man, who now appears under that title for the first time in Enoch, chosen before the world was created, to judge sinners and righteous. The Elect are those who have a congenital compulsion toward righteousness, which causes them to abhor the things of this world, and to love God and their fellowmen; thus, they achieve sainthood and will be called to everlasting glory.

Now that we have the overview of the Book, let us dig a little deeper as we examine each section of the book to trace the evolution of Essene religious through. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE BOOK OF ENOCH & THE EVOLUTION OF ESSENE THEOLOGY...170 B.C.E



THE ESSENE THEOLOGY: 170 B.C.E.

At this point, we meet the earliest extant writing of the Essene movement which may be described as a revelation; it consists of Chapters 1-37 of Enoch. This was certainly written later than The Damascus Document, but it must have preceded the Maccabean revolt; it was, therefore, composed between 172 and 168 B.C.E. In all likelihood it was the primary scripture produced by the Covenanters during their desert-exile. It teems with ideology conforming to the exhortatory portion of The Damascus Document; yet represents a definite advance in theology and philosophic concepts.

HOW LONG DID IT TAKE FOR THE BOOK OF ENOCH TO BE WRITTEN?

We should note first that Enoch consists of some 40,000 words and five distinct compositions, written over a period of approximately a hundred years. In 1913, the great English scholar, Canon R. H. Charles, published his definitive edition of the work, together with a remarkable analysis, in which he divided it correctly into its sections, which he dated with uncanny accuracy. His achievement would have been complete had he realized that this was one of the major scriptures of the Essene cult.

WAS THE BOOK OF ENOCH HIGHLY PRIZED BY THE EARLY CHRISTIANS?

The work was so highly regarded among various early Christian communions that they almost adopted it as

their own. It is significant that Celsus, in his True Discourse, an attack upon Christianity written about 175 A.D., refers to Enoch as an authoritative Christian scripture (Origen, Contra Celsum, V, lix); and, what is even more significant, Origen declares that it circulated freely and widely among the Christian churches as a highly valued if not an entirely canonical revelation (Ibid.; De Principiis, I, iii, 3). However, as the Catholic sector of early Christianity became more and more dominant, Enoch fell under the proscription of the Church Fathers; and by the sixth or seventh century, it dropped from sight.

The earliest portion of Enoch opens with a blessing of the ancient revealer upon "the elect and righteous, who will be living in the day of tribulation, when all the wicked and the godless are to be removed" (Enoch I). The dreadful day is fast approaching when (as in the Christian Gospels).

"The Holy Great One . . . will tread upon the earth . . . And all shall be smitten with fear, And the Watchers shall quake...And there shall be judgment upon all men. But with the righteous he shall make peace, And will protect the elect....And they shall all belong to God.....And behold! He cometh with ten thousand of His holy ones, To execute judgment upon all And to destroy the ungodly: And to convict all flesh Of all the works of their ungodliness...." (Ibid.).

The final lines of this apostrophe reappear in Jude 1:14-15:

Jude 1:14-15

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Also Jude 1:6 states:

Jude 1:6

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

As taken from the New Testament, the book of Jude, verse 6, we find reproduced a favorite concept of Enoch by declaring that the fallen angels "which kept not their first estate . . . he bath reserved in everlasting chains under darkness unto the judgment of the great day."

Answer for yourself: What have we learned so far? First of all, the heavy influence of Essene theology on the early Messianic community let alone the New Testament. This should begin to open your eyes that the New Testament has many "Essenic beliefs" scattered among it which the uninformed reader assumes is God breathed; never knowing that these Essenes derived much of their theology from pagan sun-worship. That means Christianity is in a lot of ways only another manifestation of sun-worship; and they don't know it because they have never studied this out. They read and accept doctrines as "Divine revelation" when it can be shown to be nothing more than what God commanded His children not to do or not to believe in.

As we get back to Enoch, after admonishing the reader to observe the regularity of the seasons, the prophet proclaims that only the elect "shall inherit the earth":

"And their lives shall be increased in peace, And the years of their joy shall be multiplied, In eternal gladness and peace...." (Ibid., v).

As you know, if you are one of our regular readers of our articles, we have documented beyond any reasonable doubt how the Essenes of Jesus' day had evolved from what began as a righteous separatist movement from a

corrupt Temple Priesthood in 170 B.C.E. to a mixture of Pythagorean-Buddhist-Zoroastrian cult. This escapes the casual reader or student who only looks to Pliny, Philo, or Josephus for their information on the Essenes. What is of importance for our studies is that in this "Essenic Evolution" we have the alteration of Messianic beliefs; what began as a Davidic anointed one to come, who would fulfill the prophecies of Moses and the Prophets, we end up with an Angel-Messiah which is the culmination of sun-worship as filtered down through almost all world religions and which found its ultimate expression through the Pythagorean religious synthesis. This was the beliefs held by the Essenes as they again filtered such pagan notions though the remnants of Judaism which had yet held onto in the wake of their rejection as "priests" since the Hasmonean Dynasty. This means that their "oral traditions" concerning their Messiah of Aaron and their Messiah of Israel had picked up along the say vestiges of sun-myths which were created by prior personifications of the sun. These "messianic beliefs" were to be mixed with expected Davidic messianic beliefs in the first century; especially after the crucifixion of Jesus who many believed was the Messiah. Because of the strong Essene influence in Alexandria, Egypt, as well as in Palestine in these tumultuous messianic hysteria of the first century, many how saw no way out of the calamity enforced upon them by Rome looked no longer to notions of a human-Davidic anointed who would lead them to freedom and salvation, but saw that their only help was if God was to deliver them Himself and it was in the Essenic concept of their incarnated Angel-Messiah this would come. Thus those who would emerge from this terrible time were to emerge with hopes of an Angel-Messianic incarnated godman. These hopes and fears were later to be recorded and such "beliefs" would end un in the New Testament much later along with Davidic beliefs. As Christians we end up with a collage when reading the New Testament; we read of concepts taken from the Jewish Scriptures regarding the "anointed" to come as well as concepts derived straight from "sun-worship" and never know it! Such concepts as derived from sun-worship renders the believer an "idolater" and he never knows it; all the while thinking that such "revelation in the New Testament" has come from God. Nothing could be further from the truth.

In this article I will share with you the most important document used by the Essenes, the Book of Enoch, and I will trace the evolution of the sect along with their religious beliefs, especially those affecting the alteration of the Messianic concept. Then, and only, then, as you read our web-site and begin your own investigation, will you be able to see these facts for yourself and understand how the New Testament misrepresents Jesus so terribly.

ANALYSIS OF THE BOOK OF ENOCH AND THE EVOLUTION OF THE ESSENES AND THEIR RELIGIOUS BELIEFS

As we progress in our study we will discover that the Essenes of the first century looked more like Pythagoreans, Buddhists, and Zoroastrians than Jews. This will be make quite evident as we look at the religious beliefs of the Essenes as we encounter their documents preserved for us today.

The doctrine of the elect and reprobate, unknown in orthodox Judaism, was one of the principal Zoroastrian elements in the Chasid-Essene system from the beginning. The Essenes, being a rejected Zadok priesthood by the Hasmoneans since the victory over Antiochus Epiphanies following the Maccabean war, this should be easy to understand how such "beliefs" would have begun. You might call this "sour-grapes" theology. According to the Essenes, the elect (the Essene brotherhood) are the saints chosen by God for eternal glory before the foundation of the world; their predestined perfection is manifested by their repudiation of sin in all its forms. During the present dispensation, while Beliar (evil) rules the earth, the wicked prosper and the good suffer every manner of injustice. But soon comes the Great Judgment, when the wicked (those in power and who held their position and all who follow in their ways) will be plunged into eternal torment and the saints will possess the earth in everlasting peace and plenty.

ZOROASTRIAN DEMONOLOGY AND ESCHATOLOGY BECOME THE FOUNDATION FOR ESSENIC BELIEFS IN THE DAYS OF JESUS

This earliest portion of Enoch purports to be a vision of Enoch describing a remote future, which was to be the last age and was actually in which the real author lived. It is the most primitive of all extant Jewish documents permeated by Zoroastrianism, and it is certainly older than the second half of Daniel. There is no Messiah or supernatural agency separate from God Himself, who is called the Holy Great One or the Great Glory. The author is filled with wrath against the wicked and unrighteous who seem to be simply the Jewish ruling class. The Watchers, that is, the evil angels who introduced luxuries and weapons of war among men, are sentenced to everlasting torture; and their leaders, Semjaza, is bound in chains and cast into eternal hell-fire. The righteous Elect are shortly to be established as the perpetual rulers in the Messianic Kingdom. God Himself will appear upon earth to conduct the last judgment and to institute His government amidst disturbances of nature.

In chapters 6 through 11, Enoch digresses into a detailed exposition concerning the Watchers. Genesis 6:1-4 states tersely that the sons of God took, from among the children of men, wives, who bore them offspring who became mighty men. On this slender foundation, the writer of Enoch builds a complex superstructure which accounts not only for the origin of evil but also for the arts and sciences. "Enoch," or whoever wrote this, engrafts upon the Mosaic story, an ancient Zoroastrian myth, according to which demons came upon the earth, allied themselves with women, and filled the human race with moral degeneracy. Understand the origin of this myth is not to be found in Judaism, but Judaism often "borrowed" legends and myths" from its neighbors or captors and used them for their own. This is a prime example.

We learn that two hundred of the heavenly angels under the leadership of Azazel and Semjaza defiled themselves with the daughters of men and taught mankind every form of evil, especially the techniques of war, so that they went astray and cried for help as they perished (Enoch, vi-viii). In response, the Most High sent the chief archangels (Ibid., x) to warn Noah of the approaching deluge (Ibid.).

The prophet now announces the damnation of the Watchers and all the sinners of the earth: the Lord commands Raphael [one of the seven archangels or Ameshaspentas appropriated from Persian angelology] to "Bind Azazel" (the Ahriman of Zoroastrian demonology) [Dinkard, IX, xxi, 10-11; Bundahis, XXX, 29-30) "hand and foot and cast him into the darkness. . . . And the Lord said to Michael: 'Go, bind Semjaza and his associates who have united themselves with women . . . bind them fast for seventy generations.... till the day of their judgment and of their consummation....'" (Enoch x). We may assume that the period of seventy generations was about to expire in 170 B. C. Raphael was to bind Azazel, that is Satan or the devil, "hand and foot, and cast him into the darkness...one the day of the great judgment, he shall be cast into the fire" (Enoch, x). This is precisely as happens in Zoroastrianism and in the Christian's book of Revelation. It is very important to note that the Satan or devil-complex is COMPLETELY ABSENT in the purely Jewish Scriptures, since they were based on Semitic ideology, which was entirely devoid of metaphysical dualism.

Answer for yourself: Do you see the similarity with the book of Revelation (again another books highly influenced by Zoroastrianism)?

Something else you need to notice as well look at the evolution of Essene religious beliefs in their almost total rejection of Judaism over 200 years. Early Essenism was untinged by Pythagorean philosophy at this early date by the fact that early Enoch teaches the philosophy of "begetting thousands of children." The Essenes will evolve into a celibate sect in the day of Jesus. Something changed! In Judaism, the first commandment in the Torah is to multiply and have families. Again, we see the rejection of Judaism and the Torah by these Essene Pythagoreans in the first century.

God, we are told, will "destroy all wrong from the face of the earth and.... righteousness and truth ... shall be planted in thousands of children . . . and their old age shall they complete in peace" (Enoch, x). Then would be established the universal kingdom of the saints, modeled upon that of the Great Soshans (Bundahis, XXX, 26, 33): "And all the children of men shall become righteous, and all nations shall.... worship Me" (Enoch, x).

And so the evil spirits, the Watchers, and all the Children of Darkness are at last lodged securely in underground prisons; and the elect are in possession of the earth and the fullness thereof in perpetuity. And

note that at this time, the proto-Essenes expected to have sufficient vigor and longevity to become the parents of thousands of children. Blessed are the holy (who in due course became the meek and the poor), for they shall inherit the world and all that is therein.

Enoch is taken up to heaven in the manner of Zoroaster, who stood seven times before the throne of Ahura-Mazda (Ibid., xiv). The Holy Great One declares that the Watchers "were formerly spiritual, living the eternal life, and immortal . . ." But "now," because they united themselves with the daughters of men, "evil spirits.... have proceeded from their bodies ... and evil spirits shall they be called" (Ibid, xvi).

Enoch learns many secrets which reflect a mixture of Greek mythology and Zoroastrian doctrine. Uriel points out a fiery abyss where the Watchers will be confined (Ibid., xix); and another horrible place, where "a great fire ... burnt and blazed . . .(Ibid., xxi). Rafael then conducts Enoch to a vantage point where three hollows in the earth are visible, in which the spirits of all who die are kept until the time of judgment; these are simply an adaptation of the Zoroastrian hell, purgatory, and paradise, where all souls remain until the coming of the Soshans (Ibid). It is indeed interesting to note that during this phase of their development the Essenes believed in purgatory; that is, in three places where the spirits of the dead would remain until the consummation or resurrection. In those portions of Enoch written between 105 B.C.E. and 70 B.C.E. (chapters 91-105, 37-81) there is no purgatory: all souls there go either to paradise forever or to an eternal hell. This mature eschatology, adopted precisely by Synoptic Christianity, is another original Essene contribution to world-religion. We note from Second Maccabees, XII 43-45, completed about 30 B. C., that its author, a Pharisee, still believed in purgatory, a fact concerning the Pharisees confirmed by Josephus as late as 90 A.D. (Anti., 4. XVIII i 3).

In the New Testament, the Son of Man declares that he will send the wicked to the hell prepared for the devil and his angels. Again notice the strong influence in the New Testament as found in Matthew 25:41:

Matt 25:41

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

The Zoroastrian influence becomes more and more apparent: the saints of Enoch are to be immortalized by eating of the tree of life: "Its fruit shall be for food for the elect.... And they shall live long lives on earth, Such as their fathers lived' " (Enoch, xxi). The saints, then, could attain an age such as that which Methuselah and Adam had enjoyed when the world was young.

Enoch is conducted by the archangels Uriel and Raphael to the end of the universe, where he finds that souls are kept in three "hollow places," under the earth (Enoch, xviii). This is a re-creation of the Zoroastrian concept according to which the righteous, the wicked, and the neutral souls remain in separate and appropriate regions within the earth until the judgment day.

We also again find the Eucharist. There is a blending of the Persian and Babylonian-Myths in Enoch, xxv. At the Zoroastrian judgment, as in the Mithraic, immortality is to be conferred upon the purified souls by the administration of a last Eucharist; and we find that a similar result is to be achieved by Enoch by eating of the tree of life, the fruit of which was forbidden in the Garden of Eden. Thus the Zoroastrian Haoma is identified with the Genesis concept.

WHAT YOU JUST READ IS NOT JUDAISM…BUT ZOROASTRIANISM

All this is indeed a far cry from the Essenism of a century later: but it is also separated by an even wider gulf from conventional Judaism. The oldest part of the book of Enoch proclaims very nearly the whole array of Zoroastrian eschatology; it transforms the Jewish Yahweh into a likeness of Ahura Mazda; it proclaims the doctrine of the elect and the reprobate; it fills the world with demons who infest every facet of human existence;

and it predicts the Messiah of moral judgment.

Now let us contrast this with the very earliest of all Essene documents; the Damascus Document. In The Damascus Document the professed ideal was the practice of a purified Judaism; it seems, therefore, that Essene thinking underwent a rapid and drastic evolution in which orthodox Judaism was fading far into the background, replaced by the flaming gospel of immediate and everlasting glory for the elect and eternal or at least temporary torture for all the remainder of mankind. Two or three generations later, there would be no purgatory, no second chance: redemption would be reserved for the saints alone, and no one else would escape everlasting damnation and torture.

We may say that, as a revealed and independent religion, Essenism came to birth in the desert near Damascus.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENES AND THE BOOK OF ENOCH & THE EVOLUTION OF THEIR THEOLOGY...161 B.C.E



THE ESSENE THEOLOGY: 161 B.C.E.

The revelation concerning the Son of Man had as yet been made only to the Elect; the congregation of the righteous was gradually being created; on the Great Day, these would be glorified and their oppressors, "the kings and the mighty . . . who rule the earth" would be delivered up to vengeance, "because they have oppressed his children and his elect . . . and they shall be a spectacle for the righteous," who "shall rejoice . . . because" the sword of the "Lord of Spirits . . . is drunk with their blood.

The Sons of Light are the Elect Ones, predestined to glory.

The second apocalypse is also comparatively primitive, but reveals a distinct development. Like The War, it is very belligerent and intensely Judaic. God Himself is still called The Holy Great One, who again conducts the last judgment. The destruction of the earth is foretold, according to Zoroastrian prophecy, and there is to be a new and glorious Jerusalem.

The vision consists largely of allegory relating the events of Genesis and Jewish history down to Judas Maccabaeus, at which point the end of Time and the last judgment are to occur. Under a transparent veneer, the dramatic personae of Old Testament history parade before us as bulls, heifers, wolves, asses, eagles, kites, ravens, etc.

THE ESSENIC SOUR-GRAPES THEOLOGY

There is a long passage devoted to the seventy shepherds who slew and destroyed more sheep (Jews) than they were commanded by the Lord. These are the kings and high priests who misruled Israel between Solomon and

the Maccabees. The Essenes could relate to such persecution from corrupt rulers as they lived out their existence in the desert in protest to their denial of the Priesthood.

After the Babylonian exile, "I saw until that 23 had undertaken the pasturing and completed in their several periods 58 times." Now, if a time is a seven-year period, we subtract 416 from 586 (year of Babylonian captivity); and this brings us of course to the year 170 B.C.E. At this time, a new era of righteousness began, because "behold, lambs [Chasids] were borne by these white sheep [Jews], and they began to open their eyes and to see, and to cry to these sheep. Yea, they cried to them, but they did not harken to what they said" (Enoch, xxv, xc).

This reminds us of a passage in the Damascus Document in which we read "they were like blind men and groping for the way for twenty years." But God "raised up for them a teacher of righteousness to lead them in they way of their heart." The wicked Jews, however, "banded together against the life of the righteous, and all who walked uprightly their soul abhorred."

If you have never read the Damascus Document you should. In it we find the earliest of the Dead Sea Scroll writings. Absent in it is any reference to damnation and catacylsmic judgment. But owing to the fact that these displaced Essenic priests were continually rejected from their rightful Priesthood by the Hasmonean powers that ruled following the Maccabean war and victory, we find that this Essene sentiment would change. Under the influence of the Teacher of Righteousness the anger will come through in their writings. Above you saw how the Essenes' pleas for acceptance and reinstatement was continually refused. Over time the writings of these Essences, in their distancing from the Temple and the Priesthood, and Judaism in general, will take upon a revengeful attitude and gravitate to an apocalyptic mindset and one was not far away...one only needed to look East to Iran and Zoroastrianism and their apocalyptic theologies. This will become the backbone of this desert Zadok movement in a short time. We find it in the beginning of the Enoch document which was the new "Bible" for the Essenes.

Returning to Enoch, we read: "I saw in the vision how the ravens [Syrians] flew upon those lambs and took one of those lambs [Mattathias], and dashed those sheep [the Chasids] in pieces and devoured them. And I saw . . . till there sprouted a great horn [Judas Maccabaeus] from one of those sheep, and their eyes were opened.... And those ravens fought and battled with it and sought to lay its horn low, but they had no power over it." History now passes into prophecy; the battle continues without decision until the God of the sheep destroys all their enemies, who "were swallowed up in the earth" (Enoch, cx). God now sets up His throne "in the pleasant land," (Palestine); the archangel who has kept the record opens the sealed books; and the Last Judgment supervenes (Ibid.). The fallen angels known as the Watchers, the wicked Jewish rulers called shepherds, and the apostates known as "blinded sheep" are cast into the fiery abyss. The supernaturally constructed Jerusalem appears; and the Messianic kingdom in which the Chasid saints are the rulers is established by the Holy Great One. The Gentiles are now transformed into "white bulls," that is, they become regenerate, and submit to the universal dominion of the Chasidim. From the bosom of this enlightened world-community, the Messiah emerges at last, who is, presumably, to rule forever; "the first among them became a lamb, and that lamb became a great animal . . . and the Lord of the sheep rejoiced over it and over all the oxen" (Ibid.).

Thus, for the first time, the Messiah is called a lamb.

One last thought to consider. At this early date the theology is a mixture of both Judaism and Zoroastrianism. You should take note in your further reading and study how Judaism fades into the distance and the Essenes evolve into a Pythagorean-Zoroastrian-Buddhist sect which promoted the religious beliefs of such prior religions.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENES AND THE BOOK OF ENOCH AND THE EVOLUTION OF THEIR THEOLOGY...140 B.C.E.



THE ESSENE THEOLOGY: 140 B.C.E.

Now we continue our study of the evolution of Essenic beliefs as we examine chapters 72-82 of the book of Enoch. This deal with the third section of the book; and most scholars estimate its date somewhere between 143 and 140 B.C.E. Like all preceding Essene scripture, it reflects the ideology of private property and free enterprise, which as you know, would be completely reversed in the days of Jesus as revealed not only by their own literature but the accounts of the New Testament as well. This third part of Enoch is profuse in its condemnation of sinners; yet it nowhere correlates wealth or the employment of labor with wickedness.

AGAIN WE FIND STRONG INFLUENCE BY ZOROASTRIANISM AND THE FURTHER DISTANCING FROM BIBLICAL JUDAISM BY THE ESSENES

This portion of Enoch is a treatise on astronomy and is loaded with Zoroastrian concepts. This is important because the calendar was determined by it, together with the number of days in the year, and the sequence of Sabbaths, feast days, and holy days.

Uriel, one of the seven archangels, discloses the secrets of the heavenly luminaries to Enoch, who inscribes them on "the heavenly tablets" and relays this knowledge to his son Methuselah (Enoch, lxxxi). This will become the

foundation for a whole new liturgical calendar which replaced the one of Moses and the Torah. Again we find the distancing from Torah concepts of this group of emerging Zoroastrians.

This revelation is important because it established the calendar which placed the Essene feast and holy days on dates differing from those celebrated by all other Jews; and, as we shall see, this may have been the cause of the conflict which culminated in the death of the last Teacher of Righteousness. Again we find the Essenes repudiating Judaism as they knew it along with their Festivals and worship on "appointed days." The Essene calendar created a year of four equal parts, each of three thirty-day months; one intercalated day was added to each quarter, thus making a year of 364 days, which was to replace the confusing Hebrew year, in which a twelve-month period consisted of 353, 354, or 355 days; in each 19-year cycle, there were seven years with an additional intercalated lunar period; so these years had 383, 384, or 385 days (Ency. Brit., 14 th Ed. 4:580-581).

Although the Essene reckoning left something for science to correct (Enoch, lxxii-lxxxii), this innovation was no doubt a source of great pride. The Convenanters were persuaded that their truth had been lost because of the sins of mankind (Ibid., lxxx) and that evil was so multiplied as to threaten its very future existence. We may suppose that, since a 364-day year would in the course of time completely dislocate the seasons and the seedtime, the Essenes must have learned before a generation had elapsed, to intercalate a day or two at certain intervals in order to keep their seasons on even keel.

According to the Essenes, the reckoning used by the Men of the Community was holy, for it had been revealed in the Tablets of Enoch (Enoch, lxxxii); they relied, therefore, upon the highest authority for their years and months and for the dates on which their festivals and holy days should be celebrated, all in opposition to those of orthodox Judaism and the more scientific calculations of the Greeks.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENES AND THE BOOK OF ENOCH AND THE EVOLUTION OF ESSENE THEOLOGY...100-90 B.C.E.



THE ESSENE THEOLOGY: 100-90 B.C.E.

Here we find right off a new and different Enoch. We now enter the Pythagorean period of the Essenes and they would remain such until their destruction by Rome. This portion of Enoch is a highly developed apocalypse, composed after the Essenes had adopted Pythagorean religious beliefs and had fused them into a complex amalgamation of Essenic theology. Here we find the desire for riches and power condemned as the proof of unrighteousness, and in which sainthood appears as union with God and His Son, evidenced by the love by mankind and the renunciation of all things worldly.

The holy and righteous are those who have separated themselves from the world, and the possessions of wealth has become the badge of damnation: those who acquire lands and money must burn in the everlasting fires of hell. The apostates consisted of the Hellenizers, the Sadducees, and the later Hasmoneans.

Enoch, chapters 91-105 and the fragment known as The Book of Noah are dated by most scholars about 100-90 B.C.E; and, although they differ both in theology and eschatology from the earlier Enochian literature; especially in a most drastic departure in social attitude and theory. The ferocity which the Essenes once vented upon the Watchers, the Hellenizers, and the Jewish apostates, is now reserved, with hundredfold intensity, for the rich, successful, and powerful people of the world. Since saintliness is now impossible without egalitarian poverty, the possession of any kind of personal wealth, or even the employment of labor, has became the badge of damnation. These portions of Enoch burn with fierce hatred toward those who have acquired wealth and oppress the poor; the author is persuaded that private possessions can be obtained only through social crime.

"Woe to those who build their houses with sin....And those who acquire gold and silver…Woe to you, ye rich, for ye have trusted in your riches, And from your riches shall ye depart.... And your creator will rejoice in your destruction...." But…"Be hopeful, ye righteous, for suddenly shall the sinners perish before you. And ye shall have lordship over them according to your desires" (Ibid., xciv).

The theme is repeated over and over:

"Woe to you who devour the finest of the wheat, And drink wine in large bowls, And tread under foot the lowly in your might" (Ibid., xcvi)

Luke 16:19-31, which tells the story of the Rich Man and Lazarus, as well as 12:16-21, which tells of the Rich Fool whose soul was required by God, are restatements of the following:

"Woe to you who acquire silver and gold . . . and say:…'We have become rich with riches and have possessions....And our granaries are brimful as water.' Yea and like water your lies shall flow away.... For ye have acquired it all in unrighteousness, And ye shall be given over to a great curse" (Ibid.,xcvii)

Let the wicked tremble: for "every sin is every day recorded in heaven . . . till the day of judgment" (Ibid., xcviii). The evil doers "shall be delivered into the hands of the righteous, and they shall cut off your necks and slay you, and have no mercy upon you" (Ibid., xcviii). And "Woe to you who build your houses through the grievous toil of others" for all your "building materials are the bricks and stones of sin" (Ibid., xcix).

In the last days, there will be frightful wars among the wicked in which "the horse shall walk up to the breast in the blood of sinners . . ." (Ibid., Rev. 14:20). In the midst of this gory scene, duplicated in Revelation 14:20, ".... the Most High will arise...To execute great judgment against sinners" (Enoch, c).

"And on account of the deeds of your hands....In blazing flames burning worse than fire shall ye burn" (Ibid.,).

"I tell you, ye sinners," thunders the prophet (Ibid., cii), "I know a mystery…And have read the heavenly tablets, And have seen the holy books" (Ibid., ciii) which declare concerning the saints

"That all goodness and joy and glory are prepared for them....Unto all the generations of the world...." (Ibid.)

On the final day, all earthly injustice will be rectified: "And grieve not that in your life your body fared not according to your goodness, But wait for the day of judgment of sinners, And for the day of cursing and chastisement" (Ibid., cii).

Although the saints must suffer under the present dispensation, they will, under the new, enjoy all the wealth which now makes the sinners so wicked:

"In our troubled days we have toiled laboriously....We have been tortured.... from day to day. We hoped to be the head and have become the tail. . . (Deut. 28:13, 2nd Esdras 6:55-59).

We desired to get away from them that we might escape and be at rest, But we found no place whereunto we should flee and be safe from them. And we complained to the rulers in our tribulation. But they…would not hearken to our voice" (Enoch, ciii).

Instead, "they helped those who robbed us and devoured us and made us few; and they concealed their oppression, and they did not remove from us the yoke of those that devoured us and dispersed and murdered us...." (Ibid.). This, like the passage in The Habakkuk Commentary, clearly implies that certain people (possibly the Sadducees) from whom the Essenes had expected help had betrayed them in their hours of crisis and fearful persecution.

The conditions were bad and not getting any better. Hope was diminishing as this deplorable condition had not existed almost a hundred years. The Essenes, the light of no Divine intervention, was forced to focus on the

future for vindication and pinned their hopes on such a Divine intervention through the advent of a God-man Messiah.

THE ADVENT OF THE MESSIAH

The proto-Essenes expected the Messianic kingdom while they were yet alive and prophesied repeatedly that it would come by 130 B.C.E.

It did not come!

Stop right here! What does the Torah teach about false prophets?

Deut 13:1-4 1 If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, 2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; 3 Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. 4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. (KJV)

It saddens me to know that so many Christians believe certain "theologies" about Jesus and the New Testament, never knowing that such "ideas and religious beliefs" had their origin with FALSE PROPHETS whose Divine Oracles never came to be fulfilled. Such religious lies pass for truth today and many who accept such "religious beliefs" fall into idolatry and never know it. Simply said, the Messianic Prophecy of the Essenes has been shown to be false. Those who refer to some of their teachings in promotion of "this" or "that" particular Christian teaching never seem to mention that they failed miserably in their Messianic predictions. They were wiped out by Rome. Their prophecies remained with the rocks until 1948 and anyone who undertakes to read all of their writings find out quickly that they were "religious quacks." It gives me no joy to say as an ordained Pastor that such "Essene Messianic religious beliefs" found their way into the Jesus Movement of the first century and later into the New Testament. People approach such writings and religious beliefs as contained in the New Testament never knowing the origin of such beliefs and the utter failure of true Divine prophecy of those who espoused them!

But now, since the judgment was delayed, the Essenes had not been yet restored to their rightful position as Priests, and the corrupt leaders judged, it had become necessary to reassure "the righteous" that they "shall arise from sleep ;" (Enoch, xci) the elect would experience a glorious resurrection into everlasting mansions at some indefinite time, just as we find in the Fourth Christian Gospel (the Gospel of John). Again we see the Essene influence and their theology infused into the New Testament. The Essenes would sit on thrones and be companions of the hosts of heaven. On the other hand, "great chastisement" would be visited upon this wicked and unrighteous generation (Ibid., xcii), just as Jesus and John the Baptist were in due course to declare. Again a perfect reference to the New Testament.

Now follows the Apocalypse of Weeks, in which Enoch summarizes Biblical and Essene history in ten periods, each of which is characterized by a climactic event. At the beginning of the eighth period, the saints would come into possession of the Enochian revelations and the Community of the elect would be established (Ibid., xciii). Following this, the old order would undergo consummation and judgment, when "... sinners shall be delivered into the hands of the righteous.... And at its close, they shall acquire houses through their righteousness.... And after that, in the ninth week....all the works of the godless shall vanish from the earth. . . And after this, in the tenth week....There shall be a great eternal judgment. And the first heaven shall depart and pass away, And a new heaven shall appear. And after that there will be many weeks, without number forever, And all shall be in goodness and righteousness, And sin shall no more be mentioned forever."

Intertwined with these Zoroastrian concepts, which reappear in our canonical Revelation and elsewhere consider this:

SO WHAT HAVE WE READ AND WHAT HAVE I BEEN TELLING YOU?

The Zadoks were a displaced Priesthood thanks to the Hasmonean rulers following the Maccabee war. After the victory the Zadoks were expecting to reclaim their office, but instead, John Hycranus usurped the Priesthood and forbid the Zadoks to minister. They in response fled such corruption to the wilderness to begin a "new Israel" as, in their opinion, they were the remnant. After repeated persecutions and the death of their Teacher of Righeousness, the remaining Essenes began to repudiate Judaism and gravitated to beliefs alien to conservative Biblical Judaism. In place of the Torah they would pattern themselves after Pythagorean, Buddhist, and Iranian-Zoroastrian beliefs. From the Zoroastrian eschatology they would derive their "star-wars" theology which promised doom to all their adversaries.

Time has shown they were wrong as they disappeared as an apocalyptic movement and became Christians following the death and crucifixion of Jesus. In Jesus these Essenes saw the reincarnation of their crucified Teacher and parallels were then made and applied to the life of Jesus by this group. To recapitulate, all this reflects the fact that in the reign of Hyrcanus or Jannaeus, and probably in both, the Essenes were pursued with fire and sword, their residences plundered and burned; and that they were persecuted, decimated, and driven into esoteric secrecy.

But the victory of the elect would be certain and eternal, at least in their minds: for "your names are written before the glory of the Great One.... ye shall shine as the lights of heaven ... And in your cry, cry for judgment, and it shall appear to you; for all your tribulation shall be visited upon the rulers, and all who helped those who plundered you.... And now fear not, ye righteous, when ye see the sinners growing strong and prosperous: be not companions with them.... for ye shall become companions of the hosts of heaven" (Ibid., civ). Again we are told that the Holy Ones had been plundered and that certain people, who should have protected them, had, instead, aided and abetted the criminals.

The Noah fragment appended to Enoch closes with a vision of the hell in which sinners are confined; and of the glorious heaven reserved for "the spirits of the good who belong to the generation of light . . . and I will seat each on the throne of his honor ... And they shall see those who were born in darkness led into darkness, while the righteous shall be glorious…: (Ibid., cviii). Again the parallels with the New Testament are easy to find as we see Jesus promised his disciples that all of them would one day be seated, each as a judge, on his separate throne (Matt. 19:28).

Now we move to the last part of the Book of Enoch.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENES AND THE BOOK OF ENOCH AND THE EVOLUTION OF THEIR THEOLOGY...75 B.C.E.



THE ESSENE THEOLOGY: 75 B.C.E.

Although the firth portion of Enoch stands second in sequence in the book, you need to know that it was certainly the latest portion of the book ever written, probably written about 75 B.C.E.

This is the culmination of the Essene religious synthesis!

We are dealing with chapters 37-71, and these happen to be the longest and most elaborate. Furthermore, this particular religious evolution in beliefs reflects a distinct development which brings Essene doctrine very close to the New Testament. **God is here called the Lord of Spirits, and the expression occurs more than a hundred times; he is also described as the Lord of Glory and the Eternal Lord; three or four times he is named the Most High and eleven times the Head of Days; twice we read that his head is white as wool, as in Daniel.**

We find right away an elaborate Zoroastrian-Pythagorean synthesis. The Lord of the Spirits commissions the Son of Man, who now appears under the time for the first time in Enoch, chosen before the world was created, to judge sinners and righteous. The Messiah is portrayed as a distinctly separate agency called the Son of Man, as in Daniel. So now the title "Son of Man" carries Messianic connotations according to the Essenes.

The Elect are those who have a congenital compulsion toward righteousness, which causes them to abhor the things of this world, and to love God and their fellowmen, thus, they achieve sainthood and will be called to

everlasting glory.

THE ANGEL-MESSIAH OF THE ESSENES….IS NOT THE MESSIAH OF THE OLD TESTAMENT

The Essene Angel-Messiah is a Godman. But there is one problem!

This deity is conspicuously NOT the Yahweh of the Pentateuch, the tribal God of the Jews, who is alternately wrathful or repentant, and who commands his Chosen People to commit acts of aggression and moral turpitude. The Essene God is instead the Zoroastrian God of Light relieved, however, of serious cosmic opposition in the form of Pythagorean metaphysics: he is a universal monotheistic power. The marks of Essene authorship are indubitable; any assumption of Pharisaic or Christian origin is implausible.

The theological departure consists chiefly in the separation of the Messianic agency from the Supreme God; this new power, named the Righteous One:

- **He is three times called "His Anointed" (which in Greek becomes the Christ)**
- **He is called "Mine Elect One" sixteen times**
- **He is called the "Son of Man" eighteen, which is the title Jesus gives himself throughout the Synoptics and with the same connotation.**

Here, as in the New Testament, the Son of Man constitutes the agency which will conduct the last judgment, rule over the kingdom of heaven on earth, and establish his "elect ones" in this community of saints.

This Enochian Messiah, this Angel-Messiah, described as not human but pre-existent, hearkens back to Zoroastrianism and the Greek philosopher Zeno and foreshadows the Christology of Paul and the Fourth Gospel.

The Essene-preexistent-Messiah is now, like the Soshans, a spiritual and pre-existing power, to be seated on the throne of his glory at the inauguration of his kingdom. The coming of this Son of Man is to be a sudden transformation, at which time "Mine Elect One shall sit on his throne of glory...And I will transform the heaven...And I will transform the earth and make it a blessing: And I will cause Mine Elect Ones to dwell upon it: But the sinners and evil-doers shall not set foot theron...I shall destroy them from the face of the earth" (Enoch, xlv).

The Essenes lived in happy anticipation of the Last Judgment, when they would behold their enemies burning "as straw in the fire...The name of the Lord of Spirits be blessed" (Enoch, xlviii). Obviously this is Ahuramazda, and not Yahweh!

The Essenes here call themselves "the Holy Ones" or "the righteous and elect" eleven times and simply "Mine elect ones" or "the elect ones" eighteen.

Chapters 37-59 consists of visions in which sinners are judged by "The Righteous One...." (Enoch, xxxviii). According to the Essene literature it seems that between the writing of the fourth and fifth portions of Enoch, the Essene Community had revived its feverish expectations of an almost immediate kingdom to be inaugurated on earth by the all-powerful Anointed One. Like that of the Synoptics (Matt. 24:34), this would supervene in Palestine, and very soon. The elect saints were therefore living daily in the shadow of that overwhelming catastrophe when the Messiah would appear on the clouds of heaven surrounded by myriads of angels to conduct the Last Judgment, consign the rich and powerful into everlasting fire, and convey their lands, houses, and other property to the elect saints (Enoch, xxxviii).

"Here mine eyes saw their dwelling places with His righteous angels....And in that place mine eyes saw the Elect

One.... And all the righteous and elect before Him.... And their lips extol the name of the Lord of Spirits" (Ibid., xxxix).

The seven Zoroastrian archangels, which appear in Enoch as Uriel, Raphael, Raguel, Michael, Saraquel (or Phanuel), Gabriel, and Remiel (Ibid., xx), stand ready to execute the commands of the Lord of Spirits: "And I saw there the mansions of the elect and the mansions of the holy, and mine eyes saw all the sinners.... being dragged off...." (Ibid., xli).

THE RECONSTITUTED EARTH AND ESSENIC CHRISTOLOGY

"I will transform the earth and make it a blessing; And I will cause Mine elect ones to dwell upon it: But the sinners and evil-doers shall not set foot thereon" (Ibid., xlv).

Enoch prefigures the New Testament Christology:

"And there I saw One who had a head of days....And with Him was another being whose countenance had the appearance of a man, Ad his face was full of graciousness, like one of the holy angels. . .This is the Son of Man who hath righteousness. . . And who revealeth the treasures of all that is hidden, Because the Lord of Spirits bath chosen him..... And this Son of Man whom thou hast seen..... shall put down the kings from their thrones and kingdoms,,, " (Ibid., xlvi).

Here is the "exact concept of the Son of Man presented in the Synoptics" who will proclaim divine truth in the world, hurl the mighty from their seats (Luke 1:46-53), sit on the throne of his glory, and, at last, judge all mankind. The all-powerful, preexisting Son will rule in the new dispensation:

"And at that hour that Son of Man was named. . .His name was named before the Lord of Spirits. He shall be a staff to the righteous.... And he shall be the light of the Gentiles.... And for this reason bath he been chosen and hidden before Him, Before the creation of the world and forevermore. . . For he bath preserved the lot of the righteous.... For in his name are they saved.... " (Enoch, xlviii).

"And the sinners," we read, "shall be banished" by the Lord of Spirits "from off the face of the earth" (Ibid., liii). And "I will give them over into the hands of Mine elect: As straw in the fire so shall they burn before the face of the holy.....The name of the Lord of Spirits be blessed" (Ibid., xlviii).

No one, we learn, "shall be able to utter a lying word before the Elect One" (Ibid., xlix) at the Great Judgment; He will then set his saints apart and establish them in His kingdom: "And the earth shall rejoice, And the righteous shall dwell upon it, And the elect shall walk thereon" (Ibid., li).

"His Anointed," then, will be "potent and mighty on the earth," and "there shall be no iron for war" (Ibid., lii). As for the "kings and the mighty.... Michael and Gabriel, and Raphael and Phanuel shall take hold of them on that great day, and cast them.... into the burning furnace" located in a "part of the earth" where there is "a deep valley with burning fire" (Ibid., liv). "Ye mighty kings who dwell on the earth . . . shall have to behold Mine Elect One, how he sits on the throne of his glory.... " (Ibid., iv) just as the New Testament Son of Man is to do in Matthew 25:31. And then, declares Enoch, the Lord of Spirits will establish "the elect in the light of eternal life.... " (Ibid., lviii).

The prophet assures the elect that the righteous who have died will rise into eternal glory whether they "have been destroyed by the desert ... devoured by the beasts" or swallowed "by the fish of the sea...." (Ibid., lxi).

Again it is emphasized that the Messiah is a pre-existing, separate, divine agency:

".... from the beginning the Son of Man was hidden, And the Most High preserved him in the presence of His might, And revealed Him to the elect. And the congregation of the elect and holy shall be sown" (Ibid., lxii).

Since the apocalyptic judgment is imminent, only a brief period remains for the proclamation of the gospel and the building of the holy congregation; those who avail themselves of this final opportunity will shine in glory when they are established in their exclusive kingdom; but when "the exalted and those who rule the earth" are delivered "to the angels of punishment," then the elect ".... shall rejoice over them, Because the wrath of the Lord of Spirits resteth upon them, And his sword is drunk with their blood" (Ibid.).

The wicked weep and implore, but they "find no respite for confession"; they discover too late that "His judgments have no respect to persons" (Ibid., lxiii). Bewailing their fate, they cry: " 'Our souls are full of unrighteous gain…'" (Ibid.). Their doom is irreversible.

The third parable closes with a peroration describing once more the final judgment and the advent of the apocalyptic kingdom (Ibid., lxix). Read Matthew 25:31-46, and then listen once more to Enoch:

Matt 24:31-46 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. 32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. 37 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two women shall be grinding at the mill; the one shall be taken, and the other left. 42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. (KJV)

"With chains shall they be bound, And in the assemblage-place of destruction shall they be imprisoned, And all their works shall vanish from the face of the earth. And from thenceforth there shall be nothing corruptible; For that Son of Man has appeared, And has seated himself on the throne of his glory, And all evil shall pass away from before his face…" (Ibid.).

This is obviously a description of the Last Judgment envisioned in Matthew.

In the final passage of Enoch, the prophet describes his entrance into heaven:

"And I fell on my face before the Lord of Spirits...."And I saw angels who could not be counted, A thousand thousand, and ten times ten thousand. Encircling that house...."And with them the Head of Days, His head white and pure as wool, And His raiment was indescribable" (Ibid., lxxi).

IN CONCLUSION

If you have diligent to read the materials researched for your benefit available on this website then you now see the "big picture." You now see how the Davidic Messiah of Moses and the Prophets has been blended with religious concepts stemming from Gentile religions; beginning with Egypt and Osiris, later grafting religious tenants from Adonis, Dionysus, Demeter, Persephone, Orpheus, Brahmanism, Buddhism, Pythagoreanism, Mithraism, Serapis, and not least, Zoroastrianism upon the Davidic Messiah by the Essenes in their almost total repudiation of Biblical Judaism since they were a spurned Priesthood and had been for almost two hundred years.

If you have again been diligent to study the materials on this website, and I know it is extensive, but to trace the

evolution and personification of sun-worship and how it became the very fiber of the Jesus of the Christian church cannot be done simply for it involves a religious synthesis for over 6000 years; since the beginning of time.

It is our hope at Bet Emet Ministries that the readership will take these things to heart and begin their own study to see "if these things be so." A good place to start is with good books on the Essenes like capable scholars like M. Burrows, Lawrence Schiffman, and Martin Larson. Most of Larson's books are out of print but can be located on the Internet at http://bibliofind.com as you surf the world and used book stores.

It is again our hope that this information will help you discern the difference between the worship of Yahweh in Spirit and it Truth and the implicit idolatry that accompanies the current theologies regarding Jesus as taught by Christendom.

Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE MANUAL OF DISCIPLINE

A CODE OF CONDUCT

The Manual of Discipline sets forth the practical rules and regulations of the Pythagoreanized Essene community.

THE UNIVERSALIZATION OF THE ESSENE CULT

With the adoption of Pythagoreanism, the cult became universalized near the end of the second century: no longer are the Sons of Light identified as the children of Jacob, and the Sons of Darkness as their current political enemies. Now, instead, it is the poor who are the righteous, because they practice community, and they are pitted against those who are guilty of social injustice or economic exploitation. In this newly discovered division of humanity into saints and sinners, race is no longer a determining or even an important factor.

MEMBERSHIP REQUIREMENT FOR THE ESSENE CULT

Our copy of The Manual begins by listing the duties of the members. They are to seek God; do what "he has commanded through the prophets and Moses; . . . love all the sons of light, each according to his lot in the counsel of God, and hate all the sons of darkness, each according to his guilt."

Josephus declares that one of the solemn oaths taken by an Essene was "that he will always hate the wicked and be assistant to the righteous." Actually, this hatred was a duty quite as sacred as his love for the brethren. The Manual explains that those who enter the covenant must practice community of goods, and must never seek to alter the established calendar. Members must never swerve from the pathway of community "because of any dread or terror or trial or fright in the dominion of Belial," that is, from fear of those who remain outside the holy Order. "The Levites shall recount the iniquities of the sons of Israel and all their transgressions and sin in the dominion of Belial." In a dramatic repudiation of orthodox Judaism, the Essenes declared upon entering the community: "'We have committed iniquity . . . we and our fathers before us.' . . . Then the priest shall bless al I the men of God's lot . . . And the Levites shall curse all the men of Belial's lot and shall answer and say: 'Accursed may you be in all your wicked, guilty works . . . and may you suffer wrath in the deep darkness of eternal fire . ' And all who are passing over into the covenant shall say after those who bless and those who curse, 'Amenl Amenl' "

In The Damascus Document we found that there were four classes, which agrees with Josephus. The Manual, however, speaks only of three: priests, Levites, and lay members. The novices must have been the fourth division. After the cult was communized, no distinction was recognized beween Jews and proselytes.

We are told that until the coming of the Messiah, there must be an annual convocation in which each covenantor shall take his position according to established rank. This confirms the statement of Josephus concerning the manner in which the Essenes arranged themselves in order of precedence and seniority. It is

interesting to note Jesus' declaration that the first should be last and the last first, which was obviously part of His revolt against the rigid system of Essene priority, and constituted a democratic invitation to mass-membership along Buddhist lines.

No rituals could bring salvation outside the Order; whoever "refuses to enter God's covenant . . . with the upright he will not be reckoned. His knowledge and his strength and his wealth shall not come into the council of the community . . . He will not be purified by atonement offerings, and he will not be made clean with any water . . .; Unclean, unclean he will be all the days that he rejects the ordinance of God."

THE DOCTRINE OF METAPHYSICAL DUALISM

We have already seen that the Zoroastrian concept of the universe and of every human being was based upon a cosmic dualism in which the two primordial powers carry on perpetual warfare in the macrocosm of the universe, and within every human organism, which is the microcosm. TIlis metaphysical system flowed from Zoroastrianism into Pythagoreanism, and became the basis for its celibacy; it entered Platonism in modified form, making the body the prisonhouse of the soul. Finally, via Essenism, it became the philosophical basis for the Gospel Jesus. This dualism is expressed categorically in the Cathas,32 the ideology of which is reproduced in 7 he Manual, which attempts to engraft these Zoroastrian concepts upon Judaism. In the new synthesis, however, the Evil One is not recognized as unoriginated, but becomes, as in Christianity, a creation of God, who, we are told, "created man . . . and made for him . . . the spirits of truth and error. In the abode of light are the origins of truth, and from the source of darkness are the origins of error. In the hand of the prince of light is dominion over all the sons of righteousness; in the ways of light they walk. And in the hand of the angel of darkness, is all dominion over the sons of error; and in the ways of darkness they walk . . . In the ways of the two spirits men walk. And all . . . their works are in their two divisions, according to each man's inheritance . . . for all periods of eternity. For God has . . . put eternal enmity between their divisions . . . God . . . has ordained" the ultimate destruction "of error.... And he will make the upright perceive the knowledge of the Most High.... For (God has chosen them for an eternal covenant, and theirs is all the glory of man. .

"Thus far the spirits of truth and error struggle in the heart of man . . . and according to each man's inheritance in truth he does right, and so he hates error but according to his possession in the lot of error he does wickedly, and so he abhors truth. For in equal measure God has established the two spirits until the period which has been decreed for the making new."33

Here we have a faithful rendition of Zoroastrian ethics, metaphysics, and eschatology, except that in this version the wicked spirit was created by God, which certainly makes Him responsible for the origin and the existence of evil. As in Persian ideology, the human race is divided into two camps or armies, the Sons of Light and the Sons of Darkness. The God of knowledge, or prescience, who is here called the God of Israel, gives to some the power to be guided by the Spirit of Light, but to others falls the lot of darkness; every destiny, therefore, is controlled by fate and subject to eternal predestination. Those chosen by God for His eternal covenant are the Elect, who cannot fail to be redeemed. All others must inevitably be plunged into the eternal fires of hell.

The Sons of Darkness are easily recognized because they strive for money and wealth, own property, marry and rear families, and are always concerned over material things; the Children of Light, on the contrary, sell all that they have, combine this with the possessions of the poor, embrace the holy, communist, celibate life, enter the Community of God, and devote their lives to the praise and adoration of the Lord of Spirits. We know that this dualism was well established among the Essenes even before they became Pythagorean.

ADMISSION, NOVITIATE, AND DISCIPLE

"And this is the order for the men of the community . . . to become a community in law and in wealth, answering when asked by the sons of Zadok."35 Members must, The Manual observes, "take it upon themselves in the covenant to be separated from all the men of error who walk in the way of wickedness."35 And it continues: "unless they have turned from their evil," that is, unless there has been a thorough moral

regeneration, "they shall not enter the water, in order to touch the sacred food of the holy men." First, there must be an inner transformation; second, there is purification by baptism; and, third, the member is admitted to the sacramental meals, a procedure confirmed by Josephus. The men of the community must never be united with unholy men in work or in wealth; "and no man . . . of the community shall answer when asked by them regarding any law or ordinance."35 As Josephus declared, the member "swears to communicate their doctrines to no one any otherwise than as he received them himself." The same relationships as those enjoined in the early Christian community were operative: "One shall not speak to his brother in anger or in resentment . . . a man shall not bring against his brother a word before the masters without having rebuked him before witnesses.... In these ways they shall walk in all their dwellings.... Together they shall eat, together they shall worship, and together they shall counsel."35

The next paragraph makes it plain, as both Philo and Josephus indicate, that these Essene societies existed in many places; for it provides that whenever "there are ten men of the council of the community there shall not be absent from them a priest...." This was the same ordinance as in The Damascus Document. "And when they set the table to eat, or the wine to drink, the priest shall stretch out his hand first to pronounce a blessing with the first portion of the bread and the wine." This was the daily sacrament which Josephus described and without which the Essene life would have been meaningless.

In explaining how admission to the Order was achieved, The Manual tallies exactly with Josephus. This was similar to that practiced in the original Pythagorean societies. The applicant was questioned by the masters, who rejected him, or accepted him as a probationer for one year, while he submitted to the discipline of the order without enjoying its benefits or fellowship. At the end of this period, if he passed the examinations then imposed, he received baptismal purification and was admitted to the novitiate. At the end of an additional year, there were further examinations, which, if passed, admitted him to the sacred food; his wealth and his wages, which, up to this time had simply been held in escrow, were now mingled with the wealth of the community. However, a third year and the most rigid examinations still remained before he could become a full-fledged brother; if these were successfully met, he was admitted

to the holiest sacrament, the eucharistic wine, and to full counsel in the Assembly.

The punishment for concealing private assets was somewhat less drastic than in the case of Ananias and Sapphira: "If there is found among them a man who lies about his wealth, he shall be excluded from the sacred food of the masters for a year, and he shall be deprived of a fourth of his food ration."36

Offenses with their appropriate punishments are now listed: for minor infractions the penalty was exclusion from the sacraments and reduction of the food ration for periods ranging from ten days to two years. For major offenses, the penalty was excommunication and expulsion. For calling a brother a fool, the penalty was three months; for interrupting a neighbor, ten days; for gossiping about the brethren, one year; for murmuring against the community, expulsion; for turning traitor against and leaving the Order, irrevocable expulsion.

It may be difficult for us to realize how terrible these punishments were: exclusion from the sacred food and wine meant temporary spiritual death; reduction in the food ration meant serious undernourishment; and expulsion from the Order meant death from starvation, because, as a result of the terrible oaths they had sworn and the discipline to which they had become accustomed, the Essenes could not eat of any except the consecrated food: expelled members simply lay down and died in the desert. We are told by Josephus that rather than eat any "forbidden food," presumably that provided by the Romans, they died under fearful tortures. If such conduct seems irrational to us, we have simply failed to comprehend the fierce motivations of these cultists.

There is a section dealing specifically with the establisment of the Khirbet-Qumran. We are told that after the Order of the Community has been established in Israel, certain elect members will be chosen for a sacred mission "to make atonement for the land.... When these men have been prepared in the foundation of the community, for two years with blameless conduct, they shall be separated in holiness in the midst of the council of the men of the community."35 These especially chosen holy men will establish a place of God in "the

wilderness to prepare there the way of the Lord."

And so we see that the Essenes established a holy headquarters in the desert to study the law and to prepare for the arrival of the Messiah. The great majority continued in the various thiasoi in their regular employment; but those at the monastery must have been professionals of a kind, certainly not wholly self-supporting.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE HABAKKUK COMMENTARY

The Habakkuk Commentary has occasioned more controversy than any other among the Dead Sea Scrolls. Mr. A. Dupont-Sommer, in a masterly analysis, has established in his Jewish Sect of Qumran II, that the Kittim are the Romans and that the date of composition is shortly after 63 B. C.

The method of the Essene author of the Habakkuk Commentary is to quote a passage from Habakkuk and then to interpret it as a prophecy of current events. What was actually written about the Chaldeans, he applies to the Romans. Should these interpretations seem far-fetched to us, they are certainly much more reasonable than those of modern preachers who profess to find prophecies in the Bible of events yet to come.

The principal characters appearing in The Commentary are "the teacher of righteousness," who was the great leader of the Essenes executed just before Pompey desecrated Jerusalem in 63; and "the wicked priest" or "the man of the lie," who was Aristobulus II, the last of the Asmonean kings.

In prior articles in this series we have already seen that the leader of the Damascus exiles was called the Unique Teacher, the Star of Jacob, and "a teacher of righteousness", and we pointed out that there must have been such a leader who reorganized the Essenes as Pythagoreans late in the reign of John Hyrcanus. This must have been the usual title of successive cultic leaders; the one executed by Aristobulus and thereafter declared the Messiah simply became the greatest of these "teachers."

The Teacher of Righteousness was an actual individual, believed to possess divine powers by which to interpret the scriptures. And so where Habakkuk reads “that he may run who reads it,” this meant the teacher of righteousness, to whom God made known all the mysteries of the words of his servants the prophets" (Commentary, II, 1). When Habakkuk states “Look among the nations and see; wonder and be astounded”.... This means those who acted treacherously together with the man of the lie, for they did not heed the words of the teacher of righteousness from the mouth of God . . . at the end of days: that is, those who are ruthless against the covenant, who do not believe . . . all the things that are coming upon the last generation from the mouth of the priest into whose heart God put wisdom to explain all the words of his servants the prophets" (Ibid.). In short, the Teacher of Righteousness possessed divine power to interpret the prophecies. But the Pharisees and the Asmoneans rejected his message when he told them that they were then "at the end of days"; and they persecuted him and were ruthless against the members of the Covenant.

Now follows a passage in which the Romans are described in unmistakable detail, after which Hab. 1:13 is interpreted thus: "Why do ye look on faithless men, but thou art silent at the swallowing by the wicked men of one more righteous than he? This means the house of Absalom and the men of their party, who kept silence at the chastisement of the teacher of the righteousness, and did not help him against the man of the lie, who rejected the law in the midst of the whole congregation" (Ibid., I, 12).

We believe that "the house of Absalom" were the Pharisees, who, in spite of their own bitter conflict with the Asmoneans and all they had in common with the Essenes, nevertheless kept silence at the trial and "chastisement" of the Essene prophet. The Commentary continues: “But the righteous shall live by faith.”' This means all the doers of the law in Judah, whom God will rescue from the house of judgment because of their labor, and their faith in the teacher of righteousness" (Ibid., I, 4). The Commentary then quotes Hab. 2:5-6,

which condemns greed: "This means the wicked priest, who was named according to the truth when he first took office; but when he had begun to rule in Israel . . . he forsook God and betrayed the statutes because of wealth.... He plundered ... the wealth of the peoples, adding to himself iniquity and guilt; and ways of abomination he wrought in all impurity of uncleanness" (Ibid., II, 6).

The wicked priest is here the whole Asmonean dynasty. We know that during the beginning of his reign the Essenes regarded Hyrcanus, who was the first to assume the triple crown of king, priest, and prophet (Antiq., XIII, x, 7), as well as his Maccabaean predecessors with favor. We therefore read that he "was named according to the truth when he first took office . . . but he forsook God and betrayed the statutes." During his maturity, Hyrcanus went over to the Sadducees, fought with his neighbors, placed them under tribute, confiscated their wealth, and forced Judaism upon them. During this fierce crisis, the gulf between Essene and Pharisee was accentuated; for no matter how much the latter hated the Sadducees and the "Apostate" Asmoneans, they always remained throughout thoroughly Judaistic and abhorred the Edomites, Syrians, and other Gentiles even more. The Commentary finds in Hab. 2:8 a prophecy which concerns Alexander Jannaeus and Aristobulus II: "Because you have plundered many nations, all the remnant of peoples will plunder you"; this means the last priests of Jerusalem, who assembled wealth and booty from the spoil of the peoples, but at the end of days their wealth with their spoil will be delivered into the hand of the army of the Kittim, for they are the remainder of the peoples. "For the blood of men and violence to the earth . . . :" this means the wicked priest, whom, for the wrong done to the teacher of righteousness and the men of his party, God delivered into the hands of his enemies afflicting him with a destroying scourge, in bitterness of soul, because he acted wickedly against his elect'' (Commentary, II, 8). The "wicked one," we are told, inflicted "his scourge with judgments of wickedness, and horrors of sore disease they wrought, in him, and vengeance in his body of flesh" (Ibid). Because the Asmonean "last high priests" had plundered their neighbors, the Jewish people were now being ravaged by the Kittim; and, because the "wicked priest" did wrong to the Teacher of Righteousness and to the men of his party, "God delivered him into the hands of his enemies." The Romans were simply instruments used by God to inflict richly-deserved punishment. Josephus states laconically that when Pompey took Jerusalem, "Of the Jews there fell twelve thousand, but of the Romans very few; . . . He also carried bound along with him Aristobulus and his children" (Antiq., XIV, ix, 4-5). This is confirmed by Plutarch in his Life of Pompey (Life of Pompey).

The Commentary proceeds: "Woe to him who makes his neighbors drink, who pours out his wrath; yea, he has made them drunk, to gaze on their festivals!" This means the wicked priest, who persecuted the teacher of righteousness, wishing to banish him; and at the . . . day of atonement, he appeared to them to confound them . . . on the day of fasting, their Sabbath of rest" (Commentary, II, 15).

Here we discover the occasion of the Essene leader's execution. Aristobulus, having determined to exile him, had summoned him for inquisition and trial. But the Teacher of Righteousness turned the tables: on the day of Passover or atonement, which, because of the differing calendars used by the official priesthood and the Essene cult, fell on different days, he appeared boldly before the priests of Aristobulus, challenged their calendar, and made "them stumble." The prophet was arrested, tried, condemned, scourged, and executed during the Passover Festival (notice the parallel with Jesus who would follow much later). This is a very important "link" which will help the Essenes become part of the Jesus Movement much later.

And now at last the Essenes possessed that most precious of all religious treasures, without which any broad soteriological conquest over mankind in the Graeco-Roman world would have been impossible: the Essenes had their sacrificial god-man, who had given his life for the salvation of many. How the Teacher of Righteousness was transfigured by the imagination of the Essenes in the years following his death we learn from The Testaments of the Twelve Patriarchs, which together with the revelations of Enoch, became the basic scriptures of the cult.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TESTAMENTS OF THE TWELVE PATRIARCHS

In The Testaments each of the twelve sons of Jacob delivers to his children a death-bed monologue including ethical instructions, and prophetical revelations concerning "the last times," which, of course, were always those of the actual writer.

The book presents certain difficulties: for its original stratum was composed in the reign of Hyrcanus; but after the fall of Aristobulus II various passages were added and this era became "the end of the ages." Finally, to add to the confusion, we find a very few minor Christian revisions, belonging probably to the first century.

The book was first composed about 130-120 B.C.E., before the brotherhood became communist and celibate; then, about the year 60 B.C.E., a number of interpolations were made in which the Teacher appears as the "savior of the world." These "added interpolations: and "savior of the world additions" reflect a conception so similar to that of the New Testament that the early Catholics accepted The Testaments as Christian revelation. Copies of it were therefore multiplied: by the third century, however, theologians began to doubt its authenticity, and, like The Book of Enoch, its authority declined.

The interpolations of 60-50 B.C.E. are almost as distinctive as if they were printed in red ink. Three of the monologues have none; in five, they consist of only from two to seven verses; in two, they comprise from fifteen to twenty; the testaments of Judah and Levi contain the most elaborate additions, which was quite natural, since these were the only tribes which survived.

The Testaments have always been extant. The editors of the Ante-Nicene Library included the document among early Christian literature and stated confidently in 1871 that it was written in the second century of our era. R. H. Charles and other scholars, however, established that it was a Jewish composition of the second century B.C.E., but interpolated with passages written shortly after the conquest of Jerusalem by Pompey. The conclusions of Charles have now been proved, because fragments of The Testaments have been found among the Dead Sea Scrolls.

What scholars once believed could only refer to Jesus we now know to have been written about the Essene prophet....the Essene Teacher of Righteousness and not Jesus!

The citations here used are from the translation in The Lost Books of the Bible, issued by the World Publishing Company.

GLORIFICATION OF JOHN HYRCANUS

In their original form, The Testaments consisted simply of homilies in which the reader is warned against lying, resentment, hatred, jealousy, intoxication, lust, fornication, greed, covetousness, and the wiles of designing women. Their basic thesis is the primacy of Judah and Levi: from Judah is to arise the king, who is to

exercise temporal sovereignty, and from Levi the priest, who is to rule over matters spiritual ("Judah," IV, 2-3).

Now we need to pay close attention!!!!

Since ancient tradition declared that the Messiah would arise from Judah and be of the stem of Jesse, a new revelation was now necessary to satisfy the Levite Hasmoneans.

Answer for yourself: So what do these power hungry Hasmoneans do in such a situation?

They create a new revelation.

We read that Levi shall be the high priest until the consummation, and that he must be obeyed ("Reuben," II, 26); the pretensions of John Hyrcanus to his triple office and authority are confirmed ("Levi," III, 23-26). Josephus, in his Antiq., XIII, x, 7, stated: "Hyrcanus…administered the government…for thirty-one years…He was esteemed by God worthy of three of the greatest privileges, the government of the nation, the dignity of the high priesthood, and prophecy: for God was with him, and enabled him to know futurities." Even Josephus records the events for us.

ALTERED ATTITUDE TOWARD THE HASMONEANS

In the interpolations, however, we find a profound change in the attitude toward the Hasmoneans. That these additions were made after the capture of Jerusalem by Pompey is established by various passages. We read that "the veil of the temple shall be rent ("Levi," III, 45), as happened for the first and only time when Pompey desecrated the sanctuary; and that "among men of another race shall my kingdom come to an end" ("Judah, IV, 12). This can refer only to the termination of Jewish independence which occurred when Pompey made Israel a tributary in 63 B.C.E. We have, however, a more detailed and decisive passage which expresses the final Essene attitude toward the Hasmoneans and which also proves that the interpolations were made immediately after 63 B. C., since this was the *terminus ad quem* of the author's historical knowledge ("Levi," V, 1-12)

- **1. In each Jubilee there shall be a priesthood.**
- **2. And in the first jubilee, the first who is anointed to the priesthood shall be great, and shall speak to God as to a father...**
- **4. In the second jubilee, he that is anointed shall be conceived in sorrow of beloved ones; and his priesthood shall be honored and shall be glorified by all.**
- **5. And the third priest shall be taken hold of by sorrow.**
- **6. And the fourth shall be in pain, because unrighteousness shall gather itself against him exceedingly, and all Israel shall hate each one his neighbor.**
- **7. The fifth shall be taken hold of by darkness. Likewise also the sixth and the seventh.**
- **8. And in the seventh shall be such pollution as I cannot express before men, for they shall know it who do those things.**
- **9. Therefore they shall be taken captive and become a prey; and their land and their substance shall be destroyed.**
- **10. And in the fifth week they shall return to their desolate country, and shall renew the house of the Lord.**
- **11. And in the seventh week shall come priest", who are idolaters, adulterers, lovers of money, proud, lawless, lascivious, abusers of children and of beasts.**
- **12. And after their punishment shall have come from the Lord, the priesthood shall fail.**

The first of these seven priests is Judas Maccabaeus, 165-160 (cf. Dupont-Sommer, Jewish Sect of Qumran, III), the second, Jonathan, 160-143; the third Simon, 143-134; the fourth, Hyrcanus, 134-104; the fifth, Aristobulus I, 104-103; the sixth, Alexander Jannaeus, 103-76; and the seventh, Aristobulus II, 76-63. The whole thumbnail sketch is drawn with rare accuracy.

The estimate of the Hasmoneans here and in The Habakkuk Commentary is identical. In the time of Hyrcanus, the great sorrow and the final iniquity of Israel began: for then it was that the Jews, split into hostile factions, began to hate each other. The short reign of Aristobulus I is laconically characterized as one of darkness, and it is interesting to note that this agrees precisely with the judgment of Josephus (Antiq., XIII, xi). The reign of Alexander Jannaeus, who crucified the eight hundred Pharisees, and that of Aristobulus II, which was marked by cruelty and profligacy, are likewise condemned. The latter, Aristobulus II, is the "wicked priest" of the Habakkuk Commentary in whose reign "shall be such pollution as I cannot express." Therefore, continues our author grimly, "they shall be taken captive and become a prey, and their land and their substance shall be destroyed."

In the verses cited above, the time of each priesthood is called a jubilee; but in verse 10, it is called by the variant metaphor of a week, even though the periods were not equal nor do any of them consist of fifty or of seven years. The fifth week is the reign of Aristobulus 1, 104-103, in which "they shall return to their desolate country, and shall renew the house of the Lord." This can only refer to the establishment of the Essene monastery of Khirbet-Qumran, and the previous desolate sojourn may be a reminiscence of the Damascus exile. Verse 11 refers to the wild excesses of Aristobulus II, and verse 12 simply announces the end of the Hasmonean and the Jewish kingdom.

THE GOD-MAN SAVIOR OF THE ESSENES

In the Habakkuk Commentary, written very soon after the Essene prophet was executed, he is called the Teacher of Righteousness. He is "only a man" at this time!

Later, in The Testament interpolations, however, this Teacher has undergone a vast development; he is now regarded as God incarnate, who, appearing upon earth, had walked humbly among men, who had been slain as an atonement for sinners, and who would return in glory shortly.

Thus, almost by accident the doctrine of the Parousia was devised and engrafted upon mystery soteriology.

Answer for yourself: But could these passages be "prophetic" of Jesus?

NO! The Testament passages which embody this concept could not have been written by a Christian, because the apostolic Church never taught that Jesus was *God* or *that He belonged to the tribe of Levi*; it was, however, established among the Essenes that the ultimate judge of mankind would be both.

Let us realize again that the following passages were regarding the Essene Teacher of Righteousness who was expected to return to the Essenes. We read, therefore:

"God hath taken a body and eaten with men and saved men the Lord shall raise up from Levi as it were a High Priest, and from Judah as it were a king, God and Man; He shall save Gentiles and the race of Israel" ("Simeon," III, 9, 11).

Priority belongs to Judah and Levi:

"charge your children that they be united to Levi and Judah. . . . For through their tribes shall God appear dwelling among men on earth" ("Naphtali," II, 24-25).

This priest-king, walking as a man among men, born of Levi and Judah, was the Teacher of Righteousness; but

he was also God incarnate:

"And ye shall be set at naught in the dispersion…Until the Most High shall have visited the earth, coming Himself as a man, with men eating and drinking…He shall save Israel and the Gentiles, God speaking in the person of a man" (Asher, 39-41).

Again we read:

"There shall arise unto you the Lord Himself…And ye shall see Him in Jerusalem…But again through your wickedness shall ye provoke Him to anger, and ye shall be cast away by Him unto the time of consummation" ("Zebulon, II, 32-35).

And so we find that "the Lord Himself," who was the Essene Teacher, would be seen by the Jews in Jerusalem. But they would provoke Him to anger by their wickedness and would be cast away until His second coming.

THE MURDER OF THE SAVIOR

And so the god-man savior had appeared in Jerusalem, where he had been murdered by the Jews. The patriarch Levi is made to purge himself of the crimes to be committed by Aristobulus against the Essenes:

"I am clear of all your…transgressions which ye shall do in the end of the ages against the Savior of the world…And ye shall deal lawlessly in Israel, so that Jerusalem shall not endure your wickedness; but the veil of the temple shall be rent, so as not to cover your shame. And ye shall be scattered as captives amongst the heathen, and shall be for a reproach and for a curse, and for trampling under foot" ("Levi," III, 44-47).

And Levi continues:

"And a blessing shall be given thee and to all thy seed, until the Lord shall visit all the heathen in [his] the tender mercies of His Son, even for ever. Nevertheless, thy sons shall lay hands upon Him to crucify Him; and therefore have counsel and understanding been given thee, that thou, mightest instruct thy sons concerning Him, because he that blesseth Him shall be blessed, but they that curse Him shall perish" ("Levi," II, 6-8 [version published in the Ante-Nicene Library).

The words highlighted and underlined here do not occur in the version used by R. H. Charles; and they may constitute a Christian revision in their entirety. The phrase of His Son could not have been Essene, for the cult never believed the Teacher to be the Son of God, but the Lord of Spirits Himself, incarnate! [THINK]. This is a perfect example of Christians later playing with the texts to promote their ideas as make it look as if their ideas had also been those of the Ancients. Such is simply not so!

Should future discoveries reveal the second group of words in bold type to be pre-Christian, we will know that the Teacher of Righteousness was also crucified.

Over and over we read of the crime against this Essene prophet…the Teacher of Righteousness:

"I have learned that at the end of the ages . . . the chief priests . . . shall lay their hands upon the Savior of the World." And again: "A man who reneweth the law, in the power of the Most High, ye shall call a deceiver; and at last ye shall rush upon him to slay him, not knowing his dignity, taking innocent blood through wickedness upon your heads. And your holy places shall be laid waste . . . because of him. And ye shall . . . be among the Gentiles a curse and a dispersion until He Hall again visit you, and in pity receive you through faith and water" ("Benjamin," I, 21).

The Essenes called their revolutionary reconstitution a renewal of the law; but the reigning priesthood called it a deception. The sorrows of the Jews are depicted as a punishment from God because they slew the Teacher, the

"man who reneweth the law." In due course, the Christians were to call the razing of Jerusalem a divine retribution upon the Jews for crucifying Jesus.

TIME FOR A LITTLE COMMENTARY

The followers of Jesus would be influenced by this Essene Theology as later the Essenes would drift into the Jesus movement following the crucifixion of Jesus as they would make undeniable parallels following the crucifixion of Jesus. They would see in the "crucified Jesus" their Teacher of Righteousness.

Acts 6:7

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. (KJV)

These Essene "rejected priests," after applying their hopes and religious ideas to Jesus following his crucifixion, in like manner as had their Teacher of Righteousness, understood that Jesus must have been the Teacher "returned" and possibly they had missed his return. They then entered the synagogue and spread their religious theology and ideas and connected them to Messianic beliefs currently held by both conservative Judaism and the followers of Jesus. We have the first attempt to fuse a Christology of a godman to the human Messiah of Israel. The only thing lacking for the reader is the origin of these god-man ideas which the Essene espoused. Reading of the prior articles in this series, as well as our websites, makes such an origin of these godman ideas very plain. If you have been keeping up then you see the influence of sun-worship within the Essene cult as they evolved since 170 B.C.E. as we saw, not only historically but chronologically in their writings, that they, as a "rejected priesthood," continually moved further and further away from Biblical Judaism because of their rejection of their rightful place as Priests since the days of John Hyrcanus.

Now, let us continue. Of utmost significance is the statement that the slain renewer of the law would return, and that only then could there be salvation for Israel in the Essene-Zoroastrian sacrament of baptism. So here we have the core of the Essene doctrine of their Savior:

- **The incarnate god-man**
- **The dogma of the dual manifestation of the Messiah**
- **The proclamation of the Parousia or the return of their Savior**

What we have just seen are not just the theology the Essenes connected to their crucified Teacher, but the very same three elements which constitute the core of the teachings in the New Testament concerning Jesus, two of which were first devised by the Essenes, who, about 60-50 B.C.E., were in a state of hysterical fervency, awaiting the Second Coming of their Teacher. And it is impossible that the savior here slain could be Jesus, because he is executed by a priest whose priesthood thereupon fails and who is "taken captive." Had the executed prophet been Jesus, it is simply incredible that the role of the Romans could have been ignored nor could he have been called God, or of the tribe of Levi. Furthermore, Caiaphas, Annas, and their confederates neither slew Jesus nor were they punished for their part in his death. They were neither taken captive nor did their office fail, as was the case with Aristobulus II. That the Teacher of Righteousness was judiciously murdered by Jewish priests who were the rulers of an independent state is obvious. Similar as were his execution and that of Jesus in certain fundamentals, it is clear that we are dealing with two separate events. Finally, we know that the whole group of interpolations describing the momentous event was written immediately after 63 B.C.E., because the writer's knowledge of history terminates at that point.

We have already seen, in our studies in the Book of Enoch, that, according to The Book of Enoch, the Messiah

was to be known as the Lamb of God. In "Benjamin," the Teacher of Righteousness is identified with this "Lamb of God, and Savior of the world . . . a sinless one" who "shall die for ungodly men in the blood of the covenant'' (“Benjamin,” I, 21). The Christian Church would later adopt precisely the same concepts from the Book of Enoch and the Testaments of the Twelve Partriarchs concerning Jesus: in John 1:29 we read: "Behold the Lamb of God, which taketh away the sin of the world." Again, we see how the earliest “Christians,” or should I say, the representation of a sect of the earliest followers of Jesus adopted whole-heartedly Essene beliefs about Jesus.

But we need to understand this was a "sect" and not all of Jesus' followers held such Essene beliefs!

What we must never forget is that opposed to such theological beliefs as attached to Jesus was a core conservative Jewish Messianic movement of the original apostles who were the first followers of Jesus who never accepted such “neo-pagan” beliefs about the man from Galilee which they knew best. Since the writings of the New Testament carry their names and since it is made to look as if the “followers” of Jesus believed such high Christology about Jesus, cause the New Testament says so, millions are led astray never knowing the truth that such ideas were never the core beliefs about Jesus as held by John, Peter, Levi, and the others.

The dominance of the Essene theology, along with their vast quantity of writings, would become the very cornerstone for the later “Jesus myths” which read today as if they are the truths held sacred by the Jerusalem Church. Nothing could be further from the truth!

THE APOCALYPTIC PAROUSIA

The "prophecies" in The Testaments concerning the god-man savior who would be slain had already been fulfilled when they were written and served to induce credence for predictions concerning his second manifestation. During the years following Pompey's conquest of Judaea, the Essenes, in their Dead Sea Monastery and their various *thiasoi,* fervently awaited the return of the Messiah (their Teacher in power, surrounded by thousands of thousands of angels. This Parousia is described in various Testament interpolations made by overzealous “Christians”. There would, as in Paul (I. Thess. 4:16), first be a resurrection of those who shall have died in the faith, as also in Revelation 20:5-6; the kingdom of God would then be established, after which the general resurrection would occur: "Then shall we also rise . . . worshipping the King of heaven, who appeared upon earth in the form of a man in humanity. And as many as believe on Him on earth shall rejoice with Him. Then also shall all men rise, some unto glory and some unto shame. And the Lord shall judge Israel first, for their unrighteousness; for when He appeared as God in the flesh to deliver them, they believed Him not. And then shall He judge all the Gentiles.... And He shall convict Israel through the chosen ones of the Gentiles" (“Benjamin, II, 18-23).

Precisely as Jesus was to do, or made to say by the Essenic influenced writers of the New Testament materials, therefore, the Essenes promised glory to those who accepted their Essene Angel-Messiah before his second manifestation and the Elect from among the Gentiles would judge the children of the promise.

Answer for yourself: Is this not the salvation message of the vast majority of Christian Churches today…believe in the returning godman before he comes?

Answer for yourself: Did you before today know this theological tenant came directly from diluted sun-worship as filtered down through Essene rejection of Biblical faith and their theological adaptation of the death of their Teacher of Righteousness?

Answer for yourself: And all along you though it was from Jesus, right? WRONG!

The Parousia, the dual resurrection, and the Last Judgment of the Essenes are identical to those of the New Testament.

There is a detailed description of the late Hasmonean period, the destruction of the Jewish nation, and the Messianic kingdom ("Judah," IV, 12-31). The prophet declares consolingly that "they who have died in grief shall arise in joy, and they who were poor for the Lord's sake shall be made rich, and they who are put to death for the Lord's sake shall awaken to life" (Ibid., IV, 31).

Let us recall the passage which describes the seven Hasmonean high priests, the enormities under Aristobulus II, and the end of the era ("Levi," V, 1-12). The author then recapitulates Jewish history a second time, and describes briefly the Essene prophet in his first manifestation (Ibid., V, 13-14). at this pain we pass from history to prophecy, from completed fact to the expected fulfillment, which never came to pass:

"he shall execute righteous judgment …and there shall be peace in all the earth.... And in his priesthood the Gentiles shall be enlightened…through the grace of our Lord. In his priesthood shall sin come to an end, and the lawless shall cease to do evil. And he shall open the gates of paradise and…give to the saints to eat from the tree of life…And Belial shall be bound by him, and he shall give power to His children to tread upon evil spirits" (Ibid., V, 14-27).

Since Jesus, for over 2000 years, there has not been peace in all the earth, and for sure the Gentiles have not been enlightened, sin has not ended, and the lawless has sure not ceased to do evil.

The Essene Theology is a Lie! And 2.5 Billions Gentile "Christians" in the world today sadly still believe it!

Thus would the Teacher of Righteousness establish the kingdom of heaven upon earth. The entire concept is parallel to that which Jesus entertained concerning himself, or should I say the writes of the New Testament entertained for him. Immediately upon returning to the earth in power, the Teacher was to conduct the Last Judgment and become the head and ruler of the new kingdom; the Gentiles would be enlightened by him, accept the Essene gospel, and become regenerate; the heavenly mansions would also be opened to the saints, where eternal life would be conferred upon them through the mystical Eucharist of which we have already heard in Zoroastrianism and The Book of Enoch; the Son of Man would bind Satan or Belial and cast him into the everlasting flames; and would give his children power over the evil spirits. as in Mark 16:17.

Here is further proof that the soter or Savior of The Testaments is not Jesus but the Essene Teacher; for the ultimate Zoroastrian Eucharist of Enoch is unknown in the New Testament.

Answer for yourself: Now, knowing this, don't you think it is about time you begin a serious study with Bet Emet Ministries as we recover the truth about Jesus before we meet HaShem face to face? I hope you do. We stand ready to help you in this regard. Blessings……

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENES: OUR SUMMARY OF OUR ANALYSIS OF THE ESSENE DOCTRINES AND TRADITION

IMPLIED DOCTRINES FOUND WITHIN THE ESSENE WRITINGS

THE RISEN SAVIOR

In the Essene documents at our disposal, we find no "specific" statement that the Teacher had risen from the grave and ascended to heaven; however, the doctrine of his Parousia implies the resurrection of the Teacher of Righteousness!

THE SACRIFICIAL GOD-MAN

We have traced from its source (see the evolution of Essene doctrine in the Enoch articles) the evolution of the central doctrine of Christianity, which is that the savior-god who dies that men may live and become immortal who is himself the eucharistic bread and wine by which this miraculous transformation occurs (eat the god).

Answer for yourself: Now, where did the Essenes and the New Testament derive this concept?

Among the Jews, no one but the Essences practiced this sacrament before the advent of Christianity; and Buddhism, which could have provided the only discernible elements in the Gospel not derived from Essenism, had no *soter (SAVIOR)* whatever. While they were appropriating so much else from the Pythagoreans about 105 B. C., it is unreasonable to believe that the Essenes should have failed to adopt the heart of the mystery. In some way, they must have identified their food with a concept of the sacrificed deity (began with Osiris).

THE SACRAMENTS

However, the Eucharist among the early Essenes must have been of an impersonal nature; for we can find no evidence that before 63 B. C. they had any specific savior-god; and this would indeed have been conflicting in a cult established upon Jewish tradition. Nothing could be more difficult than to engraft the *soter* upon Judaism. Before that date, the bread and wine they took so reverently must have been considered primarily as a consecrated gift.

THE NEW SALVATION MESSAGE OF THE ESSENES

The death of the Essene Teacher of Righteousness at Passover when crucified long before Jesus, however, must have effected an almost immediate revolution in their soteriology. We learn specifically that he became in Essene eyes and literature "the Savior of the World . . . the sinless one who shall die for ungodly men in the blood of the covenant." We must remember that in the writings of the Essenes such comments as that above were written about their "Teacher" and was never intended to be prophetic about Jesus; but was only applied to Jesus much later following his crucifixion as well!

To the Essenes their "Teacher" was God, the King of Heaven, appearing in the form of a man, who walked humbly among men and was seen in Jerusalem.

The electrifying effect of this doctrine cannot be overstated:

...for instantly the age-old concepts which had grown up around Osiris-Adonis-Dionysus and the Persian Saoshyant crystallized themselves about this new god man who had also suffered the very fate of his divine predecessors.

There is even a cryptic passage in which a virgin-birth seems attributed to him:

"And I saw that from Judah was born a virgin wearing a linen garment, and from her was born a Lamb, without spot.''

We believe that after the death of the Teacher; the sacramental meal of the Essenes took on a new and more potent symbolism and became for them mystically the blood and the body of their savior-god. He became their heavenly bread and the gift of everlasting life

Acts 6:7

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests [the Essenes] were obedient to the faith. (KJV)

Is is these concepts that were also later applied to Jesus as these "Priests" would, following the crucifixion of Jesus, become part of his followers in Palestine.

Answer for yourself: Having studied this far in the website, now can you honestly say such religious doctrines attached to the "Teacher" or later to Jesus were Divine or unique in any way, or do you have to admit that they are nothing more than the replaying of the personifications of solar godmen since time began?

I am not wanting to beat a dead horse, but we must never forget that our worship of the Creator is most important thing in our relationship with Him, and to soil it by our ignorance of such Essene apostasy or imposed deception upon us steals from Him the love He deserves and the worship only He is to receive. Jesus, if alive today, would be appalled at what has been taught in his name!

Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TRANSFORMATION OF A JEWISH MESSIAH TO A CHRISTIAN CHRIST...THE PAGANIZATION OF THE JEWISH MESSIAH

Belief in the coming of the Messiah has always been a fundamental part of Judaism. Thus, for example, Maimonides counts the belief in the Messiah as one of the thirteen cardinal principles of Judaism. It is a concept that is repeated again and again throughout the length and breadth of Jewish literature.

There have been many people in Jewish history who have claimed to be this Messiah. The most famous, of course, was Jesus. His followers therefore gave him the title Christ. *Mashiach* — the Hebrew word for Messiah —literally means the "anointed." The Greek word for "anointed" is Christos, and thus, Christ is really just another word for Messiah.

Although Christians claim that Jesus was the Messiah of the Jews, there are a number of important differences between the way the Jew looks at the Messiah, and the way the Christian does. It is most important to know these differences.

THE JEWISH MESSIAH

The Jewish concept of the Messiah is that which is clearly developed by the prophets of the Bible. He is a leader of the Jews, strong in wisdom, power and spirit. It is he who will bring complete redemption to the Jewish people, both spiritually and physically. Along with this, he will bring eternal peace, love, prosperity, and moral perfection to the entire world.

The Jewish Messiah is to be a mortal human being born to two mortal parents. He is neither to be a god, nor a man born of supernatural or virgin birth. There is nothing in the Bible that states that the Messiah would be a god or God-like, or that he would be born to a virgin. The concept of the former contradicts the Jewish concept of God being above and beyond taking human form and limitations. Jews believe that only God should be worshipped, not a being of His creation, not even the Messiah himself. Besides, nowhere in the Bible is there any virgins giving birth. This idea is only found in pagan mythology, where virgins often bare offsping of gods. The only purpose of the concept of virgin birth is to attract pagans to Christianity.

The Jewish Messiah is truly human in origin. He is born of ordinary human parents, and is of flesh and blood like all mortals.

As described by the Prophet *(Isaiah* 11:2), the Messiah is "full of wisdom and understanding, counsel and might, knowledge and the fear of God." He has a special feeling for justice, or, as the Talmud put it *(Sanhedrin* 93b), he "smells and judges." He can virtually sense a man's innocence or guilt.

The Prophet *(Isaiah* 11:4*)* goes on to say that the Messiah will "smite the tyrant with the rod of his mouth, and

slay the wicked with the breath of his lips." Evil and tyranny will not be able to stand up before the Messiah.

Still, the Messiah is primarily a king of peace. Jewish Sages therefore teach *(Derech Eretz Zuta :* 1): "When the Messiah is revealed to Israel, he will only open his mouth for peace. It is thus written *(Isaiah 52:7),* 'How beautiful upon the mountains are the feet of the messenger who announces peace.' "

The first task of the Messiah is to redeem Israel from exile and servitude. In doing so, he will also redeem the entire world from evil. Oppression, suffering, war and all forms of godlessness will be abolished. Mankind will thus be perfected, and man's sins against God, as well as his transgression against fellow man, will be eliminated. All forms of warfare and strife between nations will also vanish in the Messianic age.

Most important, the Jewish Messiah will bring all peoples to God. This is expressed most clearly in the Alenu prayer, which concludes all three daily services:

> **"May the world be perfected under the kingdom of the Almighty. Let all humans call upon Your Name and turn all the world's evildoers to You. Let everyone on earth know that every knee must bow to You . . . and let them all accept the yoke of Your kingdom."**

We find a very similar thought in the High Holy Day Amidah, where we pray, "Let all creatures bow before You. May they form a single band and do Your will with a perfect heart."

The Jewish Messiah will thus have the task of perfecting the world. He will redeem man from servitude, oppression and his own evil. There will be great material prosperity in the world, and man will be restored to an Eden-like existence, where he can enjoy the fruits of the earth without toil.

In the Messianic age, the Jewish people will dwell freely in their land. There will be an "ingathering of the exiles," when all Jews return to Israel. This will eventually bring all nations to acknowledge the God of Israel and accept the truth of His teachings. The Messiah will thus not only be king over Israel, but, in a sense, ruler over all nations.

Ultimately, redemption comes from God alone, and the Messiah is only an instrument in His hands. He is a human being, consisting of flesh and blood like all mortals. He is, however, the finest of the human race, and as such, must be crowned with the highest virtues that mortal man can attain.

Although the Messiah may achieve the upper limit of human perfection, he is still human. The kingdom of the Jewish Messiah is definitely "of this world."

Judaism is a religion based on a people serving God. It is from the Jew that God's teachings emanate to all humanity. The redemption of Israel must therefore precede that of the rest of mankind. Before God redeems the world, He must redeem His oppressed, suffering, exiled and persecuted people, returning them to their own land and restoring their status.

The ultimate promise, however, is not limited to Israel alone. The redemption of the Jew is closely linked to the emancipation of all humanity as well as the destruction of evil and tyranny. It is the first step in man's return to God, where all mankind will be united into a "single band" to fulfill God's purpose. This is the "Kingdom of the Almighty" in the Messianic Age.

Although the Messiah may occupy a central place in this "Kingdom of Heaven," he is still not the primary figure. This position can only belong to God Himself.

This, in brief, is the concept of the Jewish Messiah.

THE CHRISTIAN CHRIST

The primary figure in Christianity is its Messiah. Its very name indicates that Christianity is completely based on the personality of the Messiah. As mentioned in earlier articles, the name "Christ" comes from *Christos,* the Greek word for Messiah. The Christians are thus those who make the person of the Messiah central to their teachings.

The first major difference between the Jews and the early Christians was that the Christians believed that the Messiah had already come, while the Jews believed that he was yet to come. At first, this was the main point of controversy.

The Jews had one minor objection to the Christian Messiah, and that was the fact that he had been unsuccessful. Judaism had always taught that the Messiah would redeem Israel in a political sense, and Yeshua had failed to accomplish this. Instead, he had been scourged and humiliated like a common rebel, and finally crucified along with two ordinary thieves.

Answer for yourself: How could the career of Yeshua be reconciled with the glorious picture of the Messiah as taught by the Prophets of Israel?

The early Christians faced this dilemma, and, in justifying Yeshua as the Messiah, readily altered the entire concept. These new Messianic ideas were developed in by the writer of the Gospel of John, and even more so in the Epistles of Paul.

THE TRANSFORMATION OF A JEWISH MESSIAH INTO A CHRISTIAN CHRIST

If we look in these sources, we find a gradual transition. The Messiah of the Jew progressively becomes transformed into the Christ of the Christian. This can be traced in a series of logical steps.

- **Yeshua was totally unsuccessful in redeeming the Jews politically, and therefore the early Christians could no longer look upon this as the task of the Messiah. His redemption had to be given a new meaning. They therefore taught that his mission was not to redeem man from political oppression, but only to redeem him from spiritual evil.**

- **Once the Messiah's mission was redefined, it could also be expanded. Political oppression was a special problem of the Jews, but spiritual evil is worldwide. The early Christians therefore began to teach that Yeshua had come to redeem the whole world (universal perspective). They rejected the view that he would come to redeem the Jewish people and their land first, and only then redeem the rest of the world. The Messiah's reign is therefore universal, but only spiritual. The kingdom of Yeshua is thus "not of this world."**

- **Yeshua had been scourged and humiliated like a common rebel. His followers felt, however, that he had only preached repentance and good works, and therefore**

could not be a common rebel. They were then faced with an important and difficult question. If Yeshua was the true Messiah, then why did God allow him to undergo such frightful suffering? Why was he subjected to crucifixion, the most painful and shameful death of all? Why did God not save him from all this?

For his followers, there could only be one answer. The fact that Yeshua was scourged, humiliated and crucified had to be the will of God. But still, another question remained. If Yeshua did not sin, what purpose could there be in his suffering and death?

For this, the early Christians found a most ingenious solution. The only answer could be that he suffered and died because of the sins of mankind.

Answer for yourself: But the question was still not completely answered. Had there not been suffering and death before this? Why did Christ himself have to suffer and die? What sin was so great that it required his sacrifice?

- The early Christians answered that this was required to atone for the sin of Adam. All mankind is descended from Adam, and therefore, all inherit his sin. This "original sin" cannot be erased with good works, or even with ordinary human suffering. The only thing that could eliminate it was the death of Yeshua.

The Messiah of the Christians therefore willingly went to a disgraceful and painful death in order that humanity might be redeemed from this "original sin." Mankind is therefore redeemed from evil, sin, suffering, death and the powers of Satan only by the blood of Christ.

Support for this belief was found in the 53rd chapter of Isaiah, where the Prophet speaks of God's suffering servant, who "bore the sin of many." But take special note of what I say next. Such concepts cannot be found in the Jewish Tanakh but only in the altered Greek translations of it! Those who taught such concepts had to look outside the Jewish Bible to find such "twisted Scriptures" that would allow such a belief. Instead of interpreting it to refer to the persecuted people, Israel, the early Christians claimed that it referred to Yeshua **(read our articles on Essene corruption of the Jewish Scriptures when they were translated as well as our series on Isaiah 53 for proof of what I say).**

Answer for yourself: But still the question remained, how could the career of the Redeemer end in such a shameful death?

The story had to be given a sequel. Such an epilogue was found in another traditional Jewish belief, namely, that of the Resurrection of the Dead. The early Christians therefore taught that Yeshua had risen from the dead, and furthermore, that he was the first one to do so. Therefore Yeshua was not mortal like other men.

- Yeshua' followers could not bring themselves to say that God had forced this suffering and death upon His Messiah. Therefore, they had to say that the will of the Messiah was exactly the same as the will of God, even when it came to his crucifixion. But how could a mere mortal undertake such suffering? The early Christians replied that Yeshua was not a mere mortal. Since his will was so uniquely related to that of God, he had to be related to God in some special way.

- During his lifetime, Yeshua often spoke of God as "my Father in Heaven." For the Jews, this was a common poetic expression, and one that is still used in Jewish prayers. For the pagan gentiles, however, it had a much more literal connotation.

- The Greeks already had legends about men who had been fathered by gods who had visited mortal human women. Legends like these had even sprung up about such eminent men as Plato, Pythagoras, and Alexander the Great. Why should Yeshua be any less? They therefore interpreted his poetic expression quite literally, to mean that he had an actual genetic relationship with God. Yeshua therefore became the "son of God," conceived when the Holy Ghost visited Mary. As the "son of God," Yeshua was not susceptible to sin or even death.

The death of Yeshua was therefore only temporary. The only reason why it was needed at all was to atone for the sin of Adam. His followers taught that Yeshua was resurrected for eternity and ascended to heaven. There he sits at the "right hand of God," even higher that the angels.

This was the first step toward the deification of Yeshua, and it was not very difficult for the pagan world to take the second step. **Yeshua was credited with such statements as *(John* 10:30), "I and the Father are one." He had also spoken of *(Matthew* 28:19), "The Father, the Son, and the Holy Ghost." It was easy for the paganized Christians to identify Yeshua with the "Son."**

Yeshua therefore became God-man—one person with two natures. He is God and man at the same time. This is the Essene's Messiah but not the Messiah of the traditional Jews! Christians therefore soon found themselves speaking of Mary as the "mother of God."

- Still, there were many Messianic prophecies that Yeshua had failed to fulfill. The early Christians therefore taught that he would return to the world again in a "second coming." The Day of Judgment will then occur, and Yeshua, having taken his seat at the "right hand of his Father," will judge every man who has ever lived. Those who believed in him will be delivered, while those who did not will be eternally damned to hell.

It is only after this judgment that Satan will be conquered. Evil will then end, sin will vanish, and death will pass away. The powers of darkness will thus be eliminated, and the kingdom of heaven established.

- In this world, meanwhile, all prayer must be addressed to Yeshua. The Christian therefore concludes every prayer "in the name of Yeshua Christ our Lord." In this sense, Yeshua is the mediator between God and man.

This, in essence, is what the early Christians did to the Jewish concept of the Messiah.

The Messiah ceased to be a mere man, **and passed beyond the limits of mortality. They taught that man cannot redeem himself from sin, and therefore God, clothed in the form of the Messiah, had to freely shed his own blood to redeem mankind. Since Yeshua did not fulfill the most important Messianic prophecies, they expected him to return to complete this task in a "second coming."**

At first, Christians expected that this "second coming" would come very shortly, and prayed that they would see it in their lifetime. When their prayer was not answered, they began to hope that it would come a thousand years after Yeshua' death. This was the millennium or "thousand year kingdom." Finally, after a thousand years passed and Yeshua still had not returned, they postponed his "second coming" to an indefinite time.

We therefore see that the early Christians were forced to radically alter the Jewish concept of the Messiah in order to explain Yeshua' failure. This, compounded with the pagan influence in the early

church, gave birth to a Messianic concept totally alien to Judaism.

NO WONDER THE JEWS REJECTED A PAGANIZED MESSIAH

Therefore it is not very difficult to understand why the Jews totally rejected the contentions of Christianity.

First of all, the Jews had a tradition, well supported in the teachings of the Prophets, that the Messiah would bring about major changes in the world. The "spiritual kingdom" did not in any way fulfill these prophecies. The Jews were furthermore unconvinced by the answer of the "second coming" since it was not even hinted at in Biblical literature, but was later written "backwards" into the Gentile Church's New Testament as an attempt to explain the failure of Yeshua to manifest himself as the Messiah of the Jewish Bible.

Thus, first of all, the Jew found absolutely no evidence to support Yeshua' claim to having been the Messiah. On the other hand, Yeshua's lack of success in his ministry appeared to repudiate it and the failure of the Hebrew Scriptures and the true Messianic prophecies to be fulfilled stand today as fact to the lack of appearance of the Jewish Messiah.

Even more important, however, was the fact that the Christians had logically developed their belief in Yeshua in such a manner that they radically altered many of the most basic Jewish beliefs. This goes unnoticed today by most Christians because they have never read a Hebrew Bible and compared the altered Messianic passages when compared with their Greek and English Versions. We have a completely different theology surrounding the Christian Messiah and the Jewish Messiah and do not know it. Even such a basic concept as God's unity was threatened by their teachings. Even if the evidence of Yeshua's Messiahship was more concrete, its logical consequences would have to be rejected.

THE ALTERATION OF G-D'S WORD AS CONTAINED IN THE NEW TESTAMENT...AN ATTEMPT TO TRY TO SUBSTANTIATE CHRISTIAN BELIEFS THAT OPPOSED WHAT THE PROPHETS TAUGHT

The early Christians tried to justify their contention by finding hints of it in the Jewish scriptures. They went over the entire Bible with a fine tooth comb, looking for any evidence, however flimsy, to prove that Yeshua was the Messiah, and that their entire logical structure was in accord with ancient Jewish teachings. In many cases, they were not above using verses out of context, changing texts, and even purposely mistranslating and misquoting them or even inventing Scriptures to suit their theology, in order to prove their point and their "unique" interpretation of the Hebrew Scriptures. These aberrations of the Hebrew Scriptures find their way into our New Testaments and distort the truth concerning Yeshua. One today would call such actions by this group a "cult." One needs no further evidence than the fact that most modern Christian Bible scholars totally reject almost all the "proofs" of the early Christians. Indeed, some of the best refutations of these "proofs" may be found in contemporary Christian Bible commentaries let alone our websites.

Most important, Christianity tried to set itself up as the new "Israel," and looked upon the Jews as utterly rejected by God. It therefore taught that Judaism was a corrupt and dying religion, with little hope of growth or success.

The Jews, on the other hand, did much more than argue this point with words. They refuted it by embarking upon one of the most creative periods in their history. The entire scope of Talmudic literature was developed essentially during early post-Christian times.

Thus, to the Jews, the strongest refutation of Christianity was the fact that Judaism itself remained alive and vital. The Jew has found that he can both exist and flourish without accepting Christian beliefs. He believes that the Messiah is yet to come, and that at that time, the truth will become known and the Jew will be justified before all the world. To this I concur wholeheartedly. Shalom

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS AND THE ESSENES

THE EARLIEST HYPOTHESES

It may be interesting to note that the Essene-Christian relationship has long fascinated New Testament scholars, among whom several Germans developed intriguing rationalist theories. Bahrdt, 1784-1792, Venturini, 1800, Gforer, 1831-38, Hennel, 1840, and van der Alm, 1863, published disquisitions in which Jesus was represented as trained or controlled by the Essenes, who, in several of the hypotheses, staged his crucifixion with or without the co-operation of the Romans, revived him after the ordeal, and so created the myth that he had risen from the grave.

About 1830, Thomas de Quincey wrote an essays in which he contends that no such group as Essenes ever existed, that Josephus merely mistook the Christians— whom he never mentions even once!—for these strange persons, who were certainly not then known by that name. He argues that to assume the prior existence of a large and tightly organized group of men with teachings identical to those of the Christians would be a deadly offense against the faith: "If the Essenes were not the early Christians in disguise, then was Christianity, as a knowledge, taught independently of Christ; nay, in opposition to Christ" (Coleridge, Works, VIII, p. 136), which, he implies, is impossible and therefore a blasphemous opinion.

The significant fact is that all these and many others recognized the substantial identity of Essenism with the theology of the New Testament long before the discovery of the Dead Sea Scrolls.

Since 1947, more realistic theories have appeared. Mr. Dupont-Sommer declares: "The Galilean Master, as he is represented to us in the writings of the New Testament, appears in many respects as an astonishing reincarnation of the Master of Justice" (The Dead Sea Scrolls, p. 99). Mr. Edmund Wilson says, concerning the monastery at Kirbet-Qumran: "this structure that endures, between the bitter waters and precipitous cliffs, with its oven and its inkwell, its mill and its cesspool, its constellations of sacred fonts and unadorned graves of its dead, is perhaps, more than Bethlehem or Nazareth, the cradle of Christianity" (The Scrolls from the Dead Sea, pp. 97-98).

JESUS NOT ENDORSED BY THE ESSENES

In spite of the detailed parallelism existing between Essenism and the New Testament's depiction of Jesus, it would be a serious error to believe that he could have been a commissioned spokesman for the Order, a mistake which various German scholars made for his divergencies were quite drastic. The revelation of himself as the Messiah without the evidence of the fulfilled prophecies would necessarily have been a monstrous blasphemy in Essene eyes, probably as much as in Pharisaic. Understand despite what is recoreded in the New Testament which are grossly mistranslated and misquoated passages from the forged Greek texts of the Hebrew Scriptures the true and expected Messianic Prophecies given to the Hebrew peoples were not fulfilled by Jesus. And the greatest treason of all would have consisted in the simple publication of their esoteric doctrines, and the application of them to himself. Jesus never did this;

however it has been done by some of his followers following his death and the Christian Church will come along and accept these solar/astral doctrines as apply to Jesus as their "cosmic godman."

BUDDHIST ELEMENTS TO THE TEACHINGS OF JESUS

And beyond all this we must note again that certain elements in the Gospel are Buddhist and not Essene-Pythagorean at all, of which the most important was the substitution of a form of communism for the self-dependent community. We know that Asia Minor teemed with Buddhist proselytizers in the first century; and that almost no one could have been immune from their propaganda. We know also that the Pythagorean societies differed from the Buddhist primarily in that the former were organizations of working and self-reliant communists while the latter, living in idleness, depended upon gifts and beggary. The Buddhists therefore emphasized the importance of charity, of giving to the poor, whose rights and virtues they always proclaimed. In all this, the New Testament Jesus is far more Buddhist than Essene.

Once we admit that this element in the Gospel is Buddhist, other problems are also solved. Whereas the Essenes were a secret order with a tightly knit membership, regimented into classes, who imparted their doctrines to initiates only after prolonged discipline, the Buddhists broadcast theirs to all who would listen: and they offered to heal the sick, the halt, the lame, and the blind, and to establish a universal kingdom in which private wealth, poverty, and exploitation would be abolished forever. Christians, like Buddhists, had no barriers to membership, no oaths, no novitiates, no distinct orders among themselves, and no rule against divulging their doctrines. In all this also the New Testament was patterned upon Buddhist rather than Essene antecedents.

However, it is also indisputable that the Gospel, by and large, is not Buddhist, but Essene; that many aspects of Buddhism were present in Pythagoreanism from the beginning and could thus have been transmitted to the Essenes indirectly; and that, finally, many elements are therefore common to Buddhism, Pythagoreanism, Essenism, and the New Testament such as communism, rejection of marriage and family, and the glorification of personal poverty.

A REVOLUTIONARY MOVEMENT

We must realize that Essenism as well as the New Testament belong among those movements of social revolt which have agitated mankind some three thousand years, the appeal of which has been to the poor and the unsuccessful and which were designed to ameliorate the sufferings of, and supply consolation to, the exploited and the downtrodden. Their ultimate source was Buddhism, which sanctified idleness and mendicancy as the holy pathway to Nirvana, and which renounced labor, property, sex, and family as the only practical means by which to escape the frustration of unrequited toil. All such movements tend to repudiate the nationalist ideal in favor of a classless, international communion of the poor and the exploited. The philosophy proclaimed by Gautama, however, was so altered by the Pythagoreans as to make themselves self-supporting; but they still refused to surrender any of their labor to parents, brothers, sisters, wives, children, or relatives, and very little, if any, to the state. Such movements have always been distinguished by a fervently proclaimed brotherhood among the oppressed and a violent hatred for the wealthy and the powerful.

ESSENE DOCTRINES PARALLEL WITH CHRISTIAN DOCTRINES TODAY

Bet Emet Ministries has in prior articles abundantly demonstrated that The Book of Enoch, The Testaments of the Twelve Patriarchs, and other Essene documents written before or immediately after the death of the last Teacher contain a whole galaxy of concepts central to the Synoptics Gospels as applied to Jesus.

Among these we may list:

- **the doctrines of everlasting torture in hell for the damned and eternal bliss in heaven for the saints, a dogma previously unknown in that precise form;**
- **the doctrine of the Last Judgment;**
- **the concept of the god-man prophet who appears as a man in the flesh, who has been resurrected from the grave, and who combines the functions of the Greek *soter/Savior* with those of the Persian Saoshyant;**
- **the concept of the Son of Man as the universal Messiah of Moral Judgment;**
- **the conviction that the possession of property is incompatible with righteousness;**
- **the certainty that those who seek material wealth or who profit by the labor of others must spend eternity in hell fire;**
- **the persuasion that only by practicing communal brotherhood on earth is it possible for human beings to achieve eternal salvation;**
- **the principle of non-violence even under the most extreme provocation since we know that sinners will be punished amply in the hereafter;**
- **the teaching that the righteous will come into possession of the lands and houses of the wicked when these are dragged away to the everlasting flames,**
- **and the belief that the kingdom of the saints is to be established in a renewed and renovated earthly and heavenly kingdom by the savior at his second and imminent appearance.**

Before 63 B.C.E., the Essenes had no savior-god; but the execution of their most celebrated Teacher, as demonstrated in prior articles, provided them with this crucial necessity, precisely as the crucifixion of Jesus served the same purpose in the Christian Church. After 60 B.C.E. therefore, the Essenes projected their second basic and original doctrine which would later reappear in the Gospels and writings of the New Testament: that of the incarnate god-man who dies sacrificially for the sins of the world, is resurrected from the dead, ascends to heaven, where he sits at the right hand of God, whence he is to return in a final parousia to judge the quick and the dead and establish the kingdom of heaven.

WORLD SIGNIFICANCE

The importance of the Essenes in the history of the occident can scarcely be overstated. Had they never existed, there would have been no Christianity and therefore no Catholic Church. In that event one of the rationalistic, scientific, and exclusive cults of Persia would have become dominant in the Graeco-Roman world: possibly Mithraism, but much more probably Manichaeism. Many scholars contend and are convinced that had either of these defeated all its rivals, Greek enlightenment would have prevailed after a bitter struggle and the civilization of the ensuing centuries as well as the life of every human being in the western world would have been totally different from what it has been during the last sixteen hundred years.

BET EMET'S POSITION

Our conclusions after examining the existinge evidences concerning Jesus, is, then, that he had for some years been a member of the Essene community, but had developed serious doubts concerning the validity of its Judaic discipline, and, even more significantly, had become convinced that he, instead of the long overdue Teacher, was the true incarnate Messiah in his human manifestation. During this period of reorientation, he may well have come under the influence of a Buddhist proselytizer, from whom he could have adopted the missionary methods of Gautama. But since he had no following and probably no preeminence among the Essenes, he could not possibly reorganize the Community, which had become thoroughly fixed in its doctrines. His only alternative was, therefore, either to live and die in complete obscurity as an obedient member of the Order, or, combining

the Essene synthesis with certain Buddhist concepts, to go forth as an individual, broadcasting the seditious tenets of the sect, proclaiming the acceptable year of the Lord, and hinting broadly that he was himself the Messiah and that God was uniquely working through him. In doing this, he would, of course, be repudiated by the Order; he would place his life in constant jeopardy, and his very survival from day to day would depend upon the utmost caution. In any event, he could not long continue in such a perilous undertaking. We believe, as do many scholars today, that he consciously re-created or decided to mimick the career of the Teacher of Righteousness and pursued by design a course of action which would lead inevitably to his sacrificial and spectacular death as an atonement for the sins of mankind, persuaded that in this way but in no other could he establish the kingdom of heaven. Prior to the time of Jesus, and since the time of the Maccabees, the martyrdom of Jewish heroes of the faith has been given spectacular meaning and many had ascribed even atonement to the death of Jewish martyrs (although a minority at best). It would be only after Jesus' death that the Essene community, who disagreed with some of Jesus' teachings, would recognize in Jesus' crucifixion the re-playing of the prior death of the beloved Teacher. It is at this time, only after Jesus' crucifixion, were such parallels made by these Essenes and then we find a wide movement of conversion to the Jesus movement by the Essenes

Acts 6:7

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests [the Essenes] were obedient to the faith. (KJV)

Once dead, many teachings were ascribed to Jesus. Today we find a complex mix of often competing and contradicting teachings which have been put into the mouth of Jesus as seen on the pages of the New Testament. Oral traditions from this sect and that sect began to abound and many later found their way into established and cherished teachings about Jesus today. Some are simply untrue. In fact, when one examines the New Testament having this understanding from the varied sources that exist, it is easy to see within the New Testament a closely-knit synthesis of already-established pagan doctrine. It would be only a short time, under the influence of the Gentile church, that these pagan doctrines, not espoused but yet credited to Jesus, began to take hold; simply said, Jesus is made to repudiate Judaism (hand washing problem, healing or eating grain on sabbath where Jewish leaders object to Jesus' behavior...yet there was never a problem in Judaism with these actions when one studies he sees this but yet Jesus was made to be at "odds" with Judaism and its spiritual leaders...thus rejection of Jesus and Jesus rejection of Judaism, etc.).

History shows us that Jesus possessed an immense advantage among the Greeks over his predecessor, the Essene Teacher; through Jesus' absorption of Buddhist techniques and appeal, he laid the foundations for a mass-movement. And when a few zealous missionaries began proclaiming the Risen Christ, Jesus' teachings and his Gospel spread like wildfire in the Graeco-Roman world, which, having tired of the mystery religions, was ready for a message that elevated the soul of man. The rest is history.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE JEWISH LEGEND OF PANDERA AND YESHU

Throughout the middle ages, the legend of Pandera and Yeshu, considered by most scholars a Jewish invention, continued to persist. The tale, however, is extremely ancient, for it was known, long before the Christians had the power to persecute, to the Greek Neo-Platonist Celsus, who flourished 175-180. Origen, 185-254, quotes the Greek as having said, concerning the mother of Jesus, that *"when she was pregnant she was turned out of doors by the carpenter to whom she had been betrothed, as having been guilty of adultery, and that she bore a child to a certain soldier named Panthera" (Contra Celsum, VII, ix).*

Knowledge now available concerning the Teacher of Righteousness has thrown an entirely new light on this Pandera-legend, which is related in detail by Morris Goldstein and which, in brief, runs as follows (Jesus in Jewish Tradition, pp. 148-154):

There lived in the days of King Jannaeus, 103-76 B.C.E., in Bethlehem, a certain disreputable young man whose name was Joseph Pandera. He seduced the chaste and lovely Miriam by pretending to be her betrothed husband, Johanan; and the result was a son, Yeshoshua, or Yeshu. When it became known that Yeshu was illegitimate, he fled to Galilee, where he practiced magic by learning the letters of the Ineffable Name and where he declared that he was born miraculously of a virgin, according to the prophecy of Isaiah, 7: 14. Yeshu, thereupon, declared himself the Messiah, and produced various texts from the prophets, which he said applied to him. The Jewish sages then brought Yeshu before Queen Helene (probably the wife of Aristobulus II) and accused him of sorcery. A corpse was brought in, and when Yeshu restored it to life, the queen became his devotee. The sages now selected a man called Judah Iskarito and taught him also the letters of the Ineffable Name, by which he too could practice magic. In a trial before the queen, both Yeshu and Iskarito lost their memory of the Name and fell down powerless.

Yeshu was now seized and beaten, was given vinegar to drink, and a crown of thorns was placed upon his head at Tiberias. There was a struggle among the people, and Yeshu escaped with some of his fellow-conspirators to Antioch or Egypt, where they remained until the Passover, at which time Yeshu went to Jerusalem to relearn the letters of the Ineffable Name in the Temple. Riding into Jerusalem on an ass, he fulfilled the prophecy of Zechariah. Identified by Iskarito as the false prophet, Yeshu was seized, and put to death on the eve of the Passover Sabbath. If Yeshu was born near the beginning of Alexander Jannaeus' reign, he would have been in his thirties at the time of his execution.

The bold followers of Yeshu now came to Queen Helene with the report that he was not in his tomb, but had ascended to heaven as he had prophesied. Since his body could not be found, she demanded of the sages that they produce it within three days. It so happened, however, that the gardener, foreseeing conspiracies by the followers of Yeshu, had taken the body from the tomb and buried it in the garden; and when he learned of the queen's ultimatum, he told the sages where it lay. They seized it, tied it to the tail of a horse, and dragged it before Helene, who thereupon renounced the false prophet, commended the sages for their wisdom, and derided those who had been deluded by the sorcerer.

The story concludes with a resume of how the followers of Yeshu sought to overthrow Judaism by re-dating their feast days and their holy celebrations and by repudiating their rituals and their dietary laws; and how they caused a great commotion among the Jews for thirty years by declaring that their prophet was now sitting at the right hand

of God and would return as the almighty Messiah to condemn all unbelievers to the eternal fires of hell.

IS THE JEWISH ACCOUNT ABOUT JESUS OR THE TEACHER OF RIGHTEOUSNESS?

This ancient legend prompts theories which, to say the least, are quite fascinating. We know that the Essenes made a fundamental issue over their divergent calendar (adopted the solar over the lunar calendar of Israel), which placed their feasts and celebrations on days other than those observed by the orthodox; and we have seen that it was a dispute over this which precipitated the trial and execution of the Teacher. This squares with the Pandera story but could have no reference to Jesus.

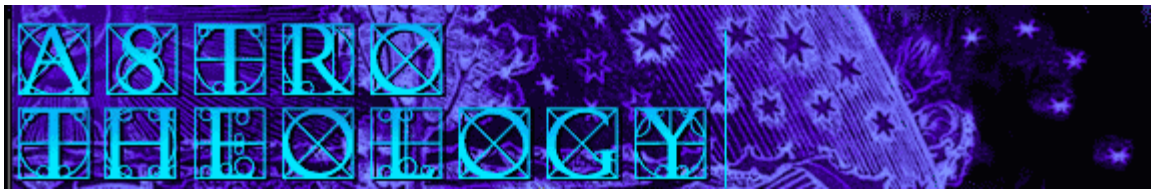
There are other reasons for believing this an authentic tradition concerning the Teacher rather than of Jesus: for we are told that the "bold" followers of Yeshu came to Queen Helene declaring that he had ascended to heaven; this was an act quite understandable on the part of well established Essenes whose leader had already been accepted by the reigning queen, but quite impossible for the cowering disciples of Jesus, who had not the slightest expectation of any resurrection and who had gone into concealment to hide their terrible humiliation.

Even more decisive is the fact that the Romans are totally absent from the traditions concerning both Yeshu and the Teacher. And certainly there was no Queen Helene in the days of Pontius Pilate. Furthermore, the thirty year commotion caused by the followers of Yeshu is entirely agreeable with The Testament interpolations. Faced with evidence, one must conclude, therefore, that the Pandera-story was the popular-orthodox Jewish version of the life and death of the Essene prophet and Teacher of Righteousness and had nothing to do with Jesus. If their careers seem parallel in tradition, this fact stems from their historical similarity. The Christian Judas Iscariot was perhaps a purely ideological re-creation of an historical namesake. We consider it likely that Jesus designed his course of action so that he would die in Jerusalem at the time of the Passover, not only because great crowds would be present, but also because the Teacher had died there during that festival; and that he rode into Jerusalem on an ass partly for the same reason. Even the gardener appears in the fourth canonical Gospel in an enigmatic role. And who can fail to notice the similarity of the empty tombs! Finally, it is entirely possible that a virgin-birth was attributed to Jesus in the second century, partly because this too was an element of the Yeshu-story.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



I NEED TO PREPARE YOU FOR WHAT YOU STUDY NEXT



Now we come to a most fascinating study as it relates to the Essenes; namely Astro-Theology. **This might be a new term for most but simply said** Astro-Theology will entail for us the study of much of today's Judeo-Christian religious theology and beliefs because their origins we will come to find had beginnings in the ancient's observations of the the cycles and patterns of objects seen in the Heavens; the Stars, the path of the Sun as well as the Constellations and their influence upon Mother Nature as well as Mankind (his behavior and his beliefs about God). **It might be hard to fathom right now but most of our beliefs about God as Christians have come from observations of the Heavens and their influence upon nature. What we find when doing such an exhaustive study is that** the very core religious doctrines of the Essenes and later Christianity which they so heavily influenced by them find their true origin in Astro-Theology whereby personification of forces and events observed in the Heavens became legends and myths later applied to men (either real or fictitious).

The next statement is most important so please pay close attention.

These myths and legends, originally intended to be understood only allegorically and metaphorically as they expressed Divine truths, over time tragically become LITERALIZED and in so doing what was to be understood as general Divine truths of the Universe as God's untainted message to mankind becomes later personified into a host of religious doctrines which come to be applied to men as if literal (pagan godmen and goddesses - even Jesus for that matter). **What concerns us as Christians and followers of Jesus is that these allegories, metaphors, and myths become** LITERALIZED **as applied by these many world religions to their cosmic "saviors" and a pattern is created which finds expression by the Essenes later in the lives of their Teacher of Righteousness and even later to Jesus. Of concern and focus for us in this website will primarily be these Essenes as they applied these solar myths and legends literally to their Teacher of Righteousness following his crucifixion and some 180 years later to Jesus following his crucifixion as well (Acts 6:7).** Coupled with this is the forgery of the translation of the Hebrew Scriptures by these same Essenes in Alexandria, Egypt, as well as elsewhere (Qumran), whereby these allegories and myths are written into the Greek translations of the Hebrew Scriptures by these same Essenes to bolster their unique "theology" and such forged religious concepts end up over time being applied to a man named Jesus of Galilee. We end up with a Essene invention and tragic departure from the Hebrew Scriptures in our Christian Bibles which, upon study in such areas, can be seen to be full of such purposely forged translations and misapplications of Hebrew Scripture.

and pure Scriptural invention when compared with the true Hebrew Scriptures and the Hebrew Bible and we never know it. The Essenes basically write their own "Bible" that incorporates their own rather "unique" theology concerning their "cosmic redeemer/angel-messiah" into their own Bible which tells their religious opponents in Alexandria, Egypt, that "they win theologically" and enforce their own brand of religious doctrine upon the Greek speaking world through the spread of these Greek translations of the Hebrew Scriptures. Sadly today few know of this let alone know of the need to study such departures from tradition Biblical Judaism which we find in the Christian faith.

Now we can know these things and no longer be taught lies and idolatry in the name of God as Christians and followers of Jesus. Following is:

- **First a detailed study of Astro-Theology and the Myths associated with it**
- **Second a detailed expose of the Essene's forgery and alteration of the Hebrew Bible when translated into the Greek where we take notice of the inclusion of such Astro-Theology into the Greek translation of the Bible at the hands of these Essenes along with the later influence upon both the Christian's Old and New Testaments and the theology surrounding Jesus as these concepts find their way into our English Bibles today.**

When you come to see these Heavenly observations of the Sun, planets, and stars and their influence upon Mother Nature for what they really are (intended only as allegory and metaphors expressing Divine truth and never meant to be literalized) and then follow their inclusion into the religious documents of the Essenes and later Christian Bibles as they are personified and applied to men who become cosmic godmen then you will be startled at what you see let alone realize what you have accepted as Divine truth concerning the Jesus of the New Testament. This information is offered by Bet Emet Ministries in the hope that such education will lead to repentance in one's life whereby he casts out the leaven of such idolatrous teachings which we accept without question. The Essenes were apostate Hellenized Jews; let us never forget this since this explains their departure from Normative Judaism.

In closing there is a lot to learn but as you read and re-read these concepts will become clearer to you and your understanding will flourish as you see the creation and evolution of the Cosmic godman that these Essenes accepted and taught (the chronology of the evolution of the cosmic godman in the Book of Enoch is astounding). Likewise you will see that such Essene and New Testament concepts that were made to apply to Jesus all came originally from the observations of the stars!!!

EGYPT GETS A BUM RAP IT DOES NOT DESERVE

We find upon study that it all began with the Egyptians and we find such understanding of the Heavens as the Egyptians understood it as taught in their myths concerning Osiris and the Constellation Orion as well as others. At first sight you might be taken to label all of Egyptian religion and religious beliefs as polytheism and idolatry as others do. But I caution you that when you begin your own study of Egyptian Religion you will be amazed at what you see:

- **The Egyptians were the first monotheists and believed in ONLY ONE True God**
- **The Patriarchs we find in Genesis were actually Egyptian Pharaohs**
- **Their host of gods and goddesses, represented in different figures, are nothing more than allegories and metaphors for the different attributes, functions, and actions of the One True God**
- **The Egyptians observed the God of the Heavens, Nature, and Mankind; and in so doing understood His Divine Order (Ma'at) and God's Divine Mandate this Divine Order "Above" was to be reproduced "Below" on Earth**
- **This Divine Order was captured for Eternity by Egyptian Priests in various myths and legends and allegories found in Egyptian religious writings where they are only to be understood as "pictures" of Divine Truth..never to be taken literally as we have many doing today**

- **This Divine Order was best understood and reproduced by adhering to and observing these Divine Laws of Order; thus they had their own "Torah" and were a Law-Centered people since to them God's Laws were the ordering principles of the Universe and the pattern for the World and Society**
- **Egypt was consumed with the after life and ordered their lives according to God's Laws here on earth to ensure that when they die they go to Heaven.**

One more word about the corruption of the Hebrew Scriptures where by such "literalization" of many of these Egyptian myths have been inserted into the Greek translation of the Hebrew passages. In order to make accurate comparisons of the Hebrew Scriptures which are devoid of this cosmic godman of the Essenes and trace the theological evolution of the Essene "Godman concept" it is necessary to acquaint ourselves with the fundamental tenants of such "Astro-Theology" and beliefs in order to recognize them when we encounter them and read them in our Christian Old Testaments and New Testaments. Only when you have become familiar with each individual religious tenant connected with the "Cosmic Godman Redeemer" and how such "beliefs" began from the observations of the Heavens can one fully understand and recognize them accurately as they were later literalized and applied and written about Jesus in the New Testament. This is not an easy nor a quick study but if you want to understand where the many stories and religious doctrines connected with Jesus in the New Testament found their origin then we have to begin at the beginning. To the Heavens we not turn our attention.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EGYPTIAN RELIGION AND ITS REALTIONSHIP TO JUDAISM AND CHRISTIANITY

"A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, Biblical history, Biblical culture, and archeology, must in the Spirit of Truth and Repentance, be flexible enough to change"...Craig M. Lyons M.Div.

We have all heard that "all roads lead to Rome" but in reality all roads lead to Egypt. This is especially true when one studies Christianity and Judaism and finds that these sister-faiths are nothing more than evolutionary developments of the Egyptian Religion. Understand from the beginning that Judaism is a much more faithful picture of this Planet's original understanding of the Divine than Christianity. As a Pastor I am amazed where my studies have taken me and the things I have learned over these last twenty years in my pursuit of Jewish Roots of the Christian Faith. Never did I expect to find what I have uncovered and consider myself fortunate to live in an age where archeology and other such disciplines are giving back to mankind what Rome destroyed, covered up, and took from us over the last two thousand years. The study of error is often a litttle less important than the study of truth. The history of the human mind, in its progress from ignorance towards knowledge should tell us the mistakes into which it has sometimes wandered, as well as its steps in the right path. This is the goal of this website: to re-examine Gentile Chrisianity as to its earliest roots and determine if what is considered "Christian orthodoxy" today is a faithful representation of the earliest understading of God by the Ancients since it is they who coined the religious concepts which we are told that we adhere to today in the primarily Christian Western Hemisphere.

When Christians shall at length acknowledge that many of their Religions doctrines, which together now make up this Christian orthodoxy, or the religion of the majority, as distinguised from the simple religion which Jesus/Yeshua taught and practiced; when they shall acknowledge that many of them are so many sad and lamentable errors; then, and not till then, will they seek to know their origin, and enquire from which of the several branches of Paganism they sprung. They will then see that most of the so-called Christian doctrines, that have no place in the New Testament, reached Europe from Egypt, through Alexandria. To elaborate a little more fully and in summary fashion: when allegory, metaphor, simile, and myth which expressed both the identity and actions of the Creator as understood by the Ancients in grasping for understanding of God and His workings in the Cosmos, was altered and stripped of its symbolism and rendered for all time as if "literal," then not only is Divine Truth lost forever but it plunges its recipients into abject idolatry. Such is the plight of the primarily Christian Western Hemisphere as these allegories and metaphors that once expressed Divine Truth were altered by Rome and "literalized" and applied to men's lives; in this case Jesus.

All nations borrow from others; at least, from those who are before them in the race of civilization. They borrow from each of their neighbors in those branches of knowledge in which they think they can do so wisely, and what they have taken often shows itself in the language. I can remember my amazement when I discovered

that the Hebrew word "Yahweh" finds its origin in Egypt; taken from one of the names for the sons of Putah (one of the many Names given the Creator). This is only the beginning of knowledge and what you can learn if your studies progress far and deep enought to look at Egypt as the source for Judaism and Christiaity. Sadly much of the beauty of this first Divine Revelation given to mankind through Egypt by the Creator is altered almost beyond recognition by Alexandrian Essenes and later Rome as we find in the Christain faith today which is but at best a blurred photograph of the earliest understanding of God on this planet by those who knew Him best. The aim of Bet Emet Ministries and our websites is to show the extraordinary readiness with which these earliest religious beliefs and understanding of God were copied by neighboring nations and then altered, particularly by the Greeks and Romans. In matters of religion, the more ignorant part of those two nations bowed in reverence to the greater earnestness and seriousness of the Egyptians, who were at the same time so remarbably rich in understanding of the Divine and His message to them as seen in operation of His Divine Law in Heaven above, Divine Law operating in Nature all around, and these same Divine Laws operating in their own bodies as well. Egypt understood these Laws of the Divine as the recurrent message of the God of all creation speaking Order to them through Law and understood their responsibility to manifest that order in their lives since being created in the image of the only God they could see who operated these same Laws in their own species.

Pagan Greece received from Egypt all that part of its religion which related to a future state of rewards and punishments, yet Chrisian Rome, from which our religious belief systems were chiefly learned in this Western Hemisphere, would take and alter almost beyond recognition the simple Divine message of the Creator given orignally to Egypt; allegory and metaphor became "literal" and coupled with that was an exclusive religious belief system imposed by Rome upon all promised damnation if one failed to accept Roman Orthodoxy.

The children of Egypt, the Jewish people and nation, have protected and safeguared this same Divine message in the absence of their Egyptian parents since their destruction and Hellinization by Alexander the Great, but Rome in conquering Greece and owing to their own Sun Worship only further removed us understanding this earliest message of the Divine entrusted to Egypt. Egypt today gets a bad rap by those who misunderstand its religion and many lacking such knowlege interpret Egyptian faith as idolatrous Sun Worship in its own right. Nothing could be further from the truth once you look into it for yourself and remember that allegory, myth, simile, and metaphor was only used to communicate these Divine Truths and NEVER was it to be understood in a "literal" sense.

Almost all Egyptologists interpreted, and continue to interpret, the ancient Egyptian writings and other modes of expression (art, architecture, ...etc.) without trying to understand the thoughts and beliefs expressed in them. Their explanations continue to be shallow, which reflects their pre-conceived notions of the ancient Egyptians, as being primitive and inferior to the modern western world.

However, the Greek historian Herodotus (500 B.C.) stated:

Of all the nations of the world, the Egyptians are the happiest, healthiest and most religious.

His statement reflects the excellent conditions of people who didn't just theorize about metaphysics, but who practiced it to the fullest. Ancient Egyptians had a very sophisticated understanding of metaphysics and the laws which govern man and his universe.

The Egyptian thinking was simple, coherent, consistent, logical, analytical and rational. Their main premise that one is all, and all is one, reflects their total cosmic consciousness, which Herodotus called *most religious.* Egyptians did not have a word for religion in their language. For them, there was no perceived difference between sacred and mundane. They understood that man is a model of the universe. If man understands himself perfectly, he also understands the universe: astronomy, astrology, geography, rhythm, proportion, mathematics, magic, medicine, anatomy, art - all are linked in a grand dynamic scheme. No aspect can be

isolated from another and treated as a separate specialty or field without distortion and destruction. You should find it rather interesting that this concept is embodied within Biblical Judaism but not Christianity.

Our societies which deal with the different aspects of life, separately, are on the wrong track of thinking. We are always in awe of the mastery of the ancient Egyptians. In many ways, we feel that we are catching up to their achievements, in science, medicine, astronomy, etc. When Kepler discovered his planetary laws he boasted in print, that he had rediscovered the lost laws of Egypt.

It is our hope in presenting this new website, and most likely our last, we arrive at the culmination of twenty years of study. All roads lead to Egypt as you will see and it this is an exciting time of "rediscovery" of long lost Divine Truth that helps us in our understanding of Whom God is and What His message originally was to this Planet. The Egptian race has ceased to be a leading nation and its history has been neglected, and its very essencs forgotten or misunderstood at best. Yet the Egptian mind still has a most important influence upon our modern civilization and we fail to understand or recognize it. The shadow of Egyptian truth can be found today in Biblical and Rabbinical Judaism and to a lesser extent in Christianity and this will become very apparent if you study this website and the knowledge that it contains.

In prepartion for what will follow I would like to say that a quest into the fountainhead of modern man's religious beliefs and practices inevitably leads back BEFORE the path of the Judaic-Christian heritage and the Greek classic tradition, to the very dawn of civilization. Myths, symbols, and ideas cherished as our own in this primarily Christian nation will be found to have been fashioned many thousands of years ago by cultures sometimes labeled as primitive, crude, heathen or even pagan by Roman Christianity. I will let you decide once you see such evidence if such labels are correct. Ancient Egypt, often called the cradle of manind, represents a terminal point in this search for the origin of modern concepts. This ancient civilization, perhaps more than any other, can supply us with the clues to as understanding of many of the beiefs which have found their way into modern times. Much like the ageless pyramids, ancient Egptian thought has withstood the assault of the ages and, merged with elements of other cultures, becomes absorbed by the mainstream of Western thought.

For the Christian more than the Jew, who is closer to this original thought and understanding of the Divine and God, this can be the most important study of one's life. The Egptians, the parents of the Judaic-Christian faiths, were essentially a religious people. Their religion was composed of elements uniquely Egyptian, and those it shared with others ancient religions. But amazingly, ancient Egypt was familiar with such relatively modern concepts as the Big Bang, Immortality of the Soul, the Last Judgment, Messiah, Ressurection of the Dead, Hades, Heaven, the Unity of God, Prayer, Sacrifices, Logos, Millennium, Sabbath, Circumcision, Immersion, and the Supper with God. These religious concepts have been tragically altered down through history from their original meanings as understood by those who first received them from God and left such teaching for mankind throughout history in their writings. It would do us good to understand these religious concepts that the ancients received from God and compare them to the meanings of these same things and dogmas we as Christains and followers of Jesus have inherited down through time with the suceeding conqering nations culminating with Rome to see if these dogmas contain the same ideas of their founders or if they differ appreciably and ask ourselves: "If so, then why?" This is for you to decide upon examining the evidence if we as Christians and followers of the "Christ" are really following in the concpets of God as the Ancients knew him and recorded His works or if we are following the agendas of men who various reasons departed from these earliest understandings of God.

It is my hope to not over complicate this for our readers as I try to construct the ancient past. I will endeavor to present this information in an unbiased manner as possible as we draw together on the facts concerning the ancient Egpytian religion. I will point to the parallels between ancient Egyptian beliefs on the one hand, and the Christian, Hebrew, Buddhist, and Islamic thoughts on the other. By relating ancient Egyptian civilization to modern Western thought, I hope to supply important keys to the reader to help in his understanding of our modern times and its the proper application of these Divine principles to our lives today outside of the Roman brainswashing and the forgery of religious documents from them that go almost unnoticed today except for the

Scholar. Blessings. Craig Lyons M.Div.



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BECOMING MORE AWARE OF EGYPT AND ITS INFLUENCE UPON JUDAISM & CHRISTIANITY

Over the years of my Bible Study I have seen that basically views about the Bible fall into three basic categories:

- **That despite its many contradictions, every word it contains is to be taken literally**
- **The the Bible is basically a historical work which became distorted as a result of its initial long oral tradition and also to some extent at the hands of the biblical editors who eventually set it down in writing**
- **That the Bible is simply a collection of fanciful fairy tales couched in extravagant language**

I personally believe, having done intense study for almost 20 years on the Bible and its origin, that the Bible is fundamentally a historical work. But it is not as easy as this as you will soon come to see.

When one approaches the Old Testament one quickly is instructed that the Old Testament contains the story of the Jewish people. Yet behind the scenes of study one finds that when Ezra rewrote the Torah after the Persian captivity that certain "identities" of very important characters were changed in order to cover up who these individuals truly were and the religion that they practiced. We end up with a Jewish book with Jewish origins; I found that such "origins" need to be reexamined in the light of current archeology and Egyptology. I cannot stress enought the importance of these alterations and changes made by Ezra to the Jewish people's history and their original faith. The result of such alterations has obsucred the truth concerning the Jewish Nation and their original faith to this day. The legacy of such deception rests with us today in many of the religious doctrines cherished by Gentile Christianity which never found their origin with God.

Simply said we have failed to understand the Old Testament correctly in many places because we have tried to fit Egyptian history into the Bible rather than fit the Bible into Egyptian history. As if that is not enough for failing to obtain a clear picture of the Old Testament is the fact that the length of the Israelite Sojourn in Egypt is accurately four generations and not four hundred years. Failure to understand the correct time period of the sojourn in Egypt by the Israelites means that scholars had been trying to piece together the Israelite picture at the wrong time and in the wrong place.

Answer for yourself: When was the last time you read the the Book of Genesis and the story of Joseph the Patriarch, the favorite son of Jacob, who was sold into slavery in Egypt by his jealous half-brothers and was appointed the virtual ruler of the country under an unnamed Pharaoh after, according to the Bible, foretelling the seven lean years that would follow seven good years?

I find especially moving to my spirit the account of how Joseph revealed his identity to his half-brothers when they made the second of two visits to Egypt from Canaan at a time of famine. He told them that they should not reproach themselves for what they had done for "it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt." Joseph

then obtained Pharaoh's permission for his father, half-brothers and the tribe of Israel to join him in Egypt.

Archeologist and Egyptologists today reveal to us today the connection between Yuya, a minister of the Pharaohs Tuthmosis IV (c. 1413-1405 B.C.) and his son Amenhotep III [Solomon] (c. 1405-1367 B.C.). Although he was not apparently of royal blood, the tomb of Yuya was surprisingly found in the Valley of the Kings in 1905 and, more significantly, he is the only person we know of in Egyptian history to have the title "it ntr n nb tawi," holy father of the Lord of the Two Lands (Pharaoh's formal title). It occurs once on one of his *ushabti* (royal funeral statuette No. 51028 in the Cairo Museum catalogue) and more than twenty times on his funerary papyrus.

Answer for yourself: Could Joseph and Yuya be the same person?

Archeology is our friend for as Yeshua is recorded as saying "the rocks are crying out" like never before. The argument that Yuya is the Biblical Joseph received support with the discovery late in 1989 of the tomb, almost intact, of Aper-el, the hitherto unknown vizier of the Pharaoh Akhenaten, the son of Amenhotep III. Notice his name end in "el." The name "Aper-el" provides a semantic link between the Israelites and the Amarna regime, of which Akhenaten was the first of four rulers. Similar names are known to have existed in Egypt at this time, but never in the case of high officials. The name "Aper" corresponds to the Egyptian word for "Hebrew," which meant to ancient Egyptians a nomad, and the final "el" is the short form of "Elohim," one of the words used in the Bible as the name of "the Lord".

The fact that Akhenaten's vizier was a Hebrew worshipper of El confirms the link between the Egyptian king and Israelites living in Egypt at the time. Furthermore, the fact that Queen Tiye, the mother of Akhenaten, was associated with her husband, Amenhotep III, in donating a box to the funerary furniture of Aper.-el indicates the possibility that the vizier was a relation of the queen's, most probably through her Israelite father, Yuya (Joseph).

Once Yuya was identified as Joseph, a number of other aspects of the Israelite story fall into place - that the arrival of the Israelites in Egypt occurred more than two centuries later than had been thought; that their Sojourn lasted for four generations, not four centuries, and that the four Amarna kings - Akhenaten, Semenkhkare, Tutankhamun and Aye - who ruled during the tumultuous period in Egyptian history when an attempt was made to replace the country's multitude of ancient gods with a monotheistic God, were all descendants of Joseph the Patriarch (WOW)!

The prime mover in this Egyptian religious upheaval was Akhenaten in the years (c. 1367-1361 B.C.) when, following a period as co-regent, he became sole ruler upon the death of his father, Amenhotep III [the Biblical David]. Today many Egyptologist and archeologist agree that Akhenaten is to be identified as the biblical Moses and the "monotheistic Pharoah of Egypt" which tried to end Osiris worship.

I remember in Seminary when taking a class on Proverbs reading in the Anchor Bible Commentary on Proverbs that man of the Proverbs were written by Amenhotep. I wonder to myself why an Egyptian was writing these Proverbs when I had previously thought that Solomon was the writer of them. Little did I know then that Solomon was a Pharoah portrayed as a Jew in the Hebrew Scriptures. Little did I know then that the Patriarchs were to be "uncovered" as Pharaohs as well; including the David of the Bible.

Man, have we swallowed this Bible hook-line and sinker? So what is the truth? Does it matter? Why were the identities of these men changed? Could Egypt have been monotheistic and we led to misunderstand their religion today due to the influence of Rome?

Sure, I want to stimulate your thinking and turn you on to study; the highest form of worship in the first century. To know God and His revelation and message to us is paramount to mankind but as you are beginning to see in prior studies with Bet Emet that we have not been told the truth and now we come to the Old Testament and there problems there as well.

Normally I don't get into Egypt much because I have not mastered it as I have other disciplines of study but the information that is available today is astounding as we collect again the primary revelations of God to mankind that Egypt was given. Let us never forget that the first Messianic promise in Isaiah is given to Egypt before later ones given to their children...the Jews.

After nearly five thousand years of prohibition against the Greeks, they were permitted to enter Egypt for the purpose of their education. First through the Persian invasion and secondly through the invasion of Alexander the Great. From the sixth century B.C. therefore to the death of Aristotle (322 B. C.) the Greeks made the best of their chance to learn all they could about Egyptian culture; most students received instructions directly from the Egyptian Priests, but after the invasion by Alexander the Great, the Royal temples and libraries were plundered and pillaged, and Aristotle's school converted the library at Alexandria into a research centre. There is no wonder then, that the production of the unusually large number of books ascribed to Aristotle has proved a physical impossibility, for any single man within a life time. Again the truths of the Egyptian civilization and their understanding of God were destroyed by Alexander the Great.

Let me say in closing that Alexander the Great would conquer Egypt and destroy the nation and its religion and Hellenize it beyond recognition almost but no one was ever able to conquer and change the religion of their children..the Jewish people. That's right; the Egyptian and Semites had children...we call them the Jews today. Sure, attempts have been made to destroy the Jewish people just like their parents...the Egyptians; some more successful that others but it refreshing to see that the true Egyptian faith and religion the Jewish faith continue today. We only have to recognize it for what it really is. No wonder great men who themselves were sons of God [Son of Ra...the Pharoahs] knew God and His truth that we only grasp at today. This you might find hard to believe because of your conditioning as Gentile Christians today but the very basic religious doctrines of the Jews can be shown to originate with the Egyptians; even the concept of the Messiah. That's right; I said "the Messiah is first taught in Egypt." That should be alarming to you considering what you have been taught by Rome and our New Testaments that only Gentile Christianity has the truth. The irony of the whole matter is that I found over twenty years that I had very little truth at the hands of Rome and it's Protestant daughter.

Well....time to go...but the "truth if out there Mulder" and I hope you love God enough to recover it and seek it with all your heart and your heart will skip with joy when reading things like the "Negative Confessions" of Egypt which are nothing more than the foundation for the later Ten Commandments [categories of laws...and remember the Moshe/Akhenaton was a Pharoah] which Jewish their children would receive and teach to the world until Rome will destroy such truth and "faith" in the 4th century. The Egyptians knew what we as Christians don't today; that our relationship with God is only as good as the Laws of our Covenant which we obey. Such is love for God and Egypt knew that because they were a holy nation regardless how Roman history paints them and recreates and distorts their history. Pagans? Not on your life but Ethical Monotheists which understood the many attributes of God and portrayed them individually in figures that capture the nuance of each attribute of the Creator. But we look at those icons as if they Egyptian were crude idolators. We know nothing today it seem since the brainwashing of Rome has been so effective down through history. Rome would even go to such lengths of burning and destroying the Alexandrian library in Egypt in the early 4th century in order to destroy all evidence of such truths given to the Egyptians by God. They knew God is Creator, Sustainer, Destroyer. What they saw in the Heavens they saw in Nature and within their own bodies as well. From this comes allegory and methaphors taught as stories and myths to teach these truths. Christianity will later adopt these "truths" as if literal. That is where we get off. If you thing I am fooling you I challenge to read The Stolen Legacy by Georege G.M. James and you will see how when Alexander the Great destroyed Egypt and their religion and how the Greeks will take credit for all the wisdom and culture of Egypt and Rome, when they conquer Greece, continues that legacy until this very day. These Egyptians were not polytheistic as you have might of thought but truly understood the invisible Spirit of the Creator which judges mankind following our death based on our righteous deeds or the lack thereof. In fact the Egyptians taught and understood the "Big Bang" when we only in this century have come to understand. It is truly amazing how much knowledge we have lost and Rome destroyed. The Dark Ages came upon the world after the destruction of these 700,000 volumes in the Alexandrian Library by Bishop Theophilus. And we struggle today guided by the light of archeology and our thirst for truth to reacquire long lost truths about God as we separate "truth" from "fiction." Truly the rocks are crying out.

May God make you hungry for truth and you seek it with all your heart! Shalom.

Craig Lyons M.Div.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE EGYPTIAN RELIGION....COULD IT BE THE FATHER OF JUDAISM AND CHRISTIANITY?

I hope you like a challenge for your surely are in for one if you begin to study the link between Egypt, Judaism, and Christianity.

I never dreamed years ago in Seminary that my studies into the origin of Christianity and its Hebrew roots would later prove to me that the Bible that I carried is a book about astrology, astronomy, and the harmony of the Universe which is later personified into events in the lives of Patriarchs and even Jesus. You might say that I was at that time in my life unawakened to the Cosmic Consciousness that lies beneath many of the stories in my Bible let alone the stories concerning the depiction of Jesus in the New Testament. I quickly found over the years of intense study that all roads do not lead to Rome, although many do, but truly all roads lead to Egypt for it is there we find the world's First Monotheism in it's purest state. That's right; I said Egypt and not Jerusalem nor Rome. This might come as a shock to you as it did me but when you become familiar with how the texts of the Bible were written as well as archeology and ancient historical records you find that the Jews are the "children of the Egyptians" in the first place. We will get to that later in this websire but for now let us remain on tract. The things said above might seem shocking to you considering what you have been taught by your Christian Church and its traditions which we inherited in this Western Hemisphere. Even the Old School of Egyptology goes out of it's way to make sure that the truth concerning Moses, the Jews, and Israel is hidden because of its ramifications upon three world religions today. To say that such information is earth-shaking is a gross understatement.

When one surveys the development of Egytology as a discipline during the course of the 19th century, one is struck by the single-mindedness of purpose to which many of the great names of the day adhered. That sole purpose sought to discover in the ancient Egyptian cultural record evidence which would document, and thereby confirm, the events recorded in the Old Testament. These efforts have failed for several reasons. The biggest reason is that most scholars have been trying to fit Egyptian history into the Bible rather than the Bible into Egyptian history. However, archeological finds in the last 150 years have been monumental and such discoveries are of such an astounding nature that one realizes that the above approach of trying to put Egypt into the Bible is utter nonsense. Rather today we know for certain that we need to put the Bible into Egypt history in order to understand correctly the events and identies of the famous men and women of the Jewish Old Testament. Never forget that winners of wars write history as well as change it accprding to their veiws and agendas. Along with this comes their "version" of the story given as their legacy to all mankind. This has been done to where the truth concering the origin of Christianity is almost totally lost today without a good deal of hard work and diligent study. Had it not been for great discoveries in archeology in the last 150 years we would today remain in the darkness of Roman Church tradition which obscures the truth about God and His Revelation to all mankind which was first given to Egypt long before the Jews came from their loins.

This brings me to the purpose of this website and the information and articles that will follow. Having devoted myself to serious study these last 20 years my travels in scholarship have taken many paths and learning and knowledge has become my best friends. Today I as well as many other scholars realize that the roots of Christainity do not lie in Rome or Jerusalem but in Egypt. In fact the purest doctrine of Monotheism is to be

found in Egypt when their religion is properly understood. Truly this gives cause to not only rethink Egyptian religion which has sadly been misrepresented to the world by the Old School of Egytology for hundreds of years but brings a correction to its daughter religions which have stayed from the path of its parent. We are dealing here with Divine Revelation on a magnatude that few since Moses, himself a Pharoah, has received and the failure of succeeding nations to understand and convey it properly. Sadly humanity has lost much of this knowledge through war and conquest but archeology is brining this history and information to the surface once again. In so doing we have now the ability to trace God's earliest Revelation of Himself on this planet through successive nations and as we do we can follow the changes, alterations, corruptions, as well as those who did not yield to such changes but chose rather to adhere to this original Divine Revelation. What we find upon such study is both disconcerting as well as comforting; disconcerting because we see the abberations and altertions of such original Divine truth once held by the Egyptians as we trace these doctrines chronologically down through history though successive Gentile sun worshipping nations as well as the rigorous and tenacious fighting by the Egyptian's children, the Jews, to maintain and preserver this "original truth" of its parents.

SO WHY IS THIS IMPORTANT TO TODAY'S CHRISTIAN?

This is important for us today because until we truly learn the origin of our Christian Faith and it's earliest doctrines and dogmas and what was believed way back then by the earliest believes in God on this planet to whom this Revelation was given and who are called "Holy men of old" and then compare their "religious beliefs" to those we have inherited today which are likewise touted as "Divine, infallible, and inerrant" then we see major changes and alterations have been made to this simple faith of the ancient Godfearers. Without such investigation on our parts we have no way to knowing for certain if what we have been taught and inherited down through history by successive Gentile sun worshipping nations is accurate and and a faithful representation of these original religious beiefs held by those who first received God's Divine Revelation in this world.

Sadly few if any Christians have ever studied the origins of their faith and have been instructed to accept without question their inherited faith as if this is an accurate representation of this prior Divine Revelation. Without such personal and individual study then we are relegated to having "faith" in what has been handed down to us by Rome in this ONE BOOK we call the Christian Bible and which is passed off as being an accurate representation of God's earliest revelation of Himself to "holy men of old." You will quicky come to see that this position of implitic faith in our inherited Christian religious belief system and this ONE BOOK more than a little problematic upon just a few hours of serious reading and study into the true origins of the Christian faith let alone into serious study into the textual integrity with the texts within the Christian Bible.

BECOMING EQUIPPED TO STUDY THE BIBLE AND ONE'S FAITH IN DEPTH

After Seminary, as well as during my three year course of instruction, I realized beyond any doubt that there are many problems within my Christian Bible and my Christian religious beliefs system and I wanted answers to why things just did not add up so much of the time since supposedly coming from a God who is not the author of confusion. But time restraints required that I wait until after graduation and during the years of my Pastorate in order to investigate such irregularities. As God would have it by Divine Providence I had read a very good Jewish book on the Jewish Jesus before entering my course of study at Southwestern Theological Seminary entiteld Understanding The Difficult Words of Jesus by David Blivin and Roy Blizzard. This book agitated me beyond belief because it revealed to me that behind the English words of my New Testament were Hebraic doctrines and meanings that the English and the context of the passage failed to bring out. I quickly realized that I did not have the meaning Jesus intended but yet I read the passage and arrived at an alternate understanding either from my ignorance of Hebrew or my prior conditioning by hearing sermons that allegorized the passages in question. Said bluntly I did not have words of Jesus nor the understanding intended for the hearers who once set before him when he instructed them. Likewise I realized that I had often a completely different meaning and I reasoned that if I had another completely different meaning than what Jesus

intended from inherited sermons frim the Gentile Church than what the Hebrew behind the Greek and English intended then I had the wrong understandingand. It was not Jesus who did not "believe as me" but I who "did not believe as Jesus."

I began to ponder such a senario. I had just finished taking Systematic Theology in Seminary where I was taught the Baptist viewpoints on such religious doctrines such as sin, repentance, judgment, resurrection, prayer, atonement, life after death, tithing, etc. Then it dawned on me to question if I really had the "mind of Christ" on these religious beliefs. I asked myself some very difficult questions the last day at Seminary as I set on a bench before the beautiful gardens on the campus:

- **What did Jesus the Jew believe concenring various theologies and Biblical doctrines that make up his faith and his religion?**
- **What have I been taught to believe about these same doctrines?**
- **It is possible that Jesus believes different from me in these areas of Biblical doctrine?**
- **If it can be shown that my religious belief system is different from Jesus' then is Jesus wrong or am I wrong?**
- **If it can be shown that I believe different than Jesus did on these religious doctrines then is Jesus wrong and me right?**
- **If it can be shown that I believe different from Jesus on these religious doctrines then does it not stand to reason that I have the WRONG religious belief system and that I need to repent and change my religious beliefs and bring them in line with what the historical Jesus believed?**
- **Can I really call myself a follower of Jesus if it can be shown that my Christian religious belief system is oppossed and is opposite to what can be shown that Jesus believed?**

I had to have the answers to these questions. I knew what the Baptists believed and wanted me to believe but I was haunted by these above questions and the answers could not come quick enought but yet I realized that it might take months and even years to satisfactory get the answers that I needed. I wanted no room to doubt so my determined to approach such investigation and study n a methodical way. Since being a full blown zealous Christian at that time in my life I began my studies in Fourth Century following the Counil of Nicea since this is the high water mark of organizational Christianity. I began to work backwards down through history with the desire to sift through as much information as possible to understand the intricacies of what really happened that shaped and gave momentum to Gentile Christianity all the while comparing what I had been taught to believe with what a Jew like Jesus in the first century believed. But there was one problem; I did not know what a Jew like Jesus believed in these areas so I had to undertake a serious and indepth study of Biblical Judaism which took over 4 years to where I was satisfied that I knew the Jewish faith inside and outside. That was an eye opening experience to say the least as I saw daily in my studies that I had very little in common with a Jewish Jesus and his faith of Judaism. I wondered how my faith and Christian religious beliefs and doctrines which is supposed to be the fulfillment of Judaism could conflict and contradict so often what Jesus the Jew believed. I wondered who was responsible for such a misrepresentation of the historical Jesus the Jew as found in the New Testament and Gentile Church dogma which my ONE BOOK taught as the faith of Jesus when serious investigation into Judaism shows that the Jesus of the New Testament has more in commen with sun godmen and cosmic saviors than the Messiah of Judaism and what Judaism teaches.

During the years of my studies having now learned what Jesus the Jew believed about these various doctrines I quickly saw that Gentile Christianity had little in common with the faith of Jesus. In fact it seemed I had inherited a belief in the "Jesus of faith" given to me by Rome as depicted in Rome's canon of passages called the New Testament instead of the "Jesus of history" whose Bible was the Law, the Prophets, and the Writings [sadly called the Old Testament today....rightly known as the Tanakh]. As I began to isolate these divergent religious doctrines in Gentile Christianity that deviated from Biblical Judaism then I wanted to know "why" my Christian religious doctrines were different and "when" these doctrines were changed and where they found their ultimate origin. That began for me a quest to trace these Gentile religious beliefs back down through history through each successive conquering nation until I arrived eventually at the beginning of recorded time. I began as my fixed point Roman Catholicsm in the middle ages and began to work backward. It was amazing

at what I saw and uncovered. Along with such discovery of altered religious doctrines by Rome I was introducted into the corruption of New Testament documents themselves as history and archeology records for us the almost constant alteration, change, and continued manipulation of these documents as successive Roman Church Councils decided upon and created theology. The further I ventured back into the influence of Gentile religious beliefs upon the Christian Bible I ran into the earlier corruption of the Hebrew Scriptures by the Hellenized Essenes of Alexandria, Egypt in 220 B.C.E. Now we have the corruption of both the Hebrew Scritptures known as the Old Testament as well as the New Testament and these mind you become the Bible of the Christian Church for the last 1600 years.

As I continued to trace backwards in time Christian beliefs to find the orign for their deviation from what the Jews believed as recorded in their Hebrew Scriptures I found that all roads lead to Egypt. Along the way I discovered that Ezra rewrote the Hebrew Scriptures following the Persian captivity and at that time the history of the Jewish people was altered to cover up their "Egyptian Roots." This opened a whole can of worms that intriges and motivates my study even to this day. Important for our study and this website is the marvelous facts I found concering the Egyptian Religion which are sadly so tragically misrepresented today to all but those who study the New School of Egyptoloy. In Egypt we find the world's first recorded religion and when properly understood the similarity with Biblical Judaism is overwhelming. But we should expect such once we learn the true origin of the Jewish people which can be shown to have sprung from the intermarriages of Egyptians and Caaninites. This information now becomes startling because not only do we learn the true identity of the Biblical Patriarch who are Pharoahs but reorients the dating of the Exodus to a period where few if any scholars look for evidence. Not finding any this period they dismiss the Exodus as myth but when dated to the period to when it actually occurred the evidence for the Exodus is plentiful.

As if that is not enought I was overwhelmed with what I found concerning Egyptian religion. Properly understood the beauty and simplicity of God's Revelation to earliest mankind is breathtaking as God revealed Himself to these people though the Universe, Nature, and within Humanity. Observations in the Heavens, in Nature, and in mankind himself expressed truths that found their expression through allegories and metaphors that took the form of stories and events that were never literal but yet expressed "literal" truths about the Creator. These personifications of Divine truth were woven into the Egyptian civilization and when PROPERLY understood reveal the Glory of God and His message to mankind. It would be these "religious beliefs" that would provide the substrate for Egypt's Ethical Monotheism which was to be imparted to the world. In time the children of the Egyptians emerge throught the marriage of Egytians and Semites and we recognize them today as the Jewish race. These Egyptian children, the Jews, learned the religion of their parents and cleave to it today as well. Alexander the Great will come and destroy and Hellinize Egypt and in his wake the religion of the parent will be destroyed but try as they may the childen of the Egyptians have withstood down through history assimiliation and repeated attempts to subjugate and destroy their faith by successive Gentile conquerers. Biblical and Rabbinical Judaism is the closest representation of God's original Divine Revelation to mankind that can be found in the world today. Sadly Gentile Christianity refused this Revelation and did all that could to change it and pass it off as "orthodoxy" to the unsuspecting Gentiles who lack the knowledge to spot the counterfeit.

Sadly in time such Divine truths of the Kosmos woule be perverted and the allegories and metaphors expressing these Divine truths would become "literalized" and debauchered by successive Gentile nations and this deviation from truth becomes the cornerstone of world paganism in their deviate solar and nature festivals. Rome, in its combat against Judaism as a world religion in the earliest centuries, assimilates just enough Judaism in order to remake Jesus of the New Testament and then Jesus of the New Testament is transformed into a hybrid representing a Cosmic Godman crossed with just enough Judaism to appear Jewish to those who know no better. That once was me. Simply said religious doctrines of Egypt expression Divine truth in the form of allegory and metaphor are literaziled by the Greeks and Romans and taught in a literal manner which was never to be understood in such a way nor taught in such a way. Of what I am referring are the majority of the New Testament accounts of Jesus in the New Testament which simply are little more than personifications of Stellar and Cosmic events originally undestood allegorically that reveal God and His attributes to mankind which have under the influence of the Essenes and later Rome been personified and deified as applied to the historical Jesus. In so doing the simple truths, the original Revelation of God, and the simple Gospel of God

originally given and understood by the Egyptans and their Jewish children has been tragically altered and destroyed and the Roman depiction of Jesus the Jew in the New Testament is nothing more than the literalization of these Divien truths understood originally as allegory. Said another way the Jewish Jesus of history has been transformed from a man into a God along with the loss of his religious beliefs system and the substitute of another all the while the Roman doctrine that failure to believe such things that they teach about in their Roman New Testament results in one's damnation. Our adherence to many of these New Testament beliefs about Jesus are simply wrong and inaccurate and renders the uneducated believer an idolator and blasphemer when compared to the original beliefs of the historical Jesus and the Egyptian parents of the Jews.

WILL YOU LET ME PROVE THIS TO YOU?

If you have followed me up to now you might be bewildered to the claims made above but as they say in Texas: "the proof is in the pudding." I would ask you to search your heart and see if truth matter to you in your relationship with God. If it does then I would ask you to take this challenge and let me prove these things to you beyond any doubt which after twenty years of serious study I am prepared to do. The question is if you are willing to devote time and resources to procure some necessary books to aid in your study because I don't want anyone to stand before God in the judgment and say "pastor Craig said." That simply won't do. You are responsible for your own relationship with God as well as acquring the truth concerning your faith. In order to return to the faith of Jesus you must come first to the realization that you don't have it. This is my job to convince you through many infallible proofs that as a Gentile Christain it is impossible to be a follower of the historical Jesus.

On this ministry's various other websites I have over the years tackled various doctrial problems facing the traditional Christian and brought truth to bear upon the lies of Christian orthodoxy passed off as truth. Now we begin at the beginning of recorded history in order to undestand the religion of the parents of the Jews who gave us the historical Jesus. This will not be a quick or easy study and the concepts that will be revealed with be new and challenging. But as they say "no pain, no gain." So we begin at the beginning to understand the earliest of God's Revelation to mankind. Then after seeing these things for yourself then it is up to you to decide if you have been given the truth and a faithful representation of it by Rome or if you have been led down the road of deception like the billions of other Gentile who came before you who failed to take seriously the study of the origins of their faith. It is to these issues we now turn in this website. May God bless your effors and the repentance of your life as these truth pierce your heart and reveal to you maybe for the first time in your life that you have received the counterfeit instead of the real. In so doing the idolatry and blasphemy which contaminates every Christian due to Rome's antisemtism and rejection of "the faith once given to the saints" will be exposed and this is the first step in your repentance and returing to the real faith of Jesus: Faith "in" Jesus or "the faith of Jesus"...that is the question!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE BASICS OF EGYPTIAN COSMOLOGY

Let me introduce a new word to your vocabulary: Cosmology.

- **Webster's Revised Unabridged Dictionary, © 1996, 1998 Micra, Inc., defines "cosmology" as the science of the world or universe; or a treatise relating to the structure and parts of the system of creation, the elements of bodies, the modifications of material things, the laws of motion, and the order and course of nature.**
- **The American Heritage® Dictionary of the English Language, Fourth Edition Copyright © 2000 by Houghton Mifflin Company, and published by Houghton Mifflin Company defines "cosmology" as the study of the physical universe considered as a totality of phenomena in time and space. The astrophysical study of the history, structure, and constituent dynamics of the universe. A specific theory or model of this structure and these dynamics.**

Egyptian cosmology and understanding of God's Universe and all that is in it is based on coherent scientific and philosophical principles, of the universe as a whole. Another way to say this is the the totality of the Universe and all of Creation is based upon Laws and Divine Principles. The totality of the Egyptian civilization was built upon a complete and precise understanding of universal laws that express the Divine Intent and Order of the Divine. This profound understanding manifested itself in a consistent, coherent and inter-related system, where art, science, philosophy and religion were intertwined, and were employed simultaneously in a single organic Unity.

For the people of Egypt, there were no perceived differences between sacred and mundane actions, as we moderns believe there to be. Every action, no matter how mundane: plowing, sowing, reaping, brewing, building ships, waging wars, playing games, the system of weights and measures - was viewed as an earthly symbol for a specific divine activity. No aspect of their knowledge was divorced from any other aspect.

UNDERSTANDING THE ATTRIBUTES OF GOD AS EGYPT DID

The Egyptians regarded the universe as a conscious act of creation by the One Great God. The fundamental doctrine was the unity of the Deity. This One God was never represented. It is the functions and attributes of his domain that were represented and this idea finds expression in the multiple examples of Egyptian gods and goddesses which are not separate gods but only representations of various aspects and attributes of the one true God of all. Once a reference was made to his functions/attributes, he became a distinguishable agent; reflecting this particular function/attribute, and its influence on the world. His various functions and attributes as the Creator, Healer, and the like, were called the *neteroo* (singular: "neter" in the masculine form and "netert" in the feminine form).

The ancient Egyptian word "neter," and its feminine form "netert," have been wrongly, and possible intentionally, translated as "god" and "goddess," by almost all scholars. There is no equivalent word in meaning, to the word "neter," in the English language. Honest translation should use the native word, if they cannot find its equivalent in their language. "Neteroo" (plural of "neter/netert") are the Divine

Principles and Functions that operate the Universe. They are all aspects and functions of the One Supreme God. The words "god" and "goddess" leave the impression that ancient Egyptians had a multitude of gods, which is absolutely untrue.

As such, an Egyptian neter/netert was not a *god/goddess* but the personification of a function/attribute of the One God. With this understanding comes likewise the understanding that the labeling of Egyptian religion as "pagan" or "idolatrous" betrays the complete lack of understanding of the Egyptian religion by the writer or would be scholar.

MAN IS MADE IN THE IMAGE OF GOD

Central to their complete understanding of the universe, was the knowledge that man was made in the image of God, and as such, man represented the created image of all creation. Accordingly, Egyptian symbolism and all measures were therefore simultaneously scaled to man, to the earth, to the solar system, and ultimately to the universe.

The Egyptian thinking that the One God can be represented through his functions/attributes has its equivalence in mankind. Each one of us has various functions and attributes. A person can be a teacher in the classroom, a father to his children, a husband to his wife, a player on his team, ... etc. This person does not have multiple personalities, but multiple functions/attributes.

Egyptians recognized the universal validity of this kind of thinking, and applied it to all the levels of the hierarchically organized world. Even though it may appear complex at first sight, it is both coherent and consistent with experience. This was the essence of the Egyptian philosophy. It is a real philosophy based on organized, systematic, self-consistent and coherent principles.

Modern science uses terminology which is comparable to the Egyptian thinking of neteroo (gods). We speak of the four force fields of the universe - the weak force, the strong force, gravity, and electromagnetism (and perhaps a fifth, if there is a fifth). These forces have to be subordinate, since they all came from *somewhere.* This "somewhere" was understood as the "First Cause".....God. The ultimate thing is God, the One. As such, it might be said that the Egyptian neteroo (gods) represent what we today would consider scientific theories that are continually refined, the way Newtonian physics moves toward quantum physics.

The cosmological ideas of ancient Egypt were expressed by myth and symbolism, which are a superior means for expressing metaphysical concepts. I will drive home the point over and over in this website that myth, symbolism, allegory, and metaphor as used by the Ancient Egyptians was NEVER understood to be "literal" but only a method of expressing such Divine Truths on a level easier to understand by mankind. Philosophy, mathematics and science are dry subjects with many abstracts. Mythology incorporates philosophical and scientific ideas into a story form, like a sacred drama or mystery play, which can be easily digested. Pure philosophical and scientific abstracts and terms do not guarantee understanding. Information alone is useless, unless it is transformed into understanding. Well-crafted mythology can achieve that understanding.

MYTH

Myth is an intentionally chosen means for communicating knowledge. Myth dramatizes cosmic laws, principles, processes, relationships and functions, and expresses them in an easy to understand way. Meaning and the mystic experience are not tied to a literal interpretation of events. A myth has no historical value. Once the inner meanings of the myths have been revealed, they become marvels of simultaneous scientific and philosophical completeness and conciseness. The more they are studied, the richer they become. And, rooted in the myth as it is, the part can never be mistaken for the whole, nor can its functional significance be forgotten or

distorted.

SYMBOLISM

We live in a world of symbols, logos, icons, and emblems, which are a powerful and concise means of representing a company, product, idea, etc. Words convey information; symbols evoke understanding. Egyptian symbolism could be compared in some sense to modern day caricature. The use of symbols, (such as Uncle Sam, Russian bear, British bulldog, etc.) in caricature, are arbitrary and reveal nothing functional of the nation they symbolize. For the informed, the cartoon can reveal, in legitimate symbolic form, the totality of a given situation, in the eyes of the individual cartoonist. As such, a symbol, by definition, is not what it represents, but what it stands for, what it suggests. A symbol reveals to the mind a reality other than itself.

Egyptian symbols were carefully chosen from the natural world, to best express or embody a specific function or principle. A chosen symbol represents that function or principle, on all levels simultaneously - from the simplest, most obvious physical manifestation of that function to the most abstract and metaphysical.

It is important to realize that for Egyptians, every physical fact of life had a symbolic meaning. At the same time, every symbolic act of expression had a material background. (Moustafa Gadalla, Egyptian Cosmology: The Divine Harmony, Bastet Publishing, Erie, Pa., USA., 1997, p. 1-22).

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ANCIENT EGYPTIAN SOLAR RELIGION...COULD IT HAVE BEEN THE PRECURSOR TO GENTILE CHRISTIANITY?

The title says it all! Now it is up to me to prove the fact stated above: That the vast majority of Christian religious doctrines and dogmas is one way or the other associated with Jesus came from Egypt over ten thousand years ago. Let me say it another way: "Egyptian Solar Religion was personified in the form of the Osiris myth and and this "religious myth" was adapted by almost all Gentile nations in one form or another and finally applied to a Jewish Rabbi names Yeshua by both the Essenes and later the Romans.

Understand up front that if I could not prove this point I would not be devoting great lengths of time and effort to such a project but being an ex-Pastor who stumbled onto this facts and the religious synthesis of the ages by Sun worshipping Gentile nations I feel it is my obligation to alert and warn others to the deceptions to which they have been ensnared by Western Christianity. As our Ministry's other websites amply prove beyond any doubt so will this one reveal to the interested student the "secrets of the ages" and the "priesthood" who used such knowledge of the Heavens and the Stars to control the masses; we call it religion today and there is nothing new under the Sun (pardon the pun)!

WHAT WILL I LEARN IF I CONTINUE MY STUDY INTO EGYPTIAN CHRISTIANITY?

But all is not lost and there is no need to be depressed because once you see the facts for yourself you will see that within the religious system of Egypt are hints of a "Divine" Creator who has spoken to His children; the sad part is that during the struggle between different groups of Egyptian priesthoods throughout many Dynasties many religious beliefs were added to this Divine Revelation and God's Truth blurred if not lost. We at Bet Emet, by exposing the Astro-theology, Nature Worship, and Phallic Worship of the Ancients hope to help the interested student refocus on the Divine while at the same time "casting out the Leaven." Most interesting of all is the role of the Jewish people when their true origin is understood once one comes to sufficient knowledge of Egypt and their assimilation with the Semitic peoples of yesteryear. Suffice to say that the earliest understanding of the Divine was handed down to the children of the Egyptians known today as the Jewish people. If truth is paramount one must admit that the Jewish people flirted with paganism throughout their history but finally through Divine punishments which culminated in the Babylonian Captivity Israel was no longer to be entangled in idolatry and blasphemy for the most part although much later the Essenes would fail in this area in their rejection of Biblical Judaism. One more point has to be made before we go on; namely, Alexander the Great would destroy Egypt and their culture through his Hellenization of his conquered territories and Egypt and their religion was no exception. However, the Egyptian's children, the Jewish people, fought and died to preserve their Divine inheritance from Egypt. It is our task to day to "match up" these Divine rivers of Revelation we find in Egypt and Israel and their faith in God while at the same time factor out Osiris religion and its many religious dogmas which were assimilated by most all Gentile

nations over their histories in one form or another. Understand that the "names" of the character in these religious myths changed in the various nations but the "pattern" is seen throughout when one begins to study comparative religions. What emerges once such "Solar patterns" are discarded is a Divine Revelation of a Creator who not only ordered the Heavens and Nature but applied such order to mankind as well as seen in a Divine Law Code held sacred to the Egyptians as well as the Jews today: It is called by the Jews today the Torah while the Egyptians called it the "Negative Confessions." We will get to all that shortly but now our task is to look to the Heavens to see what the Egyptians saw and how they over many centuries reasoned and personified what they saw into stories of gods and godesses and the religious doctrines associated with them.

What you will see in this website is that the Ancient Egyptians saw "God" in the Heavens and over times such observations "spoke" to them about the Creator and His "message in the stars" as they understood it. Over time these "observations" in the Heavens and in Nature (which was influenced by the Heavens and the Sun) were correlated and later personified by the Ancients into stories of gods and godmen and every Gentile nation saw these same things and made similar observations. Where the train jumps the track is here: While the earliest Egyptians saw Divine forces at work in the Heavens and Nature they understood them as "allegory" and "symbols" while later other Gentile nations will turn these "observations" into LITERAL religious beliefs and apply them to gods and godmen as if they were real. This explains why almost every Gentile nation of the world saw the same things in the Heavens and Nature as had the Egyptians and accounts for such similarities in their religions histories and why, when allegory became "literal" for them, that they applied them to gods and godmen in a literal way and then we come along and find the same things taught "literally" as applied to a Jewish Rabbi named Yeshua as found in the "Jesus story" in the New Testament; which when properly understood is little more than a retelling of Egyptian religious myths as found recorded in Egyptian and other Gentile ancient religious writings since the beginning of mankind's earliest written records.

It has to be stressed again. Understand as well that to them earliest Egyptians these religious beliefs which were expressed in myths were understood as an "allegory" of truths that they perceived as they looked on the Creator's handiwork in the Heavens. They even made connections in Nature since the Heavens influenced the growing seasons and the food chain. But again it has to be said these understandings of these Egytpians were "allegories" of higher spiritual truths as they perceived them in their lives. We as Christians and followers of Jesus fall into idolatry and blasphemy of the Creator when we attach similar religious beliefs to a Jewish Rabbi named Yeshua/Jesus and believe them in a "LITERAL" way as we have been taught under the influence of Western Christianity. It is my hope that after seeing what the ancient Egyptians saw in the heavens then you will be able to see how such "allegories" later became "literal" religious beliefs which were attached to false gods and dying godmen in almost every nation under the sun and finally to Jesus/Yeshua by the Essenes and later Rome.

Understand that we desire the truth about Jesus and not just the re-telling of the "Osiris" myth over and over again through countless generations where finally it was again applied to a Jewish Rabbi named Yeshua in the Fertile Crescent in the first century B.C. One's relationship with God should be built upon truth and not Astro-theology and concepts personified from nature. It is to this task of recovering such Divine truth held by such men as Pharaoh Akhenaton, known today as Moses, that we now turn.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE PRINCIPLES OF EGYPTIAN RELIGION

In Egypt, what we now call religion, was so widely acknowledged that it did not even need a name. There is no indigenous name for religion within their own language.

The Egyptians did not have a word for religion in their language. For the people of Egypt, there were no perceived differences between sacred and mundane actions, as we moderns believe there to be. Every action, no matter how mundane: plowing, sowing, reaping, brewing, building ships, waging wars, playing games, the system of weights and measures - was viewed as an earthly symbol for a specific divine activity. All actions by mankind are linked in a grand dynamic scheme. No aspect can be isolated from another and treated as a separate specialty or field without distortion and destruction. What is startling is that this is the exact concept of Biblical Judaism! But as said before the Jewish people are the children of the Egyptians and their intermarriage with Semites so one should begin to expect great similarities between Biblical Judaism and Egyptian religion in many regards.

SOME NECESSARY BACKGROUND INFORMATION FIRST

Most grievously the Egyptian words "neter," and it's feminine form "netert," have been wrongly, and possibly INTENTIONALLY, transformed to "god" and "goddess," by most all scholars. There is NO equivalent word in meaning, to the word "neter," in the English language. Honest translators should use the native word, if they cannot find its equivalent in their language. Neteroo (plural of neter/netert) are the Divine Principles and functions that operate the universe. They are all aspects and functions of the One Supreme God!

Getting that out of the way we need an honest foundation in the religion of Egypt.

Egyptian cosmology is based on coherent scientific and philosophical principles, of the universe as a whole. The totality of the Egyptian civilization was built upon a complete and precise understanding of universal laws. This profound understanding manifested itself in a consistent, coherent and inter-related system, where art, science, philosophy and religion were intertwined, and were employed simultaneously in a single organic Unity.

The Egyptians regarded the universe as a conscious act of creation by the One Great God. The fundamental doctrine was the unity of the Deity. This One God was never represented. It is the functions and attributes of his domain that were represented. Once a reference was made to his functions/attributes, he became a distinguishable agent; reflecting this particular function/attribute, and its influence on the world. His various functions and attributes as the Creator, Healer, and the like, were called the neteroo (singular: neter in the masculine form and netert in the feminine form). As such, an Egyptian neter/netert was NOT a *god/goddess* but the personification of a function/attribute of the One God.

Central to their complete understanding of the universe, was the knowledge that man was made in the image of God, and as such, man represented the created image of all creation. Accordingly, Egyptian symbolism

and all measures were therefore simultaneously scaled to man, to the earth, to the solar system, and ultimately to the universe.

The Egyptian thinking that the One God can be represented through his functions/attributes has its equivalence in mankind. Each one of us has various functions and attributes. A person can be a teacher in the classroom, a father to his children, a husband to his wife, a player on his team, ... etc. This person does not have multiple personalities, but multiple functions/attributes.

Egyptians recognized the universal validity of this kind of thinking, and applied it to all the levels of the hierarchically organized world. Even though it may appear complex at first sight, it is both coherent and consistent with experience. This was the essence of the Egyptian philosophy. It is a real philosophy based on organized, systematic, self-consistent and coherent principles. God was undefinable to the Egyptians but the "effects" of His "cause" were seen everywhere. The "Cause" and His " effects" were recognized in various forces seen both in the Heavens, Nature, and within the human species himself. These forces have to be subordinate, since they all came from somewhere. The ultimate thing is God, the One.

These cosmological ideas of ancient Egypt were expressed by myth and symbolism, which are a superior means for expressing metaphysical concepts. Philosophy, mathematics and science are dry subjects with many abstracts. Mythology incorporates philosophical and scientific ideas into a story form, like a sacred drama or mystery play, which can be easily digested. Pure philosophical and scientific abstracts and terms do not guarantee understanding. Information alone is useless, unless it is transformed into understanding. Well-crafted mythology can achieve that understanding. Again it needs to be stressed that this understanding of the Creator and His actions exhibited and observed by these Egyptians were later personified and symbolized by various entities which were narrated in story form to express such Divine concepts.

MYTH

Myth is an intentionally chosen means for communicating knowledge. Myth dramatizes cosmic laws, principles, processes, relationships and functions, and expresses them in an easy to understand way.

Meaning and the mystic experience are not tied to a literal interpretation of events. A myth has no historical value.

Once the inner meanings of the myths have been revealed, they become marvels of simultaneous scientific and philosophical completeness and conciseness. The more they are studied, the richer they become. And, rooted in the myth as it is, the part can never be mistaken for the whole, nor can its functional significance be forgotten or distorted.

SYMBOLISM

We live in a world of symbols, icons, and emblems, which are a powerful and concise means of representing a company, product, idea, etc. Words convey information; symbols evoke understanding.

Egyptian symbolism could be compared in some sense to modern day caricature. The use of symbols are arbitrary and reveal nothing functional of the entity they symbolize. As such, a symbol, by definition, is not what it represents, but what it stands for, what it suggests. A symbol reveals to the mind a reality other than itself.

Egyptian symbols were carefully chosen from the natural world, to best express or embody a specific function or principle. A chosen symbol represents that function or principle, on all levels simultaneously - from the simplest, most obvious physical manifestation of that function to the most abstract and metaphysical.

It is important to realize that for Egyptians, every physical fact of life had a symbolic meaning. At the same time, every *symbolic* act of expression had a *material* background. So when we begin to examine their representations of God as symbolized in various manifestations like Osiris, Anubis, Isis, etc., we must never fail to realize that these are NOT meant to be literal or separate gods but rather manifestations of the One True God and His Works.

What becomes hard for us is to separate the "ethics" of religion from the pure "myth" that has strayed beyond the Divine Truths of God....for this has happened in the Egyptian religion. I am confident that after your studies of the materials on this website that such a task will be much easier for you.

Religion by definition is any system of belief, worship, and conduct, which often involves a code of ethics and philosophy. **The main elements of the Egyptian religion (metaphysical beliefs,) as existed since its earliest history, consisted of:**

- God, the Divine Origin
- Creation of the Universe
- Creation of man and his role
- The Canons
- The After-life

GOD...THE DIVINE ORIGIN

Egyptian religion is, in the strictest sense, monotheistic (one God.) The Egyptians regarded the universe as a conscious act of creation by the One Great God. The fundamental doctrine was the unity of the Deity. This One God was never represented. It is the functions and attributes of his domain that were represented. Biblical Judaism does the same thing; it is called the Thirteen Attributes of God. **Once a reference was made to his functions/attributes, he became a distinguishable agent; reflecting this particular function/attribute, and its influence on the world. His various functions and attributes as the Creator, Wise, Healer, Everlasting, and the like, were called the** neteru**, (singular: neter in the masculine form and netert in the feminine form.)** As such, an Egyptian neter/netert was not a *god/goddess* but the personification of a specific function/attribute of the One God.

The Egyptian thinking that the One God can be represented through his functions/attributes has its equivalence in mankind. Each one of us has various functions and attributes. A person can be a teacher in the classroom, a father to his children, a husband to his wife, a player on his team, ... etc. This person does not have multiple personalities, but multiple functions/attributes.

Egyptians recognized the universal validity of this kind of thinking, and applied it to all the levels of the hierarchically organized world. Even though it may appear complex at first sight, it is both coherent and consistent with experience. This was the essence of the Egyptian philosophy. It is a real philosophy based on organized, systematic, self-consistent and coherent principles.

Central to their complete understanding of the universe, was the knowledge that man was made in the image of God, and as such, man represented the created image of all creation. Accordingly, Egyptian symbolism and all measures were therefore simultaneously scaled to man, to the earth, to the solar system, and ultimately to the universe.

In order to simplify and convey these abstract notions of God's attributes, some fixed representations were invented. As a result, the figures of Ptah, Osiris, Amun, Mut, etc., became the signs of such

attributes/functions.

These figures were intended merely to fix the attention or represent some legendary tale or abstract idea, and were not intended to be looked upon as real personages. There was no prescribed form for a neter/netert, and the Egyptians believed that a neter/netert could take on any shape a person desired, since the object of a form was only to fix the attention or represent an abstract idea.

CREATION OF THE UNIVERSE

The creation of the universe and of man have complementary and intertwining themes. Each creation will be discussed separately, starting with the creation of the universe.

The cosmological ideas of ancient Egypt were expressed by myth and symbolism, which are a superior means for expressing metaphysical concepts. Philosophy, mathematics and science are dry subjects with many abstracts. Mythology incorporates philosophical and scientific ideas into a story form, like a sacred drama or mystery play, which can be easily digested. Pure philosophical and scientific abstracts and terms do not guarantee understanding. Information alone is useless, unless it is transformed into understanding. Well-crafted mythology can achieve that understanding.

The Egyptian creation myths, regarding the universe, are similar to the account provided in the opening chapter of Genesis: God creates heaven and earth, divides the waters, creates the light, and gives life to animals and man.

The origin of the world and the nature of the neteru who took part in its creation were subjects of constant interest to the Egyptians. The Egyptian cosmology was divided into four separate but complementary teachings, each with its center of specialty. These teachings are to be viewed as detailed versions of the various stages outlined in the opening chapter of Genesis. The four Egyptian separate teachings at the four centers were sponsored by four different neteru (wrongly translated as *gods*). The main neteru of creation are Ra of Heliopolis, Ptah of Memphis, and Amon of Thebes. The fourth, namely Tehuti (Thoth) of Hermopolis, provided an account of creation as a result of the word-analogous to the opening of the Gospel according to St. John.

THE CREATION OF MAN AND HIS ROLE

According to the Egyptian metaphysical beliefs, though all creation is spiritual in origin, man is born mortal but contains within himself the seed of the divine. His purpose in this life is to nourish that seed, and his reward, if successful, is eternal life, where he will reunite with his divine origin. Nourishing plants in the soil is analogous to nourishing the spirit on earth by doing good deeds.

THE CANONS

A canon by definition is a collection of books officially accepted by a religious body as genuine. As such, the Bible is the Christian canon. The Bible was formulated as a result of the church selection, from many previous writings some time ago. Their final choice resulted in our common Bible which contains thirty-nine (39) different books in the Old Testament and twenty-seven (27) writings in the New Testament. Ancient Egyptians had several metaphysical writings and teachings, but they were never incorporated into a singular canon. Egyptians had never discarded any view no matter what. Some of the writings were contradictory, but that did not matter, because it was not anybody's business to select and choose for the people. Each view was like a key to the truth and the various views were like keys resembling the pattern of the lock. As such, they decided to respect and retain all views.

There was never a single religious authority who had the power or the desire to choose some writings and incorporate them into one canon, as the case with the Bible, except during Akhenaton's reign which was an

aberration.

The essence of the Egyptian religion is based on metaphysical beliefs. The whole universe is an intentional creation. Man was created to accomplish a specific role within the grand cosmic scheme. Man, who is born of flesh, has the potential to become spirit. The Egyptian texts described in detail the stages of the transformation process from man's earthly carnal to the pure spiritual.

Each of these texts emphasizes specific aspects of the Egyptian doctrine of life/death/rebirth. The Book of the Caverns has a psychological focus; and its theme of punishment and reward is paramount. The Book of the Gates has a spiritual focus. The Book of What Is In the Duat (or Underworld) has a magical/alchemical focus. The Book of Day and The Book of Night emphasize the cosmological and the astronomical aspects.

The Book of the Coming Forth by Day, wrongly translated and commonly known as The Egyptian Book of The Dead, consists of over a hundred chapters of varying lengths, which were mostly derived from the Unas Funerary (Pyramid) (ca. 2500 B.C.E.). This book is to be found, in its complete form, only on papyrus scrolls that were wrapped in the mummy swathings of the deceased and buried with him.

THE AFTER-LIFE

In a book of instructions, an Egyptian king advised his son, the prince, to attain the highest qualities, because upon his death he will see his whole lifetime in a single instant and his performance on earth will be reviewed and evaluated, by the judges. In recent years, numerous books addressed the near-death experiences of many people. In this phenomenon, it is reported that seeing the person's whole life span in an instant, is a recurrent theme for all persons with near-death experiences. Death is not the end, but rather it is a transitional state. Such an experience matches exactly the Egyptians' belief of the transformation process, which starts with the Day of Judgment where the life of the person is evaluated.

As stated earlier, ancient Egyptians expressed their metaphysical beliefs in story form (myth), like a sacred drama or a mystery play. The following are the Egyptians' symbolic representations of the process of the Judgement Day.

The spirit of the deceased denies committing each sin/fault before its assigned judge, by reciting the forty-two negative confessions (analogous to the famed Ten Commandments). These negative confessions come from The Book of the Coming Forth by Day (commonly and wrongly known as The Book of The Dead). Here is a translation of some of these negative confessions. Some of them may seem repetitive, but this was probably caused by not being able to translate the exact intent of the original language.

- **I have not done iniquity**
- **I have not robbed with violence**
- **I have not done violence**
- **I have not committed theft**
- **I have not slain man or woman**
- **I have not acted deceitfully**
- **I have not stolen the things which belong unto God**
- **I have not uttered falsehood**
- **I have not uttered evil words**
- **I have attacked no man**
- **I have not defiled the wife of a man**
- **I have not committed any sin against purity**
- **I have not struck fear into anyone**
- **I have not been a man of anger**
- **I have not made myself deaf to the words of right and truth**

I have not stirred up strife
- I have abused no man
- I have not judged hastily
- I have not fouled water
- I have not behaved with insolence
- I have not sought for distinctions

The imperfect soul will be reborn again in a new physical vehicle (body) in order to provide the soul an opportunity for further development on earth. This cycle continues until the soul is perfected by fulfilling the forty-two Commandments, during his/her life on earth.

The Egyptians seemed to hinder the reincarnation process by mummifying the body. By maintaining the conditions of the physical vehicle, the soul was able to continue its existence in the unknown world of the Duat. As a result, the soul was eventually capable of working towards its own resurrection, and thence, excluding the necessity of another physical reincarnation.

The perfected soul will go through the process of transformation, and as the Egyptian writing describes it, "becomes a star and joins the company of Ra, and sails with him across the sky in his boat of millions of years".

THE LINK TO WESTERN CHRISTIANITY AND THE JESUS STORY IN THE NEW TESTAMENT

Above was a very short presentation of the basics of Egyptian religion. What the uneducated reader fails to recognize is that some of the above religious beliefs come from Astronomy, Astro-theology, and Nature worship and some do not.

Answer for yourself: How do we tell the difference? How can we discern truth from superstition?

The task might seem impossible but it is not. The Jewish people today have done it....now it is up to us to learn what they know and see the plagiarism of Astro-theology and Nature worship as connected to a Jewish Rabbi named Yeshua. The task is considerable but not impossible. Now begins the detailed study because until you are very familiar with the Osiris story and it's origin in the Stars and the influence of the Heavens upon the seasons and Mother nature then it is impossible to recognize this "Osiris pattern" let alone see it replayed in it's many forms as found in the Jesus of the New Testament. Understand again that for the Christian his "Holy Bible" is corrupted with these solar religious beliefs as handed down by the Sun worshipping Essenes of Alexandria, Egypt, and the later Greek and Latin Church Fathers who shared similar Sun worship with the Essenes. Without knowledge of this "Osiris Pattern" we cannot pick up our Christian Bibles and be able to discern truth from fiction. We end up reading about Jesus and religious doctrines connected with him and his life portrayed in Rome's New Testament which cause unsuspecting believers to live their lives in idolatry and blasphemy and never knowing the horrible consequences of such things; that is until they acquire such knowledge.

Let your goal be this and this only: The recovery of Divine truth and the casting out of religious beliefs that has infected you with idolatry and blasphemy of the Creator because you have accepted by faith alone the Osiris story replayed through the Jesus of history. Now we continue our study to find the truth about the "Osiris Pattern" and the Jesus of History.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE NETERU

In a previous article I introducted the reader to a new concpet: the Neteru as the "Attributes of God" as understood by the Ancient Egyptians. I shared a little about the neteru as the personifications of universal principles, functions and attributes of the one great and supreme God. The neteru who were called "gods" by some, were endorsed and incorporated into Christianity under a new name, "angels".

The Song of Moses in Deuteronomy (32:43), as found in a cave at Qumran, near the Dead Sea, mentions the word "gods" in the plural:

"Rejoice, 0 heavens, with him; and do obeisance to him, ye gods."

Answer for yourself: Does this reference by Moses to "gods" by one motivated by Monotheism seem strange? Does this principle possible indicate that the Essenes, who would find their home in Alexandria, Egypt, later were influenced not only by Egyptian religion but by the evolution and paganization of it in their day? The Essene answer will come later for we have not gotten that far yet but the answer you will find upon examination is "yes." I have devoted a whole website to this problem which you need to see for yourself if you want to know how these ancient Divine Revelation and truths and personifications of universal principles, functions and attributes of the one great and supreme God were latercorrupted by these Essenes in Alexandria and Qumran where these concepts once expressed as "attributes" of the One True God were later personified as if "real people" and later applied to Jesus; thereby making him God.

The passage we find in the New Testament (Hebrews, 1:6),

Heb 1:6 6 And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. (KJV)

reveals to us the transformation of the idea of the neteru. The the word "gods" as understood by Moses in the Song of Songs pointed about above has been modifed. These attributes of the One True God now have a life of their own and they become "angels." The word for "gods" is substituted with "angels of God". Again this concept of the "neteru" shows the hidden influence of Egyptian religion not only among Judaism but even the movement later termed Christainity and because of this fact it is imperative to understand Egyptian religion in its eariest form as well as the corruption of it down through history if one wants to correctly understand both Judaism and the later corruption of Judaism and the simple Divine Revelation under Christian hands and Gentile Christianity. The term "angels", according to the Metaphysical Bible Dictionary, refers to those who "guard and guide and direct the natural forces of mind and body, which have in them the future of the whole man."

Angels, or neteru, are living energies. In the wisdom teaching of various cultures, these Causal Powers are called by many names including Agents, Angels, Conscious Thought Forms, Creative Energies, Devas, Fathers, Fountains, Gates, Governors, Hands of God, Lords, and Shining Ones.

Edwin C. Steinbrecher, an astrologer, metaphysician, and author of, The Inner Guide Meditation, says that

angels are, ***"living energies that contain ideas and information, specific patterns of instinctual behavior and thought. They are the energies which somehow attach themselves, without our conscious awareness, to everything we meet in the world we call real. [They] are the life energies that pour out of each of us unceasingly night and day. . . influencing everyone in our lives and causing us to be influenced in return."***

Just like the Egyptian's neteru, each "angel" has been given a name and specific function(s). And just as each neter of Egypt did not always take the same form and shape, so is the case for each angel. As your projection of them changes, so will their appearance. Sometimes, they are so blocked by the ego that you can only see their dim, hazy outlines. Many have seen angels change from a shining light to a form resembling a human being, then into a symbol (cube, triangle, etc.), and back to human features. Upon careful examination, the concept of the Egyptian neteru was accepted by ancient and modern societies, who merely chose new names to express Egyptian ideas. The neteru became angels.

THE TRIADS OF ANCIENT EGYPT

The energies represented by the various neteru may function together in groups or as individuals. The interaction between the neteru are expressed in myth, which is to be understood as the dramatization of cosmic and natural laws. We discussed the role of myth in an earlier article. The union of certain pairs of complementary energies/attributes (masculine and feminine forms) resulted in a third energy/attribute.

Some of the major Egyptian triads are:

- **Amen-Mut- Khonsu**
- **Ausar (Osiris) - Auset (Isis) - Heru (Horus)**
- **Ptah - Sekhmet - Nefertum**

This is not an odd concept, and it was copied in the trinity of the Christian faith. More on this later.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EGYPT AND THE ANGELS OF GOD

Ptah was, according to the Egyptian texts,

the Father of the fathers of all neteroo (gods) ... Who bore himself and was not borne.

Ptah manifested himself in many ways and under many aspects, and, as such, the neteroo (gods) *have* their forms in Ptah and *are* nothing but Ptah.

The neteroo (gods) were the personification of the energies/powers/forces that, through their actions and interactions, created, maintained, and continue to maintain the universe. As such, there are numerous (several thousands) neteroo (gods) in the universe.

In order to simplify and convey the scientific and philosophical abstracts of the *neteroo* (gods), some fixed representations were invented. As a result, the figures of Ptah, Osiris, Amen, Horus, Ma-at, Mut, etc., became the signs of such attributes/functions/ forces/energies.

These figures were intended merely to fix the attention or represent abstract idea(s), and were not intended to be looked upon as real personages. Therefore, there was no prescribed form for a neter/netert, and the Egyptians believed that a neter/netert could take on any shape that a person desired.

The worshipping of a netert (goddess) like Isis was actually worshipping the mother principle. Those worshipping Osiris were worshipping the resurrection principle, . . .etc. Again Egypt understood that these principles and forces seen in the Cosmos were manifestations of the One True God. In reality such "worship" was the worship of the One True God in His many manifestations.

The Egyptians gave a neter/netert (god/goddess) different names. This should not confuse us when we deal with philosophical/scientific abstracts, which were called *neteroo* (gods). Names in ancient Egypt were not just labels. A name was like a short resume or synopsis of the principle.

As an example, let us review the neter Ra, who personifies the solar principle responsible for all creation. This solar prinaiple has different roles, in the universe. Let us review three such roles which were mentioned in the Unas Funerary (Pyramid) Texts:

- ***They cause thee to come into being as Ra, in his name of Khepri.***
- ***Thou ascendest unto them like Ra, in his name of Ra.***
- ***Thou turnest back from their presence like Ra, in his name of Atum.***

- **The aspect of Ra, at sunrise, was called Khepri (which means coming into being).**
- **When the sun is high in the heavens, Ra is fully Ra.**
- **The aspect of Ra, as the sun at the end of the day i.e. as the completing or setting sun, becomes Atum.**

An Egyptian temple was the shrine for the neter (god), who represented some specific aspects of the One God. It was a model of the universe seen from the point of view of the neter (god), to which it was consecrated. Only the priesthood had access to the inner sanctuaries, where the sacred rites and ceremonies were performed. In some instances, only the King himself, or his authorized substitute, had permission to enter.

THE TRIADS

The energies represented by the various neteroo (gods) may function together in groups, or as individuals. The interaction between the neteroo (gods), which are usually expressed in myth, are to be understood as the dramatization of cosmic and natural laws. The union of certain pairs of complementary energies/attributes (masculine and feminine forms) resulted in a third energy/attribute.

There were numerous trinities in ancient Egypt. Some examples are:

- **Amen - Mut - Khonsu**
- **Mar - Met - Heru (Osiris - Isis - Horus)**
- **Ptah - Sekhmet - Nefertum**

SIMILARITIES WITH ANGELS

The concept of neteroo (gods), as the personifications of universal principles, functions and attributes of the one great and supreme God, was later acknowledged by others as angels.

Just like the Egyptianµs neteroo (gods), each angel was given a name and specific function(s).

Edwin C. Steinbrecher, an astrologer, metaphysician, and author of The Inner Guide Meditation, says that angels are

"living energies that contain ideas and information, specific patterns of instinctual behavior and thought. They are the energies which somehow attach themselves, without our conscious awareness, to everything we meet in the world we call real. [They] are the lift energies that pour out of each of us unceasingly night and day... influencing everyone in our lives and causing us to be influenced in return."

And just as each neter (god) of Egypt may have several forms and shapes, so is the case for each angel. The spheres of angels in Christianity are comparable with ancient Egypt's hierarchy of neteroo (gods/goddesses). Both these spheres or hierarchies describe the realms to which our senses have no access, but which are necessary within the universal scheme of things.

SYMBOLISM AND NETEROO (GODS)

In Egyptian symbolism, the precise role of the neteroo (gods) was revealed in many ways: by dress, headdress, crowns, feathers, animal, plant, color, position, size, gesture, sacred object, or type of symbolic equipment (e.g., flail, scepter, staff, ankh). Only those initiated into symbolic language - can contemplate a wealth of physical, physiological, psychological and spiritual data, in all the symbols. Compare the same concept to a modern-day caricature in the newspaper.

Crowns and ceremonial headdress of the *neteroo* (gods, goddesses) were never found, because they were symbols and not real.

The hieroglyph for a neter is a human figure dressed in the shepherd's long robe, and seated in the classic shepherd's pose as he tends his flock. Asar/Heru (Osiris/ Horus) was portrayed as the Perfect Shepherd (the good Shepherd).

Neteroo (gods) were always shown in action because God never sleep and is always acting in this continous Creation that is ever expanding and growing.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



MADE IN THE IMAGE OF GOD???

According to the bible, Mankind was created in the Image of God. Mankind has written many volumes as to what this means but few have taken the time to research the ancients and their understanding of this concept. Let us not forget that it was the ancients who wrote this phrase in the first place and surely they above all would know what they intended by such a statement. It is we today who have lost our connection with these ancients and their documents which cause us to arrive at alternate meanings for concepts and ideas that they never intended or every taught. Simply said; we often are wrong about much of what we confess and believe.

The very mention of "mankind being made in the image of God" poses a very interesting question as to the descriptive Appearance of God.

- **Answer for yourself: If we are, indeed, fashioned in the Image of God, does this mean therefore, that God is Man, or does He (God) have the Appearance of Man?**
- **Answer for yourself: Now, if we envision God in the Likeness of Man, does this include human frailties?**

We, as humans, are Dependent upon the universe for our survival. We can not exist without, Fire, Earth, Air and Water.

- **Answer for yourself: Is it possible that the Creator God could be likewise dependent upon the Elements.**

In order to get to the bottom of this concept and arrive at it's intended meaning by those who framed it then it becomes necessary to review the bible verses concerning Creation:

- ***Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.***
- ***Gen. 1:27 So God created man in his own image, in the image of God created he him; male and female created he them.***

These verses are unequivocal and clear. And according to these verses,

We look like God and have the Characteristics of God almighty. We have His Image!

Answer for yourself: But what does the word "image" mean?

image

- **1. A reproduction of the form of a person or an object, especially a sculptured likeness.**
- **2. *[Physics]* An optically formed duplicate, counterpart, or other representative reproduction of an object, especially an optical reproduction of an object formed by a lens or mirror.**
- **3. One that closely or exactly resembles another; a double:**

And we have His Likeness.

Answer for yourself: But what does the word "likeness" mean?

The American Heritage Dictionary states:

likeness

- **1. The state, quality, or fact of being like; resemblance.**
- **2. An imitative appearance; a semblance.**
- **3. A pictorial, graphic, or sculptured representation of something; an image.**

SYNONYMS: likeness, similarity, similitude, resemblance, analogy, affinity. **These nouns denote agreement or conformity, as in character, nature, or appearance between persons or things.**

Likeness implies close agreement:

Please understand that it is not my intention to make a play on words. These definitions (from the American Heritage Dictionary*)* get to the heart of what these verses actually mean, in Genesis. These two words , Image and Likeness, define not only appearance but even the Nature and Quality of the Creation (Image).

- **Answer for yourself: Can you imagine the Creator God, being subject to the same needs, weaknesses, and limitations that we endure? I find that rather difficult to comprehend. Some writers say that our likeness to God refers to the spirit and not to flesh. This English word Spirit is derived from the Latin, *spiritus*, which means breath or to breathe, the act of inhaling and exhaling.**
- **Answer for yourself: So what are we saying, that God breathes as we do?**
- **Answer for yourself: Again, are we making God dependent upon a product of His creation, that is to say air, which is the vital constituent of human respiration?**

Let us define the word spiritual, which may be more on target to defining the Godly Image which some say we are created after.

spiritual

- **1. [adjective] Of, relating to, consisting of, or having the nature of spirit; not tangible or material. a good synonym would be the word "immaterial."**
- **2. Of, concerned with, or affecting the soul.**
- **3. Of, from, or relating to God; deific.**
- **4. Of or belonging to a church or religion; sacred.**
- **5. Relating to or having the nature of spirits or a spirit; supernatural.**

This word spiritual seems to indicate that which is unseen and immaterial, unearthly, that which relates to our soul.

Answer for yourself: Now what is a Soul? Again, let me present another definition from the American Heritage Dictionary,

soul

- **1. [noun] The animating and vital principle in human beings, credited with the faculties of thought, action, and emotion and often conceived as an immaterial entity.**
- **2. The spiritual nature of human beings, regarded as immortal, separable from the body at death, and susceptible to happiness or misery in a future state.**
- **3. The disembodied spirit of a dead human being; a shade.**

Take note that the definition of the word, soul, goes to our actions, our thoughts, our emotions .This is very interesting.

- **Answer for yourself: Should we conclude that our emotional makeup is an accurate reflection of Gods demeanor?**
- **Answer for yourself: Could God possibly be subject to the same emotional hangups as we?**

Please remember, we are trying to determine through a system of questions and analysis, exactly what it means to be created in the Image of God

If we conclude that we are the spiritual image of God, but not the physical image ,we end up with a real Pandora's Box. Without doubt, the state of today's world reflects spiritual corruption, in every facet of life. The spirit seems to be subject to the same or similar temptations and weaknesses as the flesh.

- **Mat 26:4 1 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.**
- **Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.**

Without doubt, we possess a spirit, *which is corruptible.*

Answer for yourself: Can this be a true reflection of God's Image?

I think we could go on for hundreds of pages, trying to explain with accuracy, in what manner mankind, was created in the image of God, and not come to a definitive solution; That is, if we try to make our conclusion agree with traditional Western religious precepts. This is where we have failed; trying to understand Eastern ideas with a Western mindset!

GETTING TO THE HEART OF THE ISSUE

As, with many of our commonly accepted religious concepts., our traditional beliefs and understandings of being created in the Image of God are in Error. I have gone through this brief litany of the most commonly held interpretations, concerning the image and likeness, in which we were created, for the purpose of exposing the artificiality of our most popular concepts on this matter. *Being created in the Image of God does not mean, what most of us have believed throughout our lives.* When the Ancients wrote that we were created in God's Image, *they were propounding a hypotheses based on human correlations to the Cosmos.* Correlations that are Exact to the smallest detail as you will begin to see as you continue your reading and study with Bet Emet Ministries.

THE ANCIENTS KNEW THAT MANKIND WAS BIOLOGICALLY CORRELATED TO THE COSMOS...IT WE WHO HAVE FORGOTTEN THIS TODAY

Many thousands of years ago, at the dawn of history, if there is really such a time as a *dawn* to history, the Ancients discovered undeniable correlations between the biology of the human species and the movements of celestial bodies within the stellar and solar universe. Correlations proportionately related in Time (duration) and Chronology (sequence) of Time. These correlations exist between the human species and the total universe, inclusive of the solar system, and of the Solar system to the expanded universe (infinity).

Now read the next sentence slowly with much deep thought. The Ancients saw the universe and their immediate environment as well as the capacities embodied within their own intellect as the most trustworthy representations of the Creator God. The Universe (terrestrial and celestial) appeared to our ancestors as the only authentic image of the Father.

Ps 19:1-2 1 The heavens declare the glory of God; and the firmament sheweth his handywork. 2 Day unto day uttereth speech, and night unto night sheweth knowledge. (KJV)

The Cosmos was undoubtedly His Handiwork, and we, the Human creation was likewise the Handiwork of the Almighty.

In consequence , when our fathers discovered that they were indeed biologically and chronologically correlated to the Cosmos, they transcribed this knowledge to the written word and language as, We (humanity) are created in the Image and the Likeness of God.

LET US EXAMINE SOME OF THESE CORRELATIONS

One of the most noticeable correlations involves the life and light cycles of the female species of mankind to the moon. They discovered by critical examination of the cosmos the correlation between the life (menstrual) cycle of the woman that ran 28 days in correspondence with the light (phase) cycle of the moon, which also runs at 28 day intervals. *[Remember this number "28" as we will find it again interpolated into the Osiris myth later in a subsequent article].*

They noticed likewise that the phases of the woman's' cycle and the moon's cycle were relational. The New moon begins in darkness and waxes to it's fullness at 14 days (midway through the cycle of light).. When the moon reaches it's fullness, after 14 days of growth (waxing), it then *commences* to discharge it's light so that by the end of the 28 day period all light has been shed (flushed) from it's celestial body. *[Remember this number "14" as we will find it again interpolated into the Osiris myth later in a subsequent article].*

The life (menses) cycle of the woman likewise begins in darkness (undeveloped). At the beginning of the cycle (out of darkness, i.e. undeveloped) the egg begins to grow within the ovary until it reaches maturity (fullness) at 14 days, at which point it (the egg) is released and flows toward the uterus from whence it shall be discharged (shed) from the body. If the egg is fertilized, it shall be discharged after an appointed time (280 days, the natural period of human gestation) as a new individual. If the egg is not fertilized, it shall be discharged in one tenth of the appointed time (28 days, the natural period of human menstruation) as the dead remains of a once fertile germ of life (light).

The ancients also observed that the human body did not reach fullness in physical and intellectual potential till approximately eighteen years after birth. They reasoned that *eighteen years* seemed to represent a complete cycle of life, from birth to Adulthood. Likewise the moon, which they associated with the 28 day life cycle took a little over eighteen years to complete the cycle of it's Nodes. The Node represents the point of intersection of the Moon with the ecliptic (the apparent path of the sun around the earth), both north (Caput Draconis) and south (Cauda Draconis). It takes the Moon a little more than eighteen and a half years to complete this cycle (revolution), and restart anew, from it's original point of commencement. To complete a cycle is the same as reaching maturity. Both terms indicate a coming into fulfillment. *[So again see the correlation of the 18 years of the moon's cycle of it's nodes related to the cycle of mankinds growth from birth to adulthood].*

The Ancients studied even further into the relational parallels between the human species and the solar system. Within the chronology of the Solar System, they found analogies, that can only be described as astounding and

categorically conclusive in proving the correlative link between humanity (the microcosm) and the universe (the macrocosm). The ancients understood this as Mankind being created in the image and nature of the Creator whose revealed Himself to them in the created Cosmos.

At this point, we shall explore the Osiris myth and the Osiris pattern and then examine similar correlations as they relate to the astrological (astronomical) foundations of the Christ Myth which is written into our New Testaments!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



A BRIED HISTORY OF EGYPTIAN ASTROLOGY & THE ROLE OF THE NILE

In the beginning, astrology and religion were very closely connected. Astronomy and astrology were the same science--the split came only during modern times when it became expedient for the Church to redirect attention toward dogma and the scientific schools were looking to elevate logical study of the heavens by displacing the current science, much the same way allopathic medicine has displaced naturopathic medicine. Long before recorded history, the stars, sun, moon, eclipses, etc., were studied by men who charted the heavens and helped their contemporaries to understand the events and goings-on as they endured and celebrated with the "as above, so below" philosophy that still does and always will prevail in astrological thought. Because of these attempts to harness the knowledge of the heavens, calenders were made possible. Eventually, the ancient star mappers were able to see the power each of the planets, the sun, the moon and even the eclipses had on people and nations here below. The sun, being the most powerful, correlates to the individual or nation as a representation of self, which is why sun sign astrology has become so popular.

EGYPTIAN ASTROLOGY & THE NILE

From about 3,000 BCE to 300 BCE, astrology and religion were synonymous in practice with the priests holding the knowledge of the heavens. The main focus of life in Egypt was the Nile River and it is not surprising that water is a basic imagery used in Egyptian astrology. The sky became a large river (a goddess named Nut) and the lesser gods crossed the sky-river in boats. From this came the custom of supplying deceased pharaohs, with all they would need to cross the great river. The Egyptians believed the sun god controlled the Nile River and made it possible for the Nile to flood its banks making agriculture possible. The moon and Venus held superior places also.

In the beginning, the Egyptians divided the sky into 36 sections. These 36 sections became what the Greek astrologers called the dekanoi (ten days apart) and come down to us in tact as the decanates, which we still use today. Later, the sky was divided into 12 sections and each section was given a name and assigned three stars. Each was given a boat to cross the sky river. There as a special deity or god for each month and each day of the year.

Individual chart forecasting using the date of birth was first developed by the Egyptians in the 5th century BCE. Until that time astrology was used, as in other cultures, to predict wide-scale common events like weather, war, famine and leadership issues.

The Egyptian Zodiac:

Egyptian.....Modern

The Sheep.....Aries the Ram

The Bull.....Taurus the Bull

Two Men Clasping Hands.....Gemini the Twins

The Scarab.....Cancer the Crab

The Lion.....Leo the Lion

The Maiden.....Virgo the Virgin

The Horizon.....Libra the Scales

The Scorpion.....Scorpio the Scorpion

He Who Draws a Bow.....Sagittarius the Archer

The Goat.....Capricorn the Goat

The Water Man.....Aquarius the Waterbearer

The Fishes.....Pisces the Two Fishes

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE NILE AND ITS ROLE IN EGYPTIAN RELIGION

They come, the waters of life which are in the sky, They come, the waters of life which are in the earth The sky is aflame for you, the earth trembles for you, before the divine birth [of Osiris-Nile]. The two mountains are split apart. The god comes into being, the god has power in his body... The month is born, the fields live, (Pyramid Texts, 2063.)

Egyptian religion can be summarized with this cliche: *"As above, so beneath."* Egypt new that all life came from the Creator in the Heavens and this life was manifested in the same pattern in Egypt. Egypt was the carbon-copy of Heaven. Let us explain.

The ancient Egyptians interpreted every occurrence in terms of the relationship between natural and supernatural forces. Those phenomena that figured prominently in their lives included:

- **NATURE: the annual cycle of the Nile River's flood, the enormous size and unchanging harshness of the surrounding desert, and**
- **CELESTIAL: the daily cycle of the sun's appearance in the east, gradual movement across the sky, and eventual disappearance in the west (symbolic of birth, life, death, rebirth) along with the movement of the stars and the constellations**

The ancient Egyptians developed a world view in which these and other events and conditions were attributed to the actions of multiple, related gods and goddesses.

Egypt, the nation, is the work of the Nile. First it hollowed out its bed in the immense plateau of desert limestone and sandstone. Then, during the course of thousands of years, it deposited its alluvium at the bottom of the narrow valley, forming the arable ground. It was on the Nile, and on the amplitude of its annual flood, that the entire life of ancient Egypt depended; for rain is very rare. Egypt can look like a lush oasis if the Nile flood comes "in its day", or else a country made desolate by famine if the river fails to rise or if its rising is insufficient. What I say next is critical to further understanding of this website: the Nile's behavior throughout the year was carefully studied and the celestial signs accompanying its annual flood and receding were minutely observed and recorded. These observations of the Nile were at the same time associated with observations of the Heavens, constellations, and stars and these observations were associated and related to the Nile's flooding and receding throughout the year. From this comes the myth which reveals Egypt's understanding of the Divine Revelation of God in the Heavens, in the Earth, and in mankind as well. This is the heart of Egyptian Religion: the message of God which is the same spoken by Him in the Heavens above, the Earth below, and in human body as well.

Egypt is the image of the skies, where the divine beings sail the "waters on high"; and so the Nile has a heavenly as well as an earthly source. Its flood transforms Egypt into a vast sea, likened to the primordial

ocean, the Nun. The Nile is thus an integral part of myth. Its periodic rise and fall are associated with the allegory and myth of Osiris, which teaches us divine principle of perpetual return, death and rebirth, as symbolized by the annual cycle of vegetation that accompanies the rise of the Nile and its recession.

The ancient Egyptians were a religious people. Two of the earliest religious cults were sun and nature. As an agricultural society, they depended upon the cyclical nature of the Nile floods to replenish the lands with fertile topsoil and they depended upon the sun to help produce a bountiful harvest. Witnessing the natural processes of the earth likely influenced their beliefs in the afterlife. Kamil explains,

"The sun and the river, which together formed the dominating cause of existence, made a profound impression on the people. They were two natural forces with both creative and destructive power. For the life-giving rays of the sun that caused the crop to grow could also cause it to shrivel and die. And the river that invigorated the soil with its life-giving silt could destroy whatever lay in its path or, if it failed to rise sufficiently, bring famine. The sun and the river, moreover, shared in the pattern of death and rebirth: the sun 'died' when it sank on the western horizon only to be 'reborn' in the eastern sky the following morning. And the 'death' of the land followed by the germination or 'rebirth' of the crops each year were directly connected with the river's annual flood. Rebirth was, therefore a central feature of the Egyptian scene. It was seen as a natural sequence to death and undoubtedly lay at the root of the ancient Egyptian conviction of life after death. Like the sun and the crops, man, they felt assured, would rise again to live a second life."

Such religious beliefs pervaded society. Egyptians often buried their dead on the West bank of the Nile River presumably due to their belief that the underworld was located in the west where the sun died each day. Relatives of the dead often buried miniature boats in their tombs to transport the soul in the afterlife. Like many other tomb artifacts, these were often marked with symbols of the sun God Re.

Now we can understand how the ancient Egyptian religion was centered in the belief of an afterlife. The Nile played a role in this belief by symbolizing life and afterlife. As mentioned above all tombs and burial places of the Ancient Egyptians, including pyramids, are located on the West Bank of the Nile River (Egyptian State Information Service, Ancient Religion). Many historians believe this is because the Egyptians knew that the Sun rose in the East, supposedly symbolizing birth, and set in the West, symbolizing death. Because of this, all Ancient Egyptians are buried on the West Bank of the Nile, and the West Bank of the Nile became a symbol of the connection of life on earth and the afterlife.

This is how the Nile played a significant role not only in the basic beliefs of Ancient Egyptian religion, but also in their belief in the afterlife.

Ancient travellers to Egypt were told by the priests that the source of the Nile was at the first cataract, at Bigah or Elephantine, where the river surged forth from the Calf (or Lower Leg) of Osiris, the divine relic preserved here. But as it is well known that the banks of the Nile *upstream* from Elephantine are dotted with ancient Egyptian temples, it is obvious that the source was known to be much further beyond, to the south.

{short description of image}

O Osir! The inundation is coming; abundance rushes in, The flood-season is coming, arising from the torrent issuing from Osir. (0 King) may Heaven give birth to thee as Orion! (Pyramid Texts 1944, 2113-2117.)

The Pyramid Texts tell us that Osiris, son of Nut, the Sky, and Geb, the Earth, inherited his father's throne, but was overthrown by his brother Seth, principle of discord. Plutarch transmits the whole legend as follows:

In the very distant past, after having completely organized and civilized the land of Egypt, Osiris confided the care

and governing of the country to Isis, his sister, and left for the south in order to teach agriculture, the laws of harmony, and the ways of worshipping the divine powers, to the still savage peoples of those regions.

When, after a long absence, Osiris returned to Egypt, Seth and his seventy-two accomplices trapped him in an ambush. They enclosed him in a coffin made to fit his dimensions and they threw it into one of the arms of the Nile. It was carried out to sea and floated northward until the waves washed it ashore at Byblos in Lebanon. A magnificent tree grew up around the coffin, and the king of that country, when he heard of this marvel, had the tree cut down to make a column in his palace.

Isis, meanwhile, having heard from the whispers of the winds what had become of Osiris, set out in search for him. Arriving one day at Byblos, and transformed into a swallow, she flew around and around the column. Finally she succeeded in bringing the sarcophagus back to Egypt, where she hid it in a remote part of the Delta. But one night when Seth was hunting by the full moon he discovered it, seized the body of Osiris, cut it into fourteen pieces and scattered them all over the country.

So Isis, aided by her sister Nepthys, set out in quest of the parts of Osiris' body. As she found each part, she buried it in the place where it had come to rest, as a sacred relic. Thus, the head was preserved in a reliquary at Abydos, an ear was to be found at Sais in the Delta, and the left lower leg, the Calf of Osiris, on the Isle of Bigah where, as the legend says, the sources of the Nile spring forth.

A bas-relief in the temple adjoining the Nilometer on the nearby island of Philae shows the sources of the Nile symbolically. A serpent's body outlines a cave in some rocks, within which Hapy, the personification of the Nile, pours water from the two vases he holds in his hands. One cannot help but be struck by the coincidence that the zodiacal sign of Aquarius (the Waterbearer) is symbolized by the vase, and that the lower leg, which is the part of the body assigned to its influence in astrology, is enshrined as the local relic.

According to Plutarch, the Egyptians saw the Nile was the personification of the outflow of Osiris (his seed) fertilizing the earth as the body of Isis (ovum/womb). Thus, in becoming intermixed with the soil, the Nile-Osiris fecundates the Earth-Isis (we have the beginning of life). The most enlightened among the priests, he says, specify that Osiris is the principle of all that which is humid, the power and cause of all generation, the substance of every seed, the definitive symbol of all death and rebirth. Inversely, the opposite of life is death and this is personified in the Osiris myth as Seth-Typhon (personification of opposition/death); the principle of all that which burns, consumes. He has red hair, for example, for he represents the desert rocks, arid and sterile.

According to the Osiris myth Osiris murdered by his brother. The ambush laid by Seth-Typhon for Osiris, continues Plutarch, represents the intensity of dryness which evaporates the Nile's waters and narrows them to the riverbed. The presence among Seth's accomplices of the Ethiopian queen Aso represents the burning south winds which indeed blow during the months preceding the flood. Likewise the smothering of Osiris in his coffin represents the low water-mark which, in Egypt, is exceptionally important. The flood itself symbolizes Osiris's annual resurrection.

In the Temple of Philae the inundation of the Nile is pictured in a bas-relief in which the Nile, described as "Hapy, Father of the Neterw" (divine entities/attributes of the One True God), again with two streams of water, moistens a basin in which plants are growing. In this capacity the Nile is like God...the Life Bringer! In this basin stands "the soul of Osiris", the human-headed Benu bird, the phoenix, itself a symbol of the Nile flood and of the incessant cycles of rebirth. Next to this scene "Horus, Son of Isis" holds a triple palm, sign of the new year which begins with the inundation, and three vases from which flows a stream of ankh symbols or "keys of life", flanked by two streams of water. Horus has assumed for this occasion the ibis head, characteristic of Thoth, Master of Time, whose name belongs to the first month of the year. Horus makes libation "to his father Sokar-Osiris", who is followed by his two sisters, Isis and Nepthys.

According to a tradition transmitted by the Coptic calendar still in use during the last century, the Nile's flood

was announced during the "Night of the Drop" at which time a "tear of Isis, coming from Heaven, falls in the river, causing it to swell". Plutarch writes that the souls of the divine entities shine in the stars: "Sirius is the one consecrated to Isis, for it brings the water." Similarly, the constellation of Orion, which appears just before the Dog Star (Sirius), is assigned to Osiris.

Such legends as these, based on actual facts, reflect the unique nature of the Nile: 6700 kilometres (over 4000 miles) long, a sixth of the earth's circumference, and capable at its flood of providing a massive flow of water, sixty times greater than its normal volume, after covering a stretch of more than 1000 kilometres (over 600 miles) without a single tributary. Throughout history it has incited admiration by the breadth and contemplative majesty of its flow, and curiosity by its exceptional rhythm. Contrary to other rivers, the Nile begins its annual swelling in the hottest time of the year, at the beginning of the Dog Days, at the beginning of the year, that is, at the moment when Sirius rises at the same time as the sun, a date which during the third millennium BC coincided with the summer solstice.

This coincidence between the heliacal rising of Sirius and the beginning of the inundation marked, from the earliest moments of Pharaonic history, the beginning of the year, as is witnessed by this small ivory tablet which belonged to the second king of the First Dynasty. The helical rising of a star is when a star or planet rises at the same time as the Sun. More commonly it refers to the date when the star or planet first becomes visible in the dawn sky. The ancient Egyptians looked for the annual heliacal rising of the star Sirius as the signal that the Nile river was about to flood its banks.

On this ivory tablet mentioned above is inscribed, "Sirius, Opener of the year, Inundation,". Isis-Sirius is represented by a cow wearing the symbol of the year between its horns; this same symbol is found employed again three thousand years later in the famous circular zodiac at Dendera.

Given the accurate correspondences between the myth and the Nile's actual behavior, one naturally begins to suspect that the priests really knew more about its sources than their continued insistence on the Bigah story would suggest. We will find throughout the religion of Egypt the interrelationships between the Nile, the Sun, the stars and constellations as related to birth, life, death, and resurrection (rebirth). Egypt saw this message of creation, life, existence, and destruction of life only to be reborn not only in the Heavens but Nature and Mankind as well. From this cycle and pattern exhibited by God developed an extensive mythology explaining such a Divine Message. Some look at Egypt and their understanding of the simple Revelation from God seen in the Heavens and Nature and see only paganism and polytheism. Others who look more closely see the Ethical Monotheism of Egyptian religion which later becomes the source for the three world's great religions: Judaism, Christianity, and Islam.

In a hymn to "The Lord of Eternity" we read,

0 sole God who hast no equal, Thou hast created them according to thy heart...The mountainous countries, Syria, Sudan-Ethiopia And the plain of Egypt...

Thou createst the Nile in the Dwat [Beyond] and bringest it forth at thy pleasure to give life to the people. Thou makest every nation live, however distant it may be. Thou hast set a Nile in Heaven which descends for them and makes currents of water on the mountains like the great green (sea), watering their fields in their settlements.

***How excellent are thy ways, 0 Lord of Eternity! A Nile in Heaven is the gift that thou hast made to the foreign countries, and to all the beasts of the mountain which walk upon foot, just like the Nile which comes from the Dwat for the Beloved Land [of Egypt].* (N. de G. Davis, The Rock Tombs of El Amarna, VI.)**

We shall see in our further study just how the Nile river interrelates with the Egyptian's understanding of

God, the Sun and stars, and eventually in the religious doctrines that come from this understanding which later become the foundation for many of the Judeo-Christian religious beliefs we have today.

Let us continue.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE INFLUENCE OF THE HEAVENS UPON RELIGIOUS BELIEFS

It has been said that the way people look at the universe has a lot to do with what they believe and how they behave. I have found that to be true.

In this age of urbanization and artificial light, it is difficult to appreciate the paramount importance of the sky to our ancestors. Digital watches and desk calendars are readily available; there is no need to watch the sky to tell the time of day or the year. And under the lights of our cities, we can scarcely see anything overhead-the night is diluted. Most of the stars are fainter than the background of scattered light. For city dwellers, the night sky is preserved only under the dome of the local planetarium. We have struggled-successfully-to shelter ourselves from the elements, and we have managed to shut out the sky. In the process, we also have removed ourselves from one of the fundamental components of our culture.

For most of the history of humankind, going back to stone age times, the sky has served as a tool. Just as the hands of the first people grasped the flints they crafted, so their brains grasped the sky. The regularity of the motions of celestial objects enabled them to orient themselves in time and space. And just as their culture was partly a product of the tools they made with their hands-axes and arrowheads, needles and spear-throwers-likewise the culture was also shaped by their perceptions of the sky. From the sky they gained-and we, their descendants, have inherited-a profound sense of cyclic time, of order and symmetry, and of the predictability of nature. In this awareness lie not only the foundations of science but of our view of the universe and our place in it.

For our ancestors, what went on in the sky was metaphor. It meant something. It was both the symbol of the principles that they felt ordered their lives and the force behind those principles. There was power in the sky. The- sides resonated with the phases of the moon; the seasons fell into place in concert with the sun and stars; the world and its inhabitants followed the seasons. Modern, urbanized peoples have lost this sense of coherence between what goes on in the sky and in their lives, but some traditional peoples still have it. The ancients understood that the sky orders our psyches and our societies, and they expressed the bond between their intellects and sky in their works: in calendars and clocks; in star maps and almanacs; in gods and in myths; in ceremony, costume, and dance; in temples and in tombs. Sometimes they symbolized this bond on the ceiling, sometimes on the floors of their sacred places. They embedded it in the layout of their cities. They incorporated it on playing boards for games. They carved it on boundary stones that commemorated a royal grant of land to a loyal subject. They wove it into the protocol of kingship and social organization. Some used the sky to assess the state of the world. Others looked up into the darkness to prognosticate the future.

LOOKING THROUGH THE EYES OF OUR ANCESTORS

Most of us have lost touch with the sky, but we are reminded of our old heritage, now and then, when the colors

of sunset recapture us and we stop and watch the last gleam of sun slip behind the dark silhouette of a distant horizon. Alarm clocks awake us now instead of the morning songs of the birds, but it is still possible to experience the sense of renewal our ancestors found in the dawn. All we have to do is rise before sunup and wait for the first warm beams of light to spill over the landscape. By traveling outside our cities we can see the same stars people have watched for at least tens of thousands of years. Few of us have jobs and life-styles that permit us to live with the sky, as our ancestors did, but even a glimpse lets us feel what they felt.

To really know the sky, however, you have to keep watching it. A glance won't take it in, and it does change-from hour to hour, day to day, month to month, year to year, and in even longer cycles of appalling spans of time. If we take the trouble to notice them, the shorter cycles can be sensed just as our ancestors sensed them.

From one simple cycle, the earth's daily rotation, time is metered and directions are set. The cycle begins in the morning when the sun rises. By this we mean it crosses the horizon, that boundary between the earth spread out around us and the sky stretched out above. The original meaning for *horizon* is "boundary" or "limit," and our sense of territory, or bounded space, may owe something to the perception that the earth ends at the "edge" of the sky. As far as our eyes are concerned it does not matter if we know the earth to be round or if we think it flat. At any particular spot we are surrounded by the rim of the horizon.

Eventually the sun returns to the horizon-once it disappears the sky grows darker, and within an hour stars begin to shine overhead. By watching these stars closely, we see that most of them do the same thing the sun did. These stars rise, they pass over the world, and they set just like the sun. Those that were near the position of the setting sun follow it below the horizon in the early evening. Others, just rising when the sun went down, may be up the entire night. All the stars still in the sky at dawn vanish in the twilight as the sun brings day back to the world.

This reliable pattern of day and night [light and dark] is the sky's first cycle in the passage of time. Day and night are apportioned by the journey of the sun and stars across the sky. It is a parade animated by the spinning earth. We stand on the earth but we don't sense its motion. Instead we see the earth's motion reflected in the sky. Our planet rotates from west to east, and to us, it looks like the pageant is rolling from east to west.

East is the realm of risings (resurrection). Settings occur in the west (death). These directions acquire meaning because of the celestial events that define them, and these events have, in turn, symbolic meaning of their own. When we speak of east in a general sense-and not due east-we refer to the half of the horizon where celestial objects can appear. They are, in a sense, "born" there, and we associate birth, creation, and life with the east. East in Latin is *orient*, a word which derives from the verb "to rise." West, on the other hand, is *occident*, and similarly related to the verb "to fall." Ancient peoples equated settings of the sun and the other celestial objects to their "deaths," and we still speak of "sunset years" as a metaphor for old age. For many cultures the west was the land of the dead, and in World War I a soldier killed in action was said to have "gone west." The widely read novel The Lord of the Rings concludes as the two main characters, Frodo and Bilbo, in old age and at the end of an era, depart their homelands for "the West."

Some stars are placed so that they never descend beneath the horizon; throughout the day and night, they follow circular courses having a common center, a spot that never moves. In our era, in the northern hemisphere, an almost motionless star in Ursa Minor nearly occupies that spot. It is Polaris. The name refers to the north celestial pole, the center of the circular paths followed by the stars that never set. Just as the earth spins around its "pole," the sky appears to turn around this unique spot, and the stars that complete circles around it are called circumpolar stars. If we face the north celestial pole, the stars turn counterclockwise around it, but below the earth's equator, in the southern hemisphere, we see stars moving clockwise in rings around a similar spot, the south celestial pole. No bright object points it out, but the daily movement of the stars would make it noticed.

Pole, in the sense we have used it here, derives from the word for "stake," and the concept behind the word is a

pole that reaches to the canopy of the sky, supports it, and acts as the pivot of the sky's daily rotation. It is a cosmic axis and is described in the mythologies of various peoples as a mountain, as an actual pole, as a tree, or as some other sky-piercing staff. In any event, the pole of the sky is a special place, a motionless reference in a moving sky.

By following an imaginary line from the steady beacon of Polaris straight down to the horizon, we locate the direction north. It is because Polaris defines this direction for us in the northern hemisphere that it is also called the North Star. And once we've found north, the other three cardinal directions, south, east, and west, are automatically defined. Between the cardinal compass points are the intercardinal directions, northeast, northwest, southeast, and southwest, in the center of each quarter arc of horizon.

SEEING THE SEASONS IN THE SUN AND STARS

Time slides through the seasons, and this too shows up in the sky. This cycle is a long one. It takes a year, the length of time in which the earth orbits the sun. Again, we don't sense the motion directly but follow it by observing daily changes in the positions of the sun and the stars until, after a year's time, they return to their original starting places.

During each circuit of the sun, the earth spins around about 365¼ times. There are, therefore, 365¼ days in a year, and shifts in the sun's daily path measure out the annual cycle. The measurement is made this way: From any place we care to stand, we can notice the direction in which sunrise occurs. If we are in the northern hemisphere, once every year, in winter, the sun comes up far to the southeast, as far south of east as we will ever see it from our chosen sunwatching station. Although the sunrise seems to reappear in the same spot on three successive mornings, it gradually edges north until-half a year later, in summer-it occurs far to the northeast, at its northern limit. For several days, the point of sunrise lingers there, but it eventually reverses its movements again and returns toward the south, parceling out the second half of the year until the sunrise is back at its southern limit and winter returns. This annual seasonal cycle, which is mirrored by the moving point of sunset along the western half of the horizon, then begins once more. Thus, by the passage of the sun, time is regulated in an orderly sequence of days and years.

When the sunrise occurs at its southern extreme, in the southeast quarter of the horizon, we say it is the day of the winter solstice. Both the event and the date bear this name, and solstice literally means "sun stand still," an acknowledgment that sunrise (and sunset) dawdles for a while before reversing its course along the eastern horizon. Similarly, the northern limit is reached on the summer solstice. Although these limits of sunrise occur in the general direction of northeast and southeast, they do not necessarily coincide with those intercardinal directions. The exact positions of the limits depend upon latitude. The farther you travel from the earth's equator, the farther north and south the solstices occur.

Midway between its northern and southern extremes, the sun rises due east and sets due west. This occurs twice a year, once when the sunrise is headed north and again six months later when the sun returns south. Both events are called the equinox-in spring the vernal equinox and in fall the autumnal equinox.

Equinox means "equal night," and on either equinox, the duration in hours, say, of daylight is equal to the length of night. At the winter solstice, the nights are long and the days are short. By contrast, short nights and long days prevail in summer. The sun is up longer in summer because it follows a longer path that arcs high through the sky. The winter sun passes low over the southern sky. Its path is short, and the daylight hours are few. At the equinoxes the sun's course falls halfway between these two extremes, higher than the winter solstice sun and lower than the summer.

It is the height of the sun's course in the sky, not the distance of the earth from the sun, that determines whether it is winter or summer. In fact, it is in January, during winter in the northern hemisphere, that the earth comes closest to the sun (about 3 percent closer than in July, when it is farthest away). Seasonal changes in temperature result, instead, from variations in how directly the earth is heated. This depends, in turn, on the

angle at which sunlight strikes our spot on the earth. A low winter sun means the sunlight arrives from a low angle, hits the earth at a slant, and spreads widely over it. Heating is less efficient, and the weather is colder. In summer the high path of the sun provides more direct sunlight and more intense heating.

The height of the sun's path varies from season to season because the axis of the earth's rotation is tilted in space. On one side of the earth's orbit, the sun shines more directly on the northern hemisphere, and the sun appears to rise and set in the north. On the orbit's other side, the tilted earth now exposes its southern hemisphere to the most direct sunlight. Below the equator it is summer, but in the north the sun appears to rise and set in the south. Winter is in the air. All of the seasonal changes we experience are products of this simple arrangement of the earth in space.

If we continue looking at the sky with our ancestors' eyes, we shall see that there are also gradual, nightly changes in the stars as well as in the daytime path of the sun across the sky. At first glance, the night sky can be bewildering to anyone who is unfamiliar with its geography. It seems as though the stars are innumerable, but this is not so. About 8,000 stars can be seen with the unaided eye over the entire sky, both the half we see overhead and the half obstructed by the earth below our feet. At any moment, this number is greatly reduced, of course, because half the sky can't be seen at all and because stars low in the sky are obscured by the atmosphere. Perhaps as many as 2,500 can be seen at one time under the best conditions. This is still quite a few, but a little practice soon makes them familiar. They are not all the same, and they are not strewn uniformly upon the sky. The brighter ones are like landmarks, and in combination with fainter stars around them they seem to form distinctive arrangements and shapes. These patterns, or "pictures," are called constellations.

PRECESSION

For all practical purposes, the configurations of the stars and the form of the Milky Way do not change. Tens of thousands of years will have to pass before the Big Dipper looks like something else.

The stars very slowly shift the seasons of their appearances, however. In 13,000 years or so, Scorpius will herald winter, and Orion will rule the summer sky. These gradual changes reflect another celestial cycle-precession.

Precession is the product of gravity. The sun and the moon, pulling on the earth's equatorial bulge, cause our planet to wobble. This means that each time the earth returns to a particular place in its orbit around the sun-to the spot it occupies at the vernal equinox, say-its axis is pointing at a slightly different place in the sky. In fact, from one moment to the next, the axis is adjusting, but the effect is very small and is only measurable cumulatively, after several years. For the ancients it took centuries to see the shift. The pole, then, slips around a circle through the northern stars. Sometimes one star is the pole star and sometimes another; during some centuries there is no pole star at all.

The wobble of the earth is a bit like that of a top, but what takes only a moment for a top is a grand and stately cycle when mirrored in the apparent movements of the constellations. The entire cycle takes nearly 26,000 years. During this period the sun occupies different constellations-at an equinox or solstice, say-depending upon where in the cycle we are. For example, in our era, Pisces, the fishes, is the home of the vernal equinox sun. It began to appear there at that time of year about 2,000 years ago, when Aries, the ram, was abandoned. Before Aries, the vernal equinox occurred in Taurus. Still centuries ahead of us is the so-called Age of Aquarius, when the vernal equinox sun will shine among the stars of the water bearer. In 26,000 years, then, all twelve constellations of the zodiac, the ring of constellations through which the sun passes in a single year, stand their turns at the vernal equinox.

WANDERERS THROUGH THE STARS

A few of the "stars" don't behave like stars. They move among them. Constellations are fixed patterns, but

the planets, or "wanderers," add variety to the unchanging pictures in the sky. The ancients knew just five: Mercury, Venus, Mars, Jupiter, and Saturn. Seen from earth, they are luminous nomads in a wilderness of stars. Since the invention of the telescope, three more planets have been discovered, and rocketpowered space probes have given us closeup looks at several. Of the five original wanderers, Mercury and Venus have orbits inside that of the earth, while the others are more distant from the sun. All, however, stay close to the path the sun follows through the stars.

MARKING TIME BY THE MOONLIGHT

Another celestial wanderer is the moon. Its cycles can be as complex as those of the planets, but paradoxically, it also acts as a handy regulator of time. The moon's reliable rhythm of phases, waxing full and waning to naught, subdivides the year for us, bundling the 365 days into 12 or so convenient packages of time, the months. The very word "month" derives from the word "moon," and both are rooted in a word that means "to measure." It is likely the moon was our first means of measuring the passage of the days. It is conspicuous-large, bright, fast-moving, quickly changing. All our calendars originate in its regular, cyclical phases.

The moon, of course, glows with no fire of its own; it shines by the reflected light of the sun. Because of this, its shape changes as it orbits the earth. When it is in the same direction as the sun, its dark side faces us, and we see no moon at all; this is called "new moon." In a day or so, after the moon moves east of the sun, a thin crescent shows up in the west after sunset; from our vantage point, it is the right-hand edge that is lit. Each day the moon moves quite a distance through the background stars and fills out as it goes. About a week after new moon, it is half lit; we call this "quarter moon," for the moon is a quarter through its cycle. Now it rises at about noon and sets about midnight. Another week passes and the moon, now opposite the sun, is full. It rises with sunset and sets at sunrise. It is bright and up all night.

Then the moon begins to wane. A week after being full it is half lit again-now the left half as we face it from earth. This moon rises at about midnight and sets at about noon. After another week, the moon has slimmed to a thin crescent in the morning sky. At last visibility it rises a little before the sun, and the next day it is gone. New moon has returned after 29½ days.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



MA'AT: THE DIVINE COSMIC ORDER

Ma'at is the netert (goddess) that personifies the principle of cosmic order. The Egyptian texts recognize her cosmic power, as the source without which the other neteroo (gods) are functionless. She signifies harmony, balance and equilibrium between all the different cosmic forces (neteroo).

The Egyptians perceived the universe in terms of a dualism between Ma'at - Truth and Order - and disorder. The Creator summoned the cosmos out of undifferentiated chaos, by distinguishing the two, by giving voice to the ultimate ideal of Truth. In the Egyptian Coffin Texts, Spell 1130 reads:

I am the Lord of fire who lives on Truth.

The forces of chaos were multitudiness and disorder, while the ideal Truth (ORDER) was a single harmonious entity, running through the cosmos and society. On a cosmic level, this ideal Truth (the message of God speaking ORDER) was manifested in the solar cycle, in which the Creator had to repeatedly vanquish the forces of darkness every morning, as the sun rose.

Ma'at is the abstract concept of order, justice, truth, righteousness, and what is right, in all their purest forms. Ma'at is the force which holds creation together and makes it work like a well-oiled machine. Ma'at is the ideal of balance: of things working as they should. Without Ma'at, chaos reigns unchecked and the ability to create order is forever lost - that is to say, Ma'at is order on its most abstract level - that which causes everything to exist and continue to exist.

Ma'at is maintained in the world by the correct actions and personal piety of its adherents. Such obedience to the Divine's Laws results in not only an "ordered" life but an "ordered" society which reflects the "perfect order" found in the Cosmos.

With only this small introduction into God's design for Cosmic Order then it is much easier to understand the concept of Ma'at and its huge importantance in Egyptian Religion

Ma'at, Goddess of Truth, Balance, Order... Ma'at, unlike Hathor and Nephthys, seemed to be more of a concept than an actual goddess. Her name, literally, meant 'truth' in Egyptian. She was truth, order, balance and justice personified. She was harmony, she was what was right, she was what things should be. It was thought that if Ma'at didn't exist, the universe would become chaos, once again! Ma'at is the netert (goddess) that personifies the principle of cosmic order. The Egyptian texts recognize her cosmic power, as the source without which the other neteroo (gods) are functionless. She signifies harmony, balance and equilibrium between all the different cosmic forces (neteroo).

The Egyptians perceived the universe in terms of a dualism between Ma'at (*Truth* and *Order)* and disorder. For the Egyptian believed that the universe was above everything else an ordered and rational place. It functioned

with predictability and regularity; the cycles of the universe always remained constant; in the moral sphere, purity was rewarded and sin was punished. Both morally and physically, the universe was in perfect balance. The Creator summoned the cosmos out of undifferentiated chaos, by distinguishing the two, by giving voice to the ultimate ideal of Truth. In the Egyptian Coffin Texts, Spell 1130 reads:

I am the Lord of fire who lives on Truth.

The forces of chaos were multitudiness and disorder, while the ideal Truth was a single harmonious entity, running through the cosmos and society. On a cosmic level, it was manifested in the solar cycle, in which the Creator had to repeatedly vanquish the forèes of darkness every morning, as the sun rose. Constantly the message was taught on a daily basis that disorder is to be subjected to order.

As stated above Ma'at is the abstract concept of order, justice, truth, righteousness, and what is right, in all their purest forms. If not noticed the definition it is related to the "Logos" as they both express "order" and "harmony." Ma'at is the ideal of balance: of things working as they should. Without Ma'at, chaos reigns unchecked and the ability to create order is forever lost - that is to say, Ma'at is order on its most abstract level - that which causes everything to exist and continue to exist.

Because of Ma'at, the Egyptians knew that the universe, that everything in the universe, worked on a pattern, just as, later on, the Greeks called this same underlying order of the universe "logos" (meaning, order, pattern).

If you remember from an earlier article one of the meanings of the word "logos" is "order/pattern." We see that the Egyptians laid the foundation for this understanding which the later Greeks picked up on since much of the education and learning obtained by the Greek "thinkers" came from their exposure to Egyptian wisdom.

"In the beginning was the logos, and the logos was with God and the logos* was God." - John 1:1

Properly understood this concept of order and pattern was in the beginning and this order and pattern was with God and this order and pattern was and "is" God today.

Nowhere yet in our definition of the word "logos" have we yet applied it to anything other than a pattern or order and only much later would this "concept" be applied to men who exhibited this order in their lives to the fullest. More on that later.

Egypt, then, was seen to be nothing without Ma'at. Ma'at was reality, the solid grounding of reality that literally held the Universe together; made the Sun rise, the stars shine, the river flood and mankind think. The universe itself, all the world around them, was thereford sacred in the ancient view because it was an expression of the Absolute Divine who "ordered" everything. The Egyptians understood this order transcended the stars and nature and found its most important focus within humanity in the form of ethics. "Ethics" is an issue of human will and human permission. Man has free choice to live according to the pattern of Divine Order or not. It is a function of the human world of duality: order or disorder, good or evil, righteous or unrighteous.

MANKIND IS JUDGED AS TO WHETHER HE LIVED A LIFE OF ORDER OR DISORDER AS REFLECTED IN THE DIVINE PATTERN

Despite being a winged goddess (like Nephthys), she was judge at the Egyptian underworld at the Halls of Ma'ati or Halls of the Double Ma'at. The dead person's heart was placed on a scale, balanced by Ma'at herself, or by the Feather of Ma'at (her symbol that she wore on her head was an ostrich feather). Thoth (god of writing and scribes who was also known as the "Logos" in creation) weighed the heart... if the deceased had been found to not have followed the concept of ma'at during his life (if he had lied or cheated or

killed or done anything against ma'at and the Divine Laws of the Universe that was the pattern for this "order") his heart was devoured by a demon (she was called Ammut - Devouress of the Dead) and he died the final death. **If the heart weighed the same as Ma'at, the deceased was allowed to go on to the afterlife (what we term Heaven). In life, it was the pharaohs' duty to uphold ma'at. "I have done Ma'at" has been spoken by several pharaohs, as well as being called "beloved of Ma'at". The ruler who forcibly emphasizes his adherence to Maat on his monuments in Akhenaten [Moses].**

Ma'at, as would be logical, was also was the justice meeted out in ancient Egyptial law courts since man's laws are to be a reflection of God's Laws and the Divine Order. It is likely that a "Priest of Ma'at" referred to people who were involved in the justice system, as well as being priests of the goddess herself.

According to Egyptian traditions Ma'at did not exist until Ra rose from the waters of Nun (various gods and goddesses that emerge out of Chaos..thereby revealing order). She was known as a Neter [energy, force, power] goddess, and as such, was described as a daughter of Ra. But without Ma'at, Egyptians believed that Nun would reclaim the universe. She was also thought to be the wife of Thoth, moon god and god of the wisdom. She was, really, the most important deity of them all.

SO WHAT SHOULD THIS MEAN TO ME?

Ma'at, as an expression of God's will and Divine Order, is a pattern revealed to mankind both in the Heavens as well as in Nature itself. Even within the human body the Divine Order is maintained that sustains life. When this Divine Order deviates from the "pattern" then sickness and death quickly follows. Such "order" as learned from this "Divine Pattern" was not only understood by the earliest Egyptians but also understood that they were responsible to maintain this same "order" in the world by their correct actions and personal piety in their lives. These actions which reflect the Divine Order of Ma'at are found in the Ethical Commandmenets of the Egyptian religion; specifically in the 42 Negative Confessions that mirror the later Ten Commandments (better known as Ten Categories consisiting of 613 Laws/Mitzvoth). When men live by God's Laws then the Kingdom of God as manifested in Heaven is brought to bear upon mankind and this world and we reflect in this world "the pattern" desired by the Creator for His creation.

Again the reader should call to mind the definition of the "Logos" we saw in an earlier article and take special note as it relates also to order and Law and its dwelling within all humanity. The goal is the expression of this "Logos" through humanity. The similarity between the "Logos" and "Ma'at" are stricking; one could say they are the same things. To the degree you yield your members to these Laws and Absolutes of Divine Revelation as found in the Commandments of God then you reflect the "Logos" within you as well as manifest "the Divine Pattern" through your life.

Many down through history record the appearance of "Avatars" or men who in rather unique ways revealed the Almighty through their lives above their peers. You may be familiar with a more common term to reflect such men; that being "messiahs." Yeshua/Jesus was such a one as viewed by those who knew him best and he was equated with "the Logos" by those who knew him best. Because Yeshua lived the Laws of God out in his daily life and exhibited this Cosmic Order and brought it to bear upon this life like few others in his day and did so on a daily basis and taught others to do the same then those who knew him saw in him the most perfect manifestation of this Divine Order or this "Logos." This manifestation came from Yeshua's yielding himself to the Divine Pattern in his life and sets such an example to be learned and emulated by others. This again is done by observing and adhering to the Divine Pattern as represented by the Torah and the Laws of God.

Matt 5:17-20 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of

these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. (KJV)

But be not mistaken this "Logos" or this "anointing" resides in each of us as we say from an earlier article. This "Christ" or "anointing" resides in you and me and to the degree that we yield our members to these Higher Laws of Divine Order manifested in the Torah and manifest them in our lives then we reveal the Christ-Spirit within us.

I Jn 2:27 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. (KJV)

The "him" in this verse does not apply to a person but to God (we are called to abide in the "Logos" of God and manifest it through our lives). If we do this then we are taught of the Spirit and manifest what we are taught about the Divine Pattern and Divine Order of Heaven and how we can manifest it both in and through our lives.

Understand Yeshua, because of his yieldedness to the Laws of God to the degree that he did was by others called the "the Christ." Understand his name was NOT Christ but this term was applied to him only because his followers saw in him the perfect manifestation of this Divine Pattern of Heaven on earth. Said another way we reveal the "Logos" or we don't depending upon our obedience to the Torah and the Laws of God. Said another way to the degree we manifest and adhere to this Divine Order and Pattern as manifested in God's Laws and Commandments then we manifest the "Logos" which dwells within each of us; that part of the Divine within us that history records was revealed by Yeshua like few others. This does NOT make us God; only Godly!

Rom 6:13 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. (KJV)

Before we end this article I need to make one more point. As you noticed above there is a Divine Pattern in Heaven that is supposed to be manifested on earth. We find that in Scripture in various places. Let us look at only two of them.

Heb 8:5 5 Who serve unto "the" example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. (KJV)

Several things strike us from the above passage. Notice first the definite artilce "the" which indicates the uniqueness of the example. There is not many but "one" example that is to be emulated by Moses and all humanity and that is the "real" that exists in Heaven in the realm of the Spirit. Believe it or not this is what Plato teaches about the realm of "Being" which is the real and our existence which he calls the "realm of change" which is but its shadow. Again Plato and the Greek philosophers get these concepts from Egypt. One only needs to read the book Stolen Legacy: Greek Philosophy Is Stolen Egyptian Philosophy by George G. M. James to see this for yourself. The term Greek philosophy is, to begin with a misnomer, for there is no such philosophy in existence. The ancient Egyptians ad developed a very large religious system, called the Mysteries, which was also the first system of salvation of mankind. This was the notion of the summum bonum or greatest good, to which all men must aspire, and it also became the basis of of all ethical concepts. After nearly five thousand years of prohibition against the Greeks, they were permitted to enter Egypt for the purpose of education. First through the Persian invasion and second through the invasion of

Alexander the Great the Greeks made the best of their chance to learn all they could about Egyptian wisdom and religion and instruction was given by Egyptian Priests. After the Alexander's invasion the Royal temples and libraries were plundered and pillaged, and the Aristotle school converted the library at Alexandria into his personal research center. There is no wonder then, that the production of the unusually large number of books ascribed to Aristotle has proved a physical impossibility, for any single man within a life time.

Back to our point this "example" or "Divine Pattern" is to be manifested in this earth as the extension or "shadow" of this real that exists in this realm of Spirits (Plato learned this from Egyptian Priests). Moses, himself a Pharoah, and who is already familiar with the concept of Ma'at, is instructed to adhere to the pattern of Ma'at shown him in the mount as the passage in Hebrews attests above. The Earth is to reflect the Heavenly realm in all things mankind does. This is accomplished by yielding to the "Logos" within each of us and manifesting in and through our life and influence.

Now let us look at another example and Pharoah named Thuthmose III, otherwise known as King David in the Jewish Scritpures. Here we find again that King David is familiar with this "pattern" of Ma'at as recorded in I Chronicles 28:11-13:

Chr 28:11-13 11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 12 And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: 13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD. (KJV)

The Hebrew word for "service":

Strong's number 5656 abodah or abowdah- labor, service

- **a) labor, work**
- **b) labor (of a servant or a slave)**
- **c) labor, service (of captives or subjects)**
- **d) service (of God).**

Interesting to note in the above passage is that this "Divine Pattern" was given by the Spirit and not by man. Included in this "pattern" is how mankind is to SERVE GOD! Included in this is the very worship of God which is according again to this "Divine Pattern" in Heaven as manifest in like form on Earth. There is to be an "order" to this worship and the Jewish people, the children from the Egyptians, teach us by their example this "Divine Pattern" of worship. I stongly suggest you get a siddur and learn the prayers that have been prayed according to this "Divine Order" since the days of King David (Thuthmose III). What will become apparent to you in time is the similarities between the texts of Egyptian worship and Jewish worship. After reading this article and doing some study into these areas for yourself you will no longer entertain doubts about the reason for the similarities between Egyptian religion and the Jewish religion. Let us never forget the Jewish word "Seder" means "order." The Seder is a term for the observance of the Passover kept yearly by the Jews according to this "pattern."

As I close this article we need to focus on the "Logos" since being reared as Christians and being taught that Jesus is the Literal Logos. I have tried to show you how the proper understanding of Jesus is NOT to be understood as the Literal "Logos" but only a symbol or methaphor for this "Logos." The Literalization of this "Logos" doctrine as taught by Gentile Christianity in error has rendered us idolators and blasphemers since it makes Jesus not the personification of God or Godliness but actually God Himself. Such is the great sin of Christianity given to the world by a previous sun worshipper who

also declared his father and himself God: Constantine.

Now let us continue to explore the "Logos" to understand it properly thereby strengthening the above concepts that were originally given to the people who received this Divine Revelation from God.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE HEAVENS AND THE GODS WE WORSHIP

A perusal of nearly any ancient pantheon reveals the obvious: At least some of the gods, often the most important ones, are objects in the sky. The metaphoric reasons are not difficult to understand. The regular motions of celestial objects made them agents of order that helped give meaning to the world below; endless repetition of their appearances and disappearances suggested immortality; their light commanded attention and connoted power. And being in the sky, with such a perspective on earth below, it was only natural to assume that the gods must know all because they could see all: To see the world, one's eyes must be in heaven. In fact, the sun and moon were described by the Egyptians as the eyes of Horus, the falcon god of the sky.



Although particular gods may differ in terms of the resources they are believed to control, control is the attribute they share. What they control, and how they do it, determines exactly what sorts of gods they are. Celestial gods control the passage of time by marking it and measuring it. They control direction and space through the locations of their comings and goings. As masters of time and space, they move the world. They make it change. Day changes into night. Winter melts into spring. Rivers flood and fall. Grain sprouts, grows, and ripens. In these cycles of the world and in our daily lives we see patterned change, and it is driven by the sky.

The importance of the sky is best revealed in the things we take for granted, the little things that mean so much. The sky permeates our lives so completely that the days of the week, one of the most basic units of organized time, bear the names of celestial objects. In English, the origins of three of the names are fairly obvious. Sunday is, of course, the sun's day; Monday is the moon's day; and Saturday is Saturn's day. We have inherited this nomenclature from the ancient Romans, whose names

for these days were *Dies So/is, Dies Lunae,* and *Dies Sat urni.* The names of the other four days of the week come from Norse gods:

- **Tuesday = Tyr**
- **Wednesday = Odin**
- **Thursday= Thor**
- **Friday = Frey**

All four were chosen, however, because they were equivalent to the Roman gods who governed those days of the week, and, again, the celestial connections are clear:

- **Tuesday = *Dies Martis* = the day of Mars**
- **Wednesday = *Dies Mercurii* = the day of Mercury**
- **Thursday = *Dies Jovis* = the day of Jupiter**
- **Friday = *Dies Veneris* = the day of Venus**

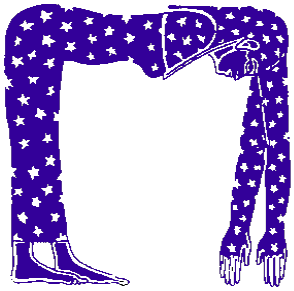
So, the names of the days of the week refer to the seven moving celestial objects: the sun, moon, and

the five "wanderers"-the planets. And although Latin is no longer a living language, this issue is not dead. Equivalent names have been carried into all of the Romance Languages, which derive from Latin. By the power of their names these old celestial gods still live and drive the week through time.

IMMORTALITY AND DIVINITY

If we are seeking immortality, the sky is a good place to start. When we gaze into the sky we see endless repetition there; reminiscent of immortality and eternal life. Although we know that we ourselves will die, we see the sun, moon, and stars survive night after night, month after month, year after year. They may disappear, but their absences are only temporary. It is from these observations of the ancients that they understood what the God of the Cosmos was saying to them over and over again; namely that all that exists has a beginning, life, death, and rebirth.

The sky in Egypt was Nut, a goddess whose outstretched body canopied the earth. Although she swallowed the sun each night, it was reborn from her loins each dawn. As the sun rose, she consumed the stars and gave birth



to them again when at sunset the sun crossed her lips once more. The Egyptians also described the predawn reappearances of the decans-the stars that heralded the hours of the night-as rebirths from the "death" each experienced when, at its own time during the year, it vanished like Sirius for 70 days from the nighttime sky. The Pyramid Texts, however, as well as later funerary texts, make it clear that the ideal time and place of 'rebirth' was in the eastern horizon at the time of the so-called heliacal (dawn) rising of the star Sirius (Sothis), the latter identified to Isis, mythological and astral mother of the Kings of Egypt. The heliacal rising of Sirius, which was witnessed in the eastern sky at dawn, was an event that took place some 70 days after the star had been seen for the last time in the western horizon at sunset (known as the Heliacal Setting). What we see in this example is the picture of God, through cycles in the Heavens, speaking to the ancients concerning "birth, life, death, absence, and rebirth." This was metaphorically understood by the observations of Sirus by the Egyptian sages and astrologers. Because circumpolar stars never went below the horizon, and so never left the sky, the Egyptians called them "imperishable" and "undying." Again the Egyptians saw in this the principle of "eternal life." When you combine the two concepts you have "birth, life, death, rebirth, eternal life" and this cycle and pattern witnessed not only in the Heavens above but in Mother Nature around them, which was also influenced by the sky, spoke to them of the principle of life after death. When you factor in the ancient Egyptians understanding that they, as mankind, was created in the image of God, then the ancients understood these same cycles observed above them and around them operated even within them.

In another myth, taught to capture for all time Divine truth, Re, the Egyptian sun god, passed each night into a dangerous realm, the kingdom of death (following the sun's setting below the western horizon). He sailed through 12 perilous territories-12 hours of the night-and steered a course through the frightening creatures that inhabited them. Gigantic snakes writhing in their lairs, multiheaded serpents that walked on human legs, fire-spitting vipers armed with knives, a scorpion goddess: all these awaited Re. Despite confrontation and mortal danger, however, the sun survived to rise again each day.

The sky is one of the few things that provides concrete images upon which our conception of immortality might condense. The sky is itself eternal, and its occupants are continuously resurrected. There, in the celestial passages and returns, is the contrast between what is mortal and what is divine.

The power of the celestial gods was revealed by their light. Anyone standing in sunlight senses its energy. Its warmth is unmistakable. Though obviously weaker, the moon and planets also commanded respect. They shine not only in the blackened vault of night but, on occasion, in the brighter twilight sky, and some can even be seen in broad daylight. Again and again, gods were associated with light.

THE GODS IN HEAVEN: THE SUN AND THE MOON

The particular appearance and behavior of certain celestial objects have often led different peoples in different places of this world at different times to assign the same symbolic values to them; thus the similarity in sun myths found around the world where only the names are different but the stories almost identical. The sun, for example, is both powerful and dependable, as it pursues its orderly course through the seasons, and these characteristics have inspired many peoples to see in it the source of all authority, law, and social order. This concept will be very important as we will see in our continued studies.

In Egypt the sun, Re, was ruler of the day. His steady course ordered the world. The Egyptian environment was self-contained and stable. Government was ordered. Society was ordered. All this was a gift from the sun. The Nile, too, was well-behaved, but its gift was life. The real source of order was the sun. Each day, each season, each year the sun emerged from the darkness with its offering: *Maat.* Maat was sunlight and the rightness of things-congruence and the natural order. Personified as a goddess, Maat sailed the sky in the company of Re.

Compared to the sun, the moon's rapid changes make it seem practically vagrant, but it is useful as a timekeeper, and many peoples have accorded it divine status as such.

To the Egyptians the moon was Khonsu, the "runner." The earliest Egyptian calendar was based on the moon, and the gods associated with each lunar month appear often in the paintings and reliefs in Egyptian temples and tombs. Thoth, another form of the moon, in combination with his identity of scribe, was the regulator or measurer of time and seasons. His records and computations set the days for the festivals.

Through its monthly cycle of waxing and waning, the moon was often linked with life and fertility. The myth of Osiris provided a clear example, and in other nations similar connections were felt.

THE WANDERING GODS

In the tradition of associating the ancient gods with the planets, new planets discovered with the telescope also were given names of gods: Uranus, Neptune, and Pluto are now in the celestial roster. In addition, numerous minor planets, or asteroids, have been named after other Classical gods, goddesses, and demi-deities; Ceres is the largest of these. When we ran out of Greek and Roman names, we borrowed from other pantheons. Today Lilith, Hel, Quetzalcóatl, Frigga, Aten, Gilgamesh, and many more orbit the sun. The Egyptians portrayed Jupiter-and Mars and Saturn as well-with the falcon head of the sky god Horus. Among Jupiter's Egyptian titles were "Horus Who Illuminates the Two Lands" and "the Star of the South."

Apart from its brightness, the most distinctive feature of Venus is its cycle as a morning star and evening star. Accordingly, the Egyptians sometimes called it "the crosser" and in a later time portrayed it with two falcon heads. More often they symbolized Venus as the *Bennu,* a heron-like bird commonly equated with the phoenix. The Bennu belonged to Osiris, probably because the Egyptians associated death and resurrection with the planet's evening and morning appearances, or perhaps with its conjunctions behind the sun and its periods of visibility.

Mercury's Egyptian names refer to Set, the adversary of Osiris. Usually the planet is shown with the head of Set's mysterious, unidentified totem animal and it is called *Sebeg.* Among the Babylonians, Mercury was Nebo, the record keeper and messenger of the gods. Its status as messenger may be related to the quickness of the planet in its circuit from west of the sun to east of the sun and back to the west again. Mercury's swiftness also made him the gods' messenger in Greece and Rome, as well as the escort of the souls to the realm of the dead.

It is easy to pick out Mars in the nighttime sky. Its red color sets it apart from the other planets and from most

of the stars. The color-the same as blood-also explains its association with gods of war: Nergal in Babylonia, Ares in Greece, and, of course, the Roman Mars.

The celestial path of Mars is similar to that of Jupiter and Saturn, but it is considerably closer to the earth and so appears to move more quickly. The effect is especially striking when the earth in its orbit swings past Mars, and the latter appears to move backward for a little over two months-a much more dramatic retrograde motion than those of the other outer planets. Egyptian texts refer to Mars as "Horus the Red" and "Shining Horus, the Star of the East in Heaven that Runs Its Course Backward." Apart from the "East," these names are easily understood. Both Mars and Saturn were called the Eastern Star and the Western Star in various inscriptions, however. The Egyptian Saturn was "Horus, Bull of Heaven," and its falcon head was often shown topped with a set of bull's horns.

THE STELLAR GODS

In most, if not all, ancient cultures the stars also were made divine. In Egypt, as noted, the stellar timekeepers - the decans - were depicted as gods in Egyptian temples and tombs: Sirius and Orion, as Isis and Osiris, occupied an important place in Egyptian religion.

The system of decans set up by the Egyptians combines the elements of space and time. The decans refer to 36 sections of a band of sky somewhat to the south of the ecliptic. Each section was thus about 10 degrees across. There were stars or stellar groups associated with each decan, but we do not know in general what they are. The only ones that can be identified are Sirius and Orion. The decans played an important role in the star clocks that appear on tomb ceilings from the the Middle and New Kingdoms. The basic idea is that the decans can be used to determine the time at night because different sets of stars rise through the night. These were called the hours of the night. However, a given set of stars rises earlier each night because of the revolution of the earth around the sun. A different decan rises at the same time roughly every 10 days. The star clocks account for a 365 day year and list the decans at different hours in columns differing by 10 days. This gives the clocks a diagonal structure. Because of the inaccurate year that was used, a given star clock would work for only 100-200 years. Star clocks were eventually replaced by water clocks.

The steadiness of the celestial pole and the constancy in the circuits of the northern stars may make them seem to be more benevolent gods than the sun, whose hot summers and cold winters keep life in a precarious balance.

THE PURPOSE OF CELESTIAL POWER

To our ancestors the sky was a place. Its geography was not our geography of outer space. The gods that lived there were not just astronomical objects that shine down upon earth, but also rain, clouds, thunder, lightning, rainbows, halos, and many more.

Our ancestors' vulnerability to the storm and their dependence upon rain prompted them to imagine numerous gods of thunder, weather, and wind. Because the themes of their lives were intricately entwined-just as our own are-it is often difficult to tell where one metaphor leaves off and another begins. We see this rich fabric of allusion and symbol contrived from threads of association between life and the sky. Rain, for example, falls from the sky and fertilizes the land. The process is paralleled when the man impregnates the woman. And in agriculture, the plow is the male. It cuts the female earth, and the furrow is where the seed is planted. Through such a network of images and associations, the sky, the rain, and semen are interchangeably symbolic.

Unlike most ancient peoples, the Egyptians personified the sky as a goddess. But in Egypt this makes sense: It rarely rains. The source of life-giving, fertilizing water is the Nile, not the sky. The river, as Osiris, is male, then, and the sky, as Nut, is female.

Because myths are a means by which a people explains its identity to itself, the main actors in the myths, the gods, represent and endorse the principles by which a people lives. Thus, Indo-European gods adopt the

functions of importance in Indo-European life, with the warrior gods of weather and storm identifying with the idea of force. Through life-giving, fertilizing rain, fecundity, also, was linked to the sky. Force animates the world, and fecundity fills it with living things.

Creation, by contrast, was the province of the sky gods because the sky orients the landscape and orchestrates the rhythm of time. We see a fundamental pattern in the celestial realm and frame from it what seems to be the cycle of cosmic order and the way of the world: creation-growth-death-rebirth. We seek our own past, present, and future in that cycle. Our interaction with the sky is a reflection of our own identity. It is so important, we involve the gods.

Creation involves more than just promoting activity or procreating life, however. True creation is the establishment of order. This is why the sky is required, and this is where sovereignty comes in. By sovereignty, Dumézil meant preservation of sacred order. This responsibility was split between two regents-one to sustain cosmic order, the other to preside over social order and its laws.

The dual nature of creation-coordinating as well as originating-is evident in many myths.

HEAVEN DECLARES THAT THE SKY REACHES EARTH

Celestial order generally was transfused into human society in ancient times through the sovereignty of the ruler. The mandate of heaven sanctified kingship. By invoking the sky, kings and their institutions gained special authority and meaning. Like the sky, they could not be carelessly compromised. To do so would jeopardize the people's way of life and their sense of their own identity. Mircea Eliade, a specialist in comparative religion, emphasizes that orientation-the order of space and time-is what makes the world sacred for traditional, nonsecularized peoples. Once the world is founded and ordered, it acquires meaning. We can then have a sense of place in it.

In Egypt, an intricate network of language and ceremony reinforced a resonance between the sun and the pharaoh. The name of the sun was incorporated often in the cartouche of the king. The king wore the *uraeus*, the divine solar cobra, on his crown. The king's public appearance on the throne was equated with the sun's arrival on the horizon. Both concepts shared the same verb, a hieroglyph of the sun emerging from the primordial mound of creation. Enemies of the king were supposed to suffer the same defeat as Apep, the serpentine nemesis that faced Re in the last hour of his journey through the night. A festival of royal rejuvenation, the *Sed*, when held, was scheduled for the first day of the first month of the first season. Timed, then, at the New Year, the *Sed* invoked the notions of re-creation and reestablishment of the world order. Just as the sun was renewed, the pharaoh was reenergized, and so, too, was the land. Like the sun, the pharaoh was divine. He was the son of the Sun.

The notion that the organization of human affairs is closely related to the order of the cosmos is by no means restricted to ancient Egyptians and the Maya, of course. Consider the Gospel of St. Matthew, in which the birth of Christ is heralded by the sky. A brilliant, miraculous star drew "wise men" from the east, presumably Persian or Babylonian astrologers, to Bethlehem. The historical circumstances are in dispute, and the star may have been a detail contrived by St. Matthew. None of the other gospels mentions the star. We know, however, that several impressive conjunctions of~ planets and stars occurred during the most likely period of Christ's birth, and any of them could have been the Star of the Magi. But real or not, the Christmas Star has impact. It means new life and new order, and it appeared in the sky.

December 25, the traditional date of the birth of Christ, also signals the world's rebirth. The date owes more to celestial cycles and seasonal symbolism than to any historical record. It was borrowed from an early competitor of Christianity, Mithraism. This religion originated in Persia and passed to Rome, where it absorbed elements of the old Roman paganism.

Mithra was an avatar of the sun. He drove a solar chariot, judged the world, and preserved the cosmic order. His birthday was December 25, and, in the old calendars, it coincided with the winter solstice, when the sun

turned back from its southernmost path. As the annual rebirth of the sun's light, the winter solstice was important in most parts of the world. In fact, the Romans already had an ancient winter festival whose seven days bracketed the solstice. Derived from very old fertility rituals of the harvest, the Saturnalia-the festival of the god-planet Saturn-marked a period of license and intoxication. Choosing the birth of Christ as December 25 successfully integrated long-standing popular traditions with the imagery of a new religion, and the theme of renewal is still part of Christmas (E.C. Krupp, Echoes of the Skys, The Astronomy Of Lost Civilizations, New American Library, 1984, pp. 62-81).

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE HEAVENS AND THE TALES WE TELL FROM WHAT WE SEE

Myths are not simple tales, but tales told simply. And these tales are not just idle chatter. The stories are important. They reflect, in symbols, the deepest concerns of our minds. For this reason myths are worth analyzing. The richest myths have multi-pie levels of meaning. They are networks of thought. Because they link a variety of perceptions and incorporate more than one theme, they endure. Our goal is to understand the use we make of the sky, and here mythology can help. We are hunting descriptions of the world's structure, explanations of natural phenomena, and accounts of the passage of time. We find them all in myth.

We must be thoughtful, however, about what we do with myths. We can identify the celestial connotations in a story, but then to declare the tale to be a "sky myth" shortchanges the metaphor. The sky symbolism does not necessarily explain the myth. The myth, on the other hand, may help explain what the sky means to us. Celestial metaphors still speak to us. To know what they say and why it matters, we must understand, in the words of anthropologist Claude Levi-Strauss, "not how men think in myths, but how myths operate in men's minds without their being aware of the fact."

THE SKY....GOD'S PATTERN AND MESSAGE TO US OF COSMIC ORDER

What emerges in myth is a connection between the sky and cosmic order. The theme may appear in the imagery of the cycle of the seasons or in the story of a man who is little more than the personification of such forces (take Osiris/Isis for example). These myths link the sky to society's institutions and so reflect the role of cosmic order in human affairs. We find in these tales recitals of the creation, maintenance, destruction, and restoration of order. The sky is both the source of this order and the place where it is challenged.

There is a cosmic theme here: the challenge to world order. Primordial chaos threatens a return to the cosmos. Because the sky is the visible framework of world order, the sky suffers in chaos reemerges. Egyptian mythology provides a clear narrative of one such challenge to this cosmic order: the conflict between Osiris and Sets and Horus and Set.

Remembering that Osiris was also a picture of the personification of the sun and its path across the sky where it is reborn after sets and dies daily (as Osiris lived following his death in his rebirth) then let us understand that when the sky is linked with a story, it may tell us something about the sky's importance in our perception of the world. But it is not always easy to see the link. To understand myth, we have to understand the language of metaphor - and we have to know the cultural context from which the particular myth comes. A seemingly simple, ribald tale may have much deeper meanings than meet the uninitiated eye. For example, take the tale Osiris and Set or Horus and Set. Without understanding that this is a picture of the battle between darkness and light, between evil and good, then one might be led to read this story as if about two men or gods

and miss the point of the myth all together.

THE MAINTENANCE OF ORDER

People in organized societies trace the lineage of their institutions to sources with enough power to justify the way things are. We find it important to demonstrate that our ways of governing ourselves, of organizing ourselves, are part of the natural order, This is done in terms of myth, because myth is the realm of the sacred.

By common consent, reverence and respect are signs of our acknowledgment of what is sacred, which, by definition, transcends the ordinary. It is immune to challenge and interference. It is like the sky. That is why the god-kings of ancient times allied themselves with heaven, and why the divine right of kings was very much an issue in European history until comparatively recent times.

Once order is created, it must be maintained. Recurrent events - the sunrise, the moon's phases, the circuit of the stars around the pole-are both the source of cosmic order and the signs of its preservation.

We don't perceive the world as chaos. We don't scramble space and time. Instead, we watch the sky and decide that there is order in the world. But we never quite forget the possibility of chaos. Certainly, the Egyptian priests had a sense that the whole cosmic structure might collapse, and their ministry to the gods in offerings in their Temples was their way of preventing this and maintaining such order on earth as it is in Heaven. Egypt had a central core to their religious beliefs: "So above, so beneath." We know of this same principle in slightly a different way:

Matt 6:10 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. (KJV)

Let us not fail to realize that God's kingdom meant His rule and reign over this world and the people in it. Such rule over the hearts of men guaranteed that the comic order as seen in Law would be realized upon earth as well.

In many creation myths, creation means the defeat of chaos and the introduction of order. Chaos, however down, is not out. It lurks somewhere, submerged below the world's structure of space and time. We allow it to intrude in myth, and permit ourselves to banish it again. Set kills Osiris, but Osiris is resurrected and order is restored. Our myths of the intrusion of chaos and the restoration of order have a celestial dimension, for the sky and the seasons mirror this conflict and its end. We gaze upward and harvest the metaphors we find there.

And no clearer account of the retreat of cosmic order can be found as contained in the myths of Osiris, Horus, and Set and this provides the substance for all other such myths that will come subsequently from every nation on this planet; even the conflict between Satan and God we find in the Hebrew Scriptures which finds its origin in Zoroastrianism (another Dualism you see).

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ROLE OF STARS IN SHAPING OUR THEOLOGIES

To understand the importance of fixed stars and constellations in astrology, let alone theology, one must return to the dawn of time and the original role that stars played in human lives.

Before time was conceived by the human mind, all was considered perfect. The world was envisioned by the ancients as hanging by a thread from the great, immortal, never-setting point, the North Pole Star. Seasons came and seasons went and nothing changed. This was the Golden Age, the age of perfection, the age of the immortal goddess, when the cosmos and all that was divine was regarded as perfect and in complete harmony. The polestar, with the heavens rotating around it every night, was seen as a great mill churning out gold and wealth, the source of all life and all order, the point of stillness around which all other things moved (G. de Santillana and Hertha von Dechend, Hamlet's Mill (Boston: Nonpareil Books, 1977). Aeons later the Greeks called this point the *Omphaloessa,* coming from the word omphalos meaning the center of things. In Latin this is translated as *umbilicus* from which we gain the word *umbilical.* The pole was the Earth's umbilical cord and all power, all strength, and all divinity came from this point. The Babylonians called it the "Mother Bond of Heaven." This connection from the point of stillness to the Earth was seen in some cultures as a pole or axis, a shaft around which the golden milistope turned. Other cultures considered it to be a Cosmic Tree (Mitchell, At the Center of the World (London: Thames & Hudson, 1994), p. 24), the Tree of Life of the Garden of Eden (De Santillana and von Dechend, Hamlet's Mill p. 223), or a measuring rod.

AS ABOVE...SO BENEATH...EGYPT'S MOTTO

Ancient societies structured themselves around the omphalos in an attempt to mirror on Earth the immortal life of the heavens, the goddess, the Mother of the World, as well as the gods. Since all power was believed to come from the pole, the Cosmic Center, it therefore followed that the power, authority, and wisdom to rule could be achieved by occupying the physical center of the tribe or group. Thus the center position belonged to the king, queen, or chief. This leader sat on a particular rock or stood beside a particular tree and claimed the power of the celestial pole by holding a staff or rod that symbolized the pole or shaft of the sacred mill. Later, this pole became the Royal or Holy Scepter, as well as the Sacred Sword of the Celts. This philosophy of divine power that came from the center was echoed at all levels of human society, from the very physical seat of government or throne to the central fireplace in every home. This was the first great impact that the constellations, the fixed stars, and the night sky had on the human mind: a primary philosophy that is so unconscious in the collective that it is generally unnamed and unrecognized, yet so strong it has formed the very foundation of our minds.

So, in this early human world where the polar regions, the central point of stillness of the starry sky, were duplicated physically in human life and in the human mind, the Earth was considered the plane

between four gateways to the otherworld or afterlife. These four gateways were the points of the solar year;

- the spring equinox
- the summer solstice
- the autumn equinox
- the winter solstice

which were held by the four mutable signs:

- Sagittarius and Gemini, the equinox points;
- Virgo and Pisces, the solstice points.

The Sun moved along a golden road which we now know as the Milky Way and eventually settled onto the ecliptic, spending half the year in Gemini to Sagittarius, above the Earth giving light and warmth, and the other half in Sagittarius to Gemini, below the Earth in the great ocean, giving way to a period of cold and dark. In modern terminology, these were the *two* periods of northern or southern declination, respectively. The afterlife began with a journey on the Milky Way, the road or path which dipped below the ocean toward the other pole, the South Pole.

This perfect world was created and given life by the goddess at the sacred pole and maintained in its seasonal rhythm by the god who rose with the Sun on the morning of the spring equinox. This god rode the chariot or boat of the Sun and gave humanity the seasons and thereby the ring of life. Each year was measured by his rising. He was mythically connected to the goddess at the pole, and the two ruled the world in complete harmony. The Egyptians called him Horus/Osiris; he is known today as the constellation Orion. (Gertrude and James Jobes, Outer Space: Myths, Name Meanings, Calendars (New York: Scarecrow Press, 1964), p. 219).

THE EFFECTS OF PRECESSION ONCE NOTICED OVERTURNED OUR NEAT THEOLOGIES

However, as the effects of precession slowly broke this union of balance and harmony between god and goddess, society believed that the world was coming undone and that a great crisis had occurred. This event was explained first by the Egyptians who claimed that Osiris's brother, Set, attacked and killed him. The Greeks said that Zeus angrily banged the tabletop of the heavens, tilting the table, and talked of Zeus battling the Titans to overthrow the world order. The Celts said that Arthur pulled the Sacred Sword from the stone like his earlier counterpart, the nine-year-old hero, Kara Par, of Turkey, who was able to lift and extract the central copper rod from the Earth's navel or mill (De Santillana and von Dechend, Hamlet's Mill, p. 235). In Christian mythology a snake (Draco) appeared in the Tree of Life at the center of the Garden of Eden (the pole). Whatever the story, and there are many, the Golden Mill fell to earth, landed in the oceans of the sky and created a whirlpool. Until this moment, the world had been pinned at the polestar, keeping this great axis in place (De Santillana and von Dechend, Hamlet's Mill, p. 141). In the crisis, this axis was knocked from its groove and the axis of the earth tilted! The pole shifted focus to another star and the world became undone.

The whirlpool created by the falling mill is talked about in many myths, from the myth of Gilgamesh, to the world of the magical fish of the Celts, where one is lost in the world of water in order to gain wisdom, to the Greek myth of Hephaestus being cast from Olympus into the ocean (Pierre Grimal, The Dictionary of Classical Mythology, trans. A. R. Maxwell-Hyslop (Oxford, England: Blackwell Reference, 1986), p. 191).

It is important for us to understand right up front that this whirlpool was located at the tip of the constellation Orion, at the point occupied by the fixed star Rigel, the foot of Orion, the point which

"slipped" into the great starry ocean. The "whirlpool" was and still is the intersection of the ecliptic with the equator. The effect of precession is that constellations seem to slip slowly against the seasons, so stars that rise with the spring equinox in one period of time will, over thousands of years, appear to slip southward. Visually, then, Orion slowly sank into the sea. Less and less of him appeared from one equinox to another. He had been ripped away from the union with Ursa Minor, separated from the immortal mother goddess and subjected to the whirlpool of the ecliptic where he underwent death and eventual rebirth. The whirlpool and its ceaseless churning cycle began to swallow all the gods, the zodiac, one after another. One god after another was to slowly die as they slowly sank below the horizon at the spring equinox only to be reborn at a later time when they rose again (visually above the horizon at the spring equinox). The only divine entities not affected were the goddesses that were associated with the circumpolar stars that never set and that circles the polar star. Precession had begun.

Time began in human consciousness when we realized that the equator and the ecliptic were separate. One solar journey was no longer like the others before it, and there was a larger cycle where immortal gods died, slipped into the sea, traveled on a boat, and then moved into the underworld. Gods could now die. History had started and the Golden Age had ended.



The Greeks tell us that the goddess Virgo, in distress at the end of the Golden Age, left humankind forever and returned to the heavens (A. W. and G. R. Mair (trans.), Callimacbus, Lycophron, Aratus (Cambridge: Harvard University Press, 1989), p. 215). This is the mythic story of the historical demise of the constellation Virgo from her place in the summer solstice.

At such times of transition from one world order to the next, symbolized and heralded by one constellation entering the whirlpool and slipping into southern declinations, another taking its place on the spring equinox, the old world order is said to be "flooded" (De Santillana and von Dechend, Hamlet's Mill, p. 591). This was reflected in all the many diverse stories of great floods and deluges. The Greeks told the story of Deucalion, who seems to be a classical version of the biblical Noah. In Babylon it was the story of Utnapishtim, another Noah-like figure dealing with a great flood caused by the anger of Ea, the god of the waters. The native Hawaiians also talk of a flood called *Kai-a-ka-hina-li'I,* translated as "Sea that made the chiefs fall down" (J. F. Bierlein, Parallel Myths (New York: Ballantine, 1994), p. 127). In reality, these "floods" are mythology's record of prehistorical cosmic floods.

The Bible (Isa. 14:12) also tells us that Lucifer is cast out by God and falls to hell. Lucifer is the Lord of Light and is identified by some with Venus, as an evening star, and with Castor, the alpha star of Gemini. This constellation, along with Orion, slipped into the waters of the underworld. So Lucifer appeared to be cast into hell but was actually cast into the whirlpool. In the same way, Adam and Eve were cast out from the Garden of Eden when the devil, Draco, appeared in the Tree of Life in the center of the Garden, the North Pole. This was the end of the Golden Era: Paradise Lost.

Religions which contained the concepts of life, death, and rebirth emerged in the human psyche to embody the evidence of our eyes (Jane B. Sellers, The Death of the Gods in Ancient Egypt (London: Penguin, 1992), p. 123.) The pole, the female divine goddess, was still immortal since she never set, but now the axis was tilted and male divine gods were subject to a cycle of life, death, and rebirth. In Egyptian mythology, Osiris died (Gemini/Orion having slipped from the equinox) to become the ruler of the underworld, passing his throne to his son Horns (Taurus as the new equinox sign) (Jane B. Sellers, The Death of the Gods in Ancient Egypt (London: Penguin, 1992), p. 123). Horus, when he, as the Bull of Heaven and connected with the second sign of the zodiac, the bull of Taurus, likewise slipped into the sea, he passed his throne to Amen-Ra (associated with Aries-ram), a god known by the Egyptians as "King of the Gods." This signified Aries coming to the equinox. The

emerging Greek culture gave this title of "King of the Gods" to Zeus, their Aries god. Two thousand years later when Zeus sensed the end of his time, he desperately needed to create an heir. This he did via the human Semele. Thus was Dionysus born, the new god of a new world order, with Pisces ruling the equinox point. Dionysus, like the gods before him, also needs to have an heir. Indeed in our time Pisces is nearly totally submerged in the whirlpool and Dionysus (Christ) has left not an heir, but only the vague promise of a Second Coming. I hoped you noticed that we just moved from Taurus, through Aries, through Pisces and saw how different gods ruled these ages; such ruling which was determined by the sign of the zodiac.

IN CONCLUSION

The whole starry sky was a canvas on which ancient people painted their myths, stories, oral history, and religion, while at the same time providing a model for their tribal structures. People watched and named the bright stars from the North Pole to as far south as one could see, and on this canvas myths could live forever. The starry sky became a great picture book unraveling its stories every night as people sat around their fires. These stories of the sky were carried by migration waves from one culture to another, so that by the beginning of time, the time of the great mythological loss of perfection which was the dawn of history, the sky was filled with many stories shared by many cultures whose origins had already been lost in the delicate fabric of oral history.

The night sky was a great cosmic book which fulfilled a need for these people. It was the original cathedral, or temple, a holder or a visual display of their morals, religion, and life-style. It showed them their place in the cosmos and gave surety to them in an uncertain world. It was the abode of the divine. Aeons later, Christians mimicked this sky full of stories by building great cathedrals, with their vaulted, lofty arches filled with colored glass to represent the Christian myths. Cathedrals were the books of the people, containing the stories of their myths and religion, and the rose window in every cathedral symbolized the sacred celestial pole, its holiness indicated by its prestigious placement. Instead of stars there was stained glass. (Bernadette Brady, Brady's Book of Fixed Stars, Samuel Weiser, Inc., York Beach, Maine, 1998, pp. 3-9).

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE DEAD AND THEIR CONNECTION WITH THE SKY

You may not have considered this but each person's life echoes the cycle of cosmic order we see played out in the sky. **Our ancient ancestors saw a parallel between cosmic creation and each individual birth. For them the** ancients realized that man was made in the image of God**.** Each life meant growth and the preservation of order. Each death was an intrusion of chaos and was a break with the Divine order of the Cosmos as pictured above and around them in Mother Nature. And just as our ancestors saw rebirth, renewal, and restoration of order in the sky, they also believed in an afterlife for the soul, a resurrection. Death, the key transformation in each soul's share of the cycle of cosmic order, initiated a transcendental journey to the realm of the gods and immortality. Very often the destination of the dead was the domain of sacred order-the sky itself. We say the exact same things today as Christains for when we die we believe we go to Heaven (the ancients called this the sky).

For this reason, in culture after culture, we find celestial metaphor in the ceremonies of the funeral, celestial imagery in the paraphernalia of the dead, and astronomical significance in the architecture of the tomb. By recognizing the relation between death and the sky, we can understand what death meant to our ancestors and what they judged was the role of the dead.

THE GREAT PYRAMID....ASTRONOMY...AND THEOLOGY

Death meant no rest for the pharaohs of Old Kingdom Egypt. Their destiny was overhead. Pyramids today stand as a reminder of the ancient Egyptian glorification of life after death, and in fact, the pyramids was built as monuments to house the tombs of the pharaohs. Death was seen as merely the beginning of a journey to the other world. **In this society, each individual's eternal life was dependent on the continued existence of their king, a belief that made the pharaoh's tomb the concern of the entire kingdom. Believed to be aligned with the circumpolar stars, the king's spirit is then able to commute between heaven and earth in life after death.**

Prayers carved into the stone walls of chambers within Fifth and Sixth Dynasty *(ca.* 2494-2181 B.c.) pyramids describe the pharaoh's "ascent to the sky among the stars," where he "regulates the night" and "sends the hours on the way." In some of thesePyramid Texts**, in the monuments at Saqqara (about 40 miles up the Nile from Cairo), he joins the circumpolar stars and governs them.** These stars, called circumpolar, never rise and never set, and so they never die. Circumpolar means to circle around the pole. Circumpolar stars or constellations daily trace circles around the north celestial pole, without setting or dipping below the horizon. They move in a counterclockwise direction.By joining these eternal stars, the pharaoh becomes eternal; he, personified as a star, never sets (allegory for death).

The pharaoh also makes another celestial journey: to Orion. This constellation is a symbol of his soul's rebirth because Orion stood for Osiris and the great cycle of birth, life, death, and resurrection.



Osiris was the Egyptian "god of the underworld." However, he was much more than this, because he also symbolized the Sun. Therefore, he also had a cyclic death and rebirth sequence. Every year he would die, and every winter solstice be "reborn." Hence, the religion of Osiris was essentially sun worship. In the Egyptian Osiris myth, he was killed by his brother and torn into 14 pieces; then resurrected by his sister/wife Isis (after she conceived their son Horus), to become lord of the underworld and Egyptian judge of the dead. The number 14 is further significant to the worship of Osiris because of his other association with the Moon, which has two 14 day cycles (waxing and waning). The waning cycle of the Moon also stands for Osiris' journey into the underworld (as the Moon grows dark, it goes "into darkness," the equivalent of the underworld), and the waxing cycle as the Moon grows brighter, Osiris' ascent from the underworld. Without going into too much detail, suffice to say that the number 14 is a very important number to the worshippers of Osiris, for more reasons than his death. Osiris, in his association with both the Sun and Moon, represents the principle of cycles; that everything has a beginning and an ending, but that life still goes on and new life takes the place of the old. Isis, the sister and "wife" of Osiris, was as important to the Egyptians (if not more so) than the god Osiris. She is represented by the star Sirius in Egyptian mythology. A "star configuration" used to sanctify Julius' new calendar that lacks Sirius or references to Sirius, would not be representative of Egyptian belief and worship. Isis was, for the Egyptians, the great nurturer and source of all "good things."

In the company of Osiris and guided by Sirius (in roughly the same part of the sky), the dead king maintains the calendar and administers the seasons. The pharaoh is busy in heaven. According to the texts, he takes "possession of the sky, its pillars and its stars" after death. On earth he maintained order and vitalized the system; in the sky, among the spirits, he activates the great cosmic cycles. His soul, or ba, has become a "living star at the head of his brethren." The tomb in which he was buried was the point of his departure for the sky.

Later Egyptian tombs are filled with astronomical imagery of the journey of the sun, the body of the sky, and the destinations of the stars: like the pyramids that contain hieroglyphic texts, they confirm that the Egyptians sensed a link between death and the sky (our Heaven). The builders of the earliest pyramids, however, and the builders of the greatest-those Fourth Dynasty *(ca.* 2613-2494 B.c.) mountains of stone blocks at Giza-left no written records of their intentions. Later commentators filled this void with fanciful speculation, downright misinformation, and plain silliness.

About 80 pyramids are known, all built on the Nile's west bank-the realm of the dying sun-but the Great Pyramid outstrips the others in fame as well as in size. The date of its errection is debated today but evidence reveals that it is much older than many want to concede; possibly 10,000 B.C.E. or earlier. It is recognized by Classical writers as one of the seven wonders of the ancient world, and it is the only one of the seven still standing. With amazing success, it has resisted the assaults of the desert, earthquake, quarrymen, and tourists. Herodotus, the Greek historian, marveled at its antiquity-and he visited Egypt in the fifth century B.C. Now with more justification than ever, an old Arab proverb counsels, "Man fears time, but time fears the pyramids."



THE GREAT PYRAMID... ITS ASTRONOMICAL INTERPRETATION

Various astronomical interpretations of the Great Pyramid at Giza have been proposed, involving alignments of its internal corridors and shadows cast by its profile. Some people have even suggested that it was used as an observatory. This pyramid's dimensions also have been said to encode practically everything from the number

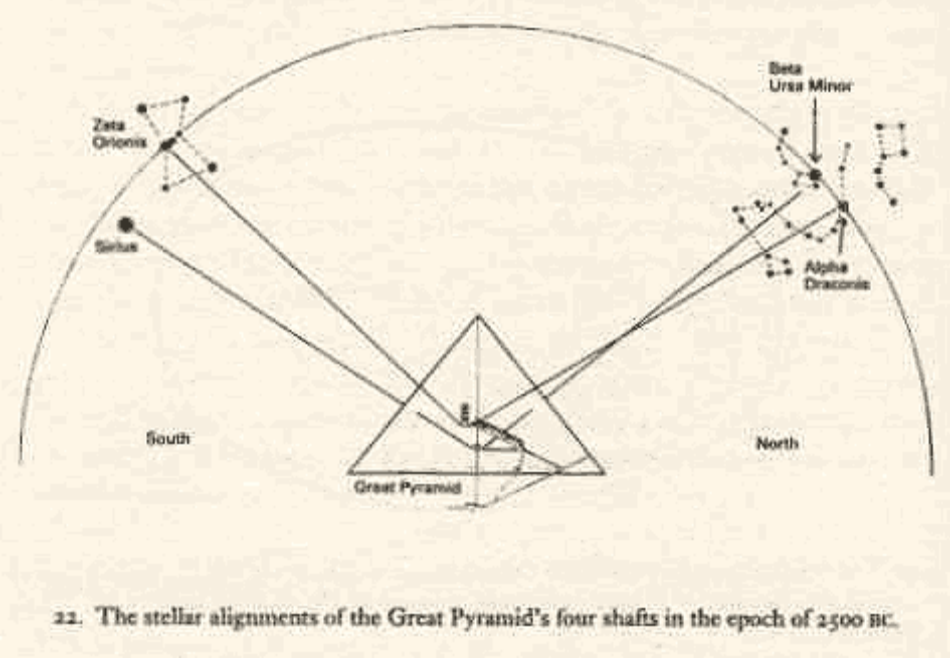
of days in the year to prophecies of the world's history. In our supposedly rational era, the Great Pyramid-or at least its shape-has been touted as a focuser of an as-yet-unidentified energy that can do everything from sharpening razor blades to mummifying milk.

It has been estimated that the volume of the Great Pyramid is as large as that of St. Peter's in Rome, St. Paul's and Westminster Abbey in London, and the cathedrals of Milan and Florence combined. Nearly 2,300,000 blocks of stone, each weighing on the average 2½ tons (the heaviest being 15 tons with none less than a ton and a half) were piled into an artificial mountain whose four sloping sides originally merged at a point 481.4 feet above the limestone plateau of Giza. Today, the top, including the gold-covered capstone, or pyramidion, is missing, and the Great Pyramid is 31 feet short of its original height.

The sides of the Great Pyramid once competed in brightness with the golden cap, for the rough limestone blocks that comprise the bulk of the pyramid were covered with a fine surface of shiny, white tura limestone. Only a little of the original tura now remains, however, in the bottom course on the north side.

Sheer size qualifies the Great Pyramid as "great," but its architectural details make it unique. First, whatever else may be hypothesized about the pyramid, there is no doubt that it is aligned astronomically, and with extreme precision, the four sides of its immense base (covering more than 13 acres) running north, south, east, and west. The worst agreement of any side with exact cardinal orientation is on the east, and even there the misalignment from a true north-south line is but 5½ arcminutes. The other three sides agree even better. Accuracy of this sort is possible, even with very simple techniques, provided that care is taken in setting out the lines. Preserving this accuracy on the monumental scale of the Great Pyramid, however, means not "twisting" the sides at higher levels, and the Egyptians' success is impressive. The corners of the base are very nearly right angles, and the entire base is almost a perfect square. The greatest difference in length between any two sides is 7.8 inches. This accuracy emphasizes the concern the builders had for the four cardinal directions, what the *Pyramid Texts* of the later Fifth and Sixth Dynasties call the "pillars" of the sky.

The internal details of the Great Pyramid are equally remarkable. A cross-section reveals a confusing collection of corridors, chambers, and shafts. Numerous claims for astronomical alignment of these vents and passages have been made, and most are wrong. There is astronomy among them, however. To appreciate it we must enter the pyramid.



22. The stellar alignments of the Great Pyramid's four shafts in the epoch of 2500 BC.

The Great Pyramid reveals much of the relgious beliefs of the Egyptians. There are 4 mysterious shafts emanating from the King's and Queen's Chambers of the Great Pyramid. Two of these shafts, once thought to be only "air ventalation shafts," are aligned perfectly to due north and the other two are perfectly to due south. They thus target, at varying altitudes, what astromomers refer to as the "meridian" - an imaginary line "dividing the sky" that is best envisioned as a hoop connecting the north and south poles and passing directly over the observer's head. What is terribly interesting is the theology that is written into the architecture of this Great Pyramid which not only instructs us but the precise alignments of these 4 shafts with key astral bodies operates as a time clock to pinpoint the time frame when this great wonder of the world was built. Recent investigators have established beyond any shadow of doubt that in circa 2500 B.C.E. - the era recognized by Egyptologists as the "Pyramid Age" - each of these shafts targeted a special star as it culminated at the meridian:

THE QUEEN'S CHAMBER

- **From the Queen's Chamber, the northern shaft is angled at the star Kochab (Beta Ursa Minor) in the constellation of the Little Bear - a star associated by the ancients with "cosmic regeneration" and the immortality of the soul.**
- **The southern shaft, on the other hand, was aimed at the bright star Sirus (Alpha Canis Major) in the constellation of the Great Dog. This star the ancients associated with the goddess Isis, cosmic mother of the kings of Egypt.**

THE KING'S CHAMBER

- **From the King's Chamber, the northern shaft was aimed at the ancient Pole star, Thuban (Alpha Draconis) in the constellation of the Dragon - associated by the Pharoahs with notions of "cosmic pregnance and gestation."**
- **The southern shaft was angled at Al Nitak (Zeta Orionis), the brighest of the three stars in Orion's belt - which the ancient Egyptians identified with Osiris, their highe god of resurrection and rebirth and the lengenday bringer of civilization to the Nile Valley in a remeote epoc referred to as "Zep Tepi," the "First Time" when the Elohim walked the earth (see Genesis).**

Both shafts, then, are oriented toward celestial zones that are mentioned in the *Pyramid Texts.* Thuban, as the North Star, was in a sense first among the circumpolar stars or "Imperishable Stars," as the Egyptians phrased it to acknowledge their ability to circuit eternally without ever setting. Its importance is further highlighted in that it is the Alpha star of Draco (the Dragon). Thuban, then, made an appropriate target for the north shaft. Meanwhile, the stars in Orion's belt, the objective of the south shaft, were among the decans, the stars whose risings or transits marked the hours of the night throughout the Egyptian year. Orion (as Osiris), of course, was Osiris, who presided over the resurrection of souls.

These celestial alignments don't make an observatory out of the Great Pyramid, for neither Thuban nor Orion's belt could actually be seen through the shafts' openings inside the King's Chamber. Both shafts bend horizontally for a short distance before they reach the King's Chamber and also at their other ends, prior to opening on the north and south faces of the pyramid. The shafts are symbolic references to the pharaoh's celestial destinies and to the starry realms that ordered heaven and earth. They mark the Great Pyramid as the site of his celestial transformation (Graham Hancock and Robert Buval, The Message of the Sphinx, Crown Publishers, New York, pp. 58-82).

Starry Tombs in the Valley of the Kings

Allusions to the same stellar destinies of the pharaoh appeared in the royal tombs of the New Kingdom, 1,500 years after the building of the pyramids. Most of these tombs are cut into the cliffs in the Valley of the Kings, near the old capital of Thebes on the Nile's west bank, across from modern-day Luxor.

Numerous representations of the "Northern Group," a figurative portrayal of the circumpolar constellations, were painted on the corridor ceilings in the tomb of Ramesses VI, a Twentieth Dynasty pharaoh. Perhaps the finest version of this theme appears overhead in the burial chamber of the tomb of Seti I, a member of the Nineteenth Dynasty, who ruled to about 1292 B.C. Against a rich blue field, we see the tawny forms of the constellations of the "northern Heaven." One of these, an upright hippopotamus with a crocodile on her back, leans upon an odd instrument, most often translated from references in the texts as a "mooring post." It is the north celestial pole, and the golden lines attached to it lead through the hands of an unidentified human figure to a bull. Sir Norman Lockyer, the British astronomer who discovered helium in the sun, devoted time and energy to astronomical interpretation of Egyptian myths and monuments, and he equated the hippopotamus with at least some of the stars of Draco the Dragon, the site of the north celestial pole in the early period of Egyptian civilization. It is actually broader than that and encompasses most of the northern heavens.

Just as the orientation of the Fourth Dynasty pyramids to the four cardinal directions stressed the cosmic order, so the burial chamber of Tutankhamun *(Ca.* 1345 B.c.) incorporated north-south and east-west alignments. References to the stellar destiny of this pharoah may now be seen in Cairo's Egyptian Museum. The inscriptions on the four gold-covered, boxlike shrines that formerly encased the sarcophagus of the deceased identify the king with Osiris, and Isis is described as following behind him, just as Sirius follows Orion across the sky. On the door of one of the shrines, Isis is portrayed as a bird with extended wings; on another she says: "I am thy protection, I am behind thee."

The tomb of Seti I, whose burial chamber ceiling illustrates the Northern Group, the stars around the north celestial pole, on one half, includes Sirius and Orion (as boat-borne figures of Isis and Osiris) on the other. Both stellar destinations of the pharaoh, portrayed here, repeat the traditions expressed in the Great Pyramid's "air shafts." On the ceiling of another burial chamber, that of Ramesses VI, *The Book of the Day* and *The Book of the Night* frame, each on its own side, the double body of the sky goddess. These texts chronicled the sun's journey, hour by hour, through the day and the night. They imply yet another celestial destiny for the pharaoh: the path of the sun.

Accompanying the images of Sirius and Orion in the tomb of Seti I, and on the ceilings of many other temples and tombs as well, are lists of the decans. The Decans were groups of stars from which the night sky was divided - these Decans were used as a calendar by the ancient Egyptians: each decan would rise above the dawn horizon for ten days every year (symbolic of rising from the darkness of death). There were 36 decans (36 X 10 = 360 days), + plus 5 added days to make up to 365 days. Diagonal "star clocks" listed the names of the timekeeping stars inside the lids of coffins from the Ninth through Twelfth Dynasties (2160-1786 B.c.). These clocks are really grid diagrams of the decans in the sequence of their appearance. A single star shifts its position in the grid, up one square and over one, to mark an earlier hour of the night every ten days. Each name, in hieroglyphs, traces a diagonal path through the grid and gives the design its name. Additional decorations usually include images of the Bull's Leg (that is, Set, the Big Dipper), Isis, and Osiris. Another type of star clock was painted in the Twentieth Dynasty tombs of the Ramesside pharaohs, from about 1300 to 1100 B.C. These, too, appeared together with the Northern Group, Sirius, and Orion. There is no reason to think Egyptian astronomers ever entered tombs to consult the star clocks. Their purpose was funereal. They belonged to the dead.

The decans themselves were selected because they imitated the behavior of Sirius and disappeared from the nighttime sky for 70 days. During this time they were up in the daytime, with the sun, and remained, therefore, invisible (they were "alive" but you could not see them...as in life after death). In Egyptian texts, a decan's departure from the night sky was called its death. It resided in the dangerous realm of Tuat, where the sun traveled each night. An astronomical treatise from the second century after Christ, the *Papyrus Carlsberg I,* quotes inscriptions from the cenotaph, or symbolic tomb, of Seti I at Abydos. Explicit references liken the decanal cycle to death and resurrection:

Here the language of the decans is the language of the mortuary. In a direct turnabout the mortuary customs mirrored the stars. The deceased was said to be a star, and mummification, also a process of purification, took 70 days. Then the dead pharaoh was reborn, like the decans.

In a similar manner it makes sense that the moon-which first appears as a crescent, grows full, and then wanes-is linked with the afterlife and immortality as we see this same cycle of birth, life, death, rebirth. In that celestial cycle of birth and death there is always another new moon. Through the cycle of cosmic order the moon guarantees its own immortality, and it is a fitting image for the belief of mankind of birth, life, death, and rebith from the dead which has been understood by the ancients since the beginning of time.

So as you can see the dead were associated with the sky. This may seem strange at first, but we can understand the ideas behind it. The souls of the dead journey to a celestial paradise; as Christians we call it "Heaven." Paradise is a realm of immortality and divinity, and that is what people see in the

sky. Celestial objects, through their cycles of rising and setting, coming and going, waxing and waning, seem to die but are always reborn. They are the immortal gods, and the patterns of their movements establish order in time and space. The dead have access to their kingdom. Tombs are points of the soul's departure for the celestial realm. The astronomical components of these tombs are intimations of immortality (Dr. E.C. Krupp, Echoes Of The Ancient Skies, New American Library, 1983, pp. 100-125).

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



LIBRA, THE SCALES & THE WEIGHING OF THE HEART

The claws of the scorpion became known as the Scales around the time of the Greek and early Roman empires. Aratus referred to the constellation as the Claws of the Scorpion and called them "the mighty Claws...scant of light." However, well before Aratus this part of the sky was also linked to a light or lamp representing the Assyrian god Bir. Bir was known as Father and was a god of fire or great light who was believed to be found among these stars. Other images picture the stars as a lamp held by the scorpion, a type of light-and-dark symbol similar to the yin/yang symbol of the *I Ching*.

The Romans claimed they added this sign, bringing the number of the zodiac signs to twelve (Jobes, Outer Space, p. 200). But it should be remembered that, from at least 2,000 B.C.E., there were twelve signs with one, Scorpio, broken into two parts: the Scorpion and the Claws of the Scorpion. The Romans saw Libra as a symbol of justice ruled by their goddess, Astraea (Virgo), who held the Scales in her hands (Allen, Star Names, p. 270). She is still used today to represent the law and courts.

A possible origin of the association of the scales of Libra with justice is found in Egyptian theology, where the souls of the dead are weighed in a great scale following one's death as he stands before Osiris; the judge of the dead in the underworld. The Scorpion (Scorpio) was seen as the gateway to the afterlife, which was then followed by the scales of judgment (Libra) which represented justice, death, final judgment; this is the essence of this part of the sky. It is simply amazing when you piece this together and follow the successive religious theologies of Egypt that developed along with their understanding of the precession of the equinoxes over time.



netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT ARE WE TO LOOK FOR IN THIS STUDY OF OSIRIS?

It is important in our study to remember what we have learned so far. Let us summarize.

Egypt looked at the Heavens and saw Divine order, patterns, and cycles. This was the only picture of the Creator God that they had besides Nature and in their observations of the Heavens they recognized and understood God was speaking over and over a Divine Message to them. The Egyptian Priests observed with great diligence the Heavens for thousands of years and in so doing came to clearly understand God and the this Divine Message and related concepts: "As above so beneath." Observing these Divine Laws, patterns, and cycles these Egyptian Priests saw God speaking to them over and over again "birth, life, death, and rebirth." There was a Divine Order to this cycle of "birth, live, death, rebirth." The Egyptian Priests observed this not only in the Heavens with the cycle and path of the Sun, but the stars and constellations as well. They also understood that the movement of the Sun, moon, and stars affected Nature and thereby the same Divine order, patterns, and cycles were repeated by God all around them as seen in the changing of the seasons with the vernal equinox, summer solstice, autumn equinox, and winter solstice. They understood this cycle as an unending and unchanging message from God: "birth, life, death, and rebirth." Truly "as above so beneath." In these changes of the seasons, as seen previously in Heaven above by the movement and path of the Sun, which was a representation to these Egyptian Priests of God and His Divine gift of life to mankind, God was speaking to them of "birth, life, death, and rebirth" through the repetition of these Divine Laws of the Cosmos. Later as their knowledge grew they recognized that these very same Divine Laws operated in their own bodies as well. The Egyptian Priests knew then that they were therefore created in the image of God and understood as well that they were responsible as well to the Creator to live according to these Divine Laws of Order of Heaven and Nature that operated both outside them and within their own bodies as well.

To better explain to the common man these simple yet profound truths and message of God the Egyptian Priests created "myths" and "allegories" to transmit such Priestly knowledge to the people. The various aspects and attributes of the Creator were personified in both human and animal forms that related such concepts on a lower level to the common man. In so doing these stories and allegories were simplified whereby the people could understand, but on a lower level, this Divine Message of God. As long as these "myths" and "stories" were left as allegory and metaphor then God and His Divine Message was left intact and remained pure.

However over time these "myths" got a life of their own and what was once a metaphor or allegory in myth form became literalized and was taught as if the character or representation of these truths were "real." In so doing these allegorical attributes of the incorporeal God became literalized as real people. Osiris, instead of being a personification of the cycle of "birth, live, death, and rebirth" that followed these Divine Laws (with accountability to God after death at the judgment) later receives a life of his own by being "literalized" as if a real personage. Over time these simple "myths" and "allegories" become literalized as real beings and worship is now given to them; not the incorporeal God who gets lost in all this errant theology as it evolves and becomes so immense. The simple monotheistic faith of Egypt now becomes complicated and develops into an almost unbelievably elaborate religious belief system as man creates a very complicated and conflicting spin-off religious synthesis that replaces the simple understanding of God that Egypt, who coined such beliefs in the first

place, had concerning God.

Osiris is our case in point. From a simple "allegory" or "myth" comes a complex and often conflicting theology that become the very foundation, in one way or the other, of every successive Gentile nation and their later religious beliefs. Judeo-Christianity is not immune to this sickness. Our focal point is the Essenes of Alexandria, Egypt, as well as Palestine which will later assimilate the Osiris Pattern and apply it to their "angel messiah." In so doing they Essenes lay the groundwork for applying such religious beliefs not only to their Teacher of Righteousness who they declared "God in human form" but gave life to these concepts in Palestine as well. This is idolatry. It would be only a short time before these Essenes would likewise apply this same "Osiris" religious pattern to a crucified Jesus.

Out task is to examine not only the Osiris Myth in order to fully understand it in all of its ramifications both in the Heavens (solar, lunar, equinoxes, solstices, etc.) but in Nature as well (flooding of the Nile and its recession as related to celestial events, etc.) and then look for the parallels of the Osiris Myth in the depiction of the Jesus of the New Testament. Only in separating out Osiris and Horus, his son, from the historical Jesus can we hope to find truth concerning Jesus. Only in so doing and ferreting out these Osiris-Horus patterns from the Jesus stories in the New Testament can we hope to narrow down what might be possible truths concerning the Jesus of the New Testament. Let us not forget that this New Testament is an Essene literary production which is later "finished off" by Rome, who like their Essene predecessors, were involved in Sun Worship as well.

In order to make accurate comparisons and trace the theological evolution of the Essene "Godman concept" and their theology surrounding him it is necessary to acquaint ourselves with the fundamental tenants of such "Astro-Theology" and the religious beliefs which existed and which influenced these Essenes while in Egypt. Only when you have become familiar with each individual religious tenant connected with the "Cosmic Godman Redeemer" taken from the Osiris Myth and how such "beliefs" began and their origin [personification of forces and events in the heavens and nature] can one fully understand and recognize them accurately as they were later written and altered and subsequently applied to the Essene "angel messiah/godman" and later to Jesus in the New Testament.

So now we begin this task in earnest with the hope that when we are finished we can see more clearly whom the Jesus of the New Testament actually was and if his message was in all actuality a return to the simple "gospel" of Egypt which sadly today is long lost to the world. Jesus, like many of the prophets before him, called Israel back to this simple message of God once taught by the Egyptian Priests but the real message of Jesus today is not heard today by the vast majority of people who consider themselves "followers of Jesus." Jesus taught a message of repentance back toward this Divine Order of God's Laws as Moses had taught before him. Roman theology has replace the message of Jesus with a substitute consisting of accepting the adapted Osiris theology as applied to him. Study of the Osiris Myth will reveal this substitution to you beyond any doubt.

I will promise you two things if you undertake this study: Sadness and anger by what you will find that will convince you just how far you have strayed from the simple message of Jesus, the Jews and Egypt along with joy at recovering these Divine Truths once held sacred by the Ancients, Egypt, the Jewish Nation, and Jesus.

To say that you will be surprised by what you will uncover is an understatement and I only hope you have the hunger, patience, and diligence for such a study. Let us begin at the beginning with the first godman....Osiris.

Craig Lyons M.Div.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE OSIRIS MYTH

"We know not," once wrote Andrew Lang, "whence the Egyptians came; we only trifle with hypotheses when we conjecture that her people are of an Asiatic or an African stock; we know not whether her gods arose...to narrate and as far as possible elucidate this myth is the chief task of the student of Egyptian mythology" (Andrew Lang, Myth, Ritual and Religion, ii, p. 107, 135).

As we saw in earlier teachings on this website the Osiris Myth found it's ultimate origin in Astro-theology. **We followed the synthesis of the Osiris myth from man's observations of the Sun and the illuminaries in the Heavens.** Primitive man also made the connection that as these celestial changes occurred in the Solstices and the Equinoxes that conditions changed within Nature. Man personified these changes reflecting either "life" or "death" in stories about the Sun where it took on a life of its own in the heroes and villains of each nation. Such personifications of the Sun contributed to Sun-Worship not only in Egypt but eventually permeated all non-Jewish nations to some extent. Osiris served as the "pattern" for all subsequent Godmen Saviors and corresponding theologies and "Sun-myths" connected with him were later applied to agriculture and nature since Cosmic changes in the Sun and its course in the sky determined the productivity of vegetation in each season.



Let me say for starters that to understand the myth of Osiris is mandatory for Christians as you will quickly come to see since it provides the origin for many major parts of Christian theology let alone with the Jesus stories within the New Testament. **We all wish to worship God in Spirit and in Truth; and that being the goal and purpose of faith, let us not be deceived any longer by our lack of knowledge concerning our faith.** Without further delay, let us acquaint ourselves with the legend of Osiris, because only then are we able to "spot" the same solar-myths when they are repeated in the New Testament. Only in weeding out such Sun-myths can the truths that remain concerning Jesus be approached as possible truth.

THE LEGEND OF OSIRIS

Let us first, then, narrate the old legend, which is given by Plutarch as follows in the version by C. W. King's Isis and Osiris, pp. 12-19.

The following myth is related in the briefest terms possible, divested of everything unnecessary and superfluous. They tell that the sun having discovered Rhea secretly copulating with Kronos, laid a curse upon her, that she should not bring forth a child in either month or year: that Hermes being in love with the goddess copulated with her; and afterwards playing at draughts with the Moon and winning from her the seventy-second part of each one of her lights, out of the whole composed five days (no longer 360 but 365 days in a year), the which he added to the three hundred and sixty, which days now the Egyptians call “additional”, and keep as the birthdays of the gods; that on the first of these was born Osiris, and that a voice issued forth with

him in the birth that "the Lord of all is entering into light." But some relate that a certain Pamyles, when drawing water out of the Temple of Zeus at Thebes, heard a voice ordering him to proclaim with a loud cry, "A great King, beneficent Osiris, is born", and for this cause he nursed Osiris, when Kronos put him into his hands, and also the festival "Pamylia" is celebrated in his honour, resembling in character the Phallephoria. On the second was born Aroeris, whom some call Apollo, some the elder Horus. On the third Typhon, neither in due time, nor in the right place, but breaking through with a blow, he leaped out through his mothers side. On the fourth was Isis born, in very wet places. On the fifth was Nephthys, the same as Teleute and Aphrodite, whom some call also Nike. They say that Osiris was begotten by the Sun, as also Aroeris, by Hermes Isis, by Kronos Typhon and Nephthys; that Osiris and Isis fell in love with each other and copulated under the cloak of darkness in the womb; some say that in this manner was Aroeris also begotten, and therefore is called by Egyptians the elder Horus, by the Greeks Apollo.

(Notice that the same gods and godesses, (the pattern) were known in other nations by other names...)...this shows the prevalence of such a myth among the non-Jewish nations

When Osiris reigned as a king, he made the Egyptians reform their destitute and bestial mode of living, showing them the art of cultivation, and giving them laws, and teaching them how to worship the gods. Afterwards he travelled over the whole earth, civilizing it; far from requiring arms, he tamed mankind through persuasion and reasoning joined with song of all kinds and music and brought them over to his side; wherefore Osiris is held by the Greeks to be the same with Dionysus (again the pattern of solar Godmen with different names in different nations). Typhon (personified "darkness" later understood as a type of Satan), during his absence, did not rebel, because Isis was on her guard, and able to keep watch upon him vigorously; but after Osiris returned Typhon laid a plot against him, having taken seventy and two men into the conspiracy, and having for helper a queen coming out of Ethiopia, whom they call Asó. He secretly measured the body of Osiris, and made to the size a handsome and highly ornamented coffer which he carried into the banqueting room. And as they were all delighted with its appearance and admired it, Typhon promised in sport that whoever should lie down within it and should exactly fit, he would make him a present of the chest; and after the others had tried, one by one, and nobody fitted it, then Osiris got in and laid himself down; thereupon the conspirators running up shut down the lid, and fastened it with spike-nails from the outside, and poured melted lead over them, and so carried it out to the River, and let it go down the Tanaite branch into the sea: which branch on that account is hateful even now and abominable for Egyptians to name. These things are said to have been done on the 17th day of the month Athor, when the sun is passing through the Scorpion, Osiris then being in the eight and twentieth year of his reign. Some have it that he had lived, not reigned, such a time.

The first to discover the mischief were the Pans and Satyrs inhabiting the country round Chemmis and to give intelligence about what had happened, whence the sudden terrors and fears of the multitude are to the present day called "panics". Isis on the news sheared off one of her tresses, and put on a mourning robe, whence the city even to the present day has the name of "Copto" *(I beat the breast)*, but others think the name signifies bereavement, from "coptein", "to deprive". As she wandered about everywhere, not knowing what to do, she met no one without speaking to him, nay, even when she fell in with little children, she enquired of them about the coffer; these last chanced to have seen it, and told her the branch of the river through which Typhon's accomplices had let the chest drift into the sea. From this circumstance the Egyptians believe that little children possess the faculty of prophecy, and especially divine the future by their cries when they are playing in the temple courts and calling out whatever it may be. And having discovered that he (Typhon) had fallen in love and copulated with his sister in ignorance, as Osiris had done with herself, and seeing the proof thereof in the garland of melilote flower which he had left behind him with Nephthys, she sought for the infant (for she had at once exposed it, on bringing it forth, through her fear of Typhon); she found it at last with trouble and difficulty, through dogs guiding her to the place. This infant Isis nursed, and he grew up her guard and minister, being denominated Anubis and said to watch for the gods just as dogs do for men.

Proceeding thence, she learnt by inquiring that the chest with Osiris within it had been washed up by the sea at

a place called Byblus, and that the surf had gently laid it under an *Erica* tree (impaled or encased on a tree). This *Erica,* a most lovely plant, growing up very large in a very short time, had enfolded, embraced, and concealed the coffer within itself. The king of the place, being astonished at the size of the plant, and having cut away the clump that concealed the coffer from sight, set the latter up as a pillar to support his roof. They tell how Isis, having learnt all this by the divine breath of fame, came to Byblus, and sitting down by the side of a spring all dejected and weeping, spoke not a word to any other persons, but saluted and made friends of the maid servants of the queen, by dressing their hair for them, and infusing into their bodies a wonderful perfume out of herself when the queen saw her maids again, she felt a longing to see the stranger, whose hair and whose body breathed of ambrosial perfume; and so she was sent for and, becoming intimate with the queen, was made nurse of her infant. The kings name, they say, was Malacander; herself some call Astarte, others Saosis, others Nemanous, who is the same with the Greek Athenais.

Isis is said to have suckled the child by putting, instead of her nipple, her finger into his mouth, and by night she singed away the mortal parts of his body. She turned herself into a swallow and flew around the pillar, twittering mournfully, until the queen watched her, and cried out when she saw her child all on fire, and so took away the boys immortality. Then the goddess, manifesting herself, asked for the pillar of the roof, and having removed it with the greatest ease, she cut away the Erica that surrounded it. This plant she wrapped up in a linen cloth, pouring perfume over it, and gave it in charge to the king; and to this day the people of Byblus venerate the wood which is preserved in a temple of Isis. But she fell upon the coffin and wailed so loud that the younger of the kings sons died of fright at it; the elder she took with her and, putting the coffer on board a ship, put to sea; but when the river Phaedrus sent forth too rough a gale, she grew wrath and dried up the stream.

As soon as ever she obtained privacy and was left to herself, having opened the coffer and laid her face upon the face of the corpse, she wailed and kissed it; but when the little boy observed this and came up quietly from behind to spy, she perceived him, and turning round gave him a dreadful look in her rage; the child could not stand the fright and died. Some say it was not so, but in the manner just stated he tumbled (in his fright) into the sea, but that he receives honours for the sake of the goddess, for the Maneros, whom the Egyptians sing about at their feasts, is this child. Others say that the boy is called Palaestinos, or Pelousios, and that the city was named after him, having been founded by the goddess. The Maneros that is sung about, they relate, first invented music. But some pretend "Maneros" is not the name of a person, but an expression suited to people drinking and keeping holidays and signifying "May things of the sort come with good luck," for that the Egyptians exclaim this each time upon the Maneros being uttered; just as, indeed, the exhibition of the image of a dead man in his coffin carried round at feasts is not a reminder of the mourning for Osiris, as some interpret it, but merely intended to warn one to make use of the present and enjoy it, as very soon they themselves shall be as he, which is why they bring it into the feast.

But when Isis had gone to see her son Horus (who was at nurse in the city Buto), and had put the coffer away, Typhon being out a-hunting by moonlight came upon it, and recognizing the corpse, tore it into fourteen pieces, and scattered them abroad. Isis, having heard of this, sought after the fragments, passing over the swamps in a papyrus boat; for which cause such as sail in papyrus boats are never injured by the crocodiles, because they either fear or respect the goddess; from this circumstance there are many places called "Tombs of Osiris" all over Egypt, because she, whenever she came upon a fragment of the body, there celebrated a funeral. Some deny this but say that she made images and gave them to the several cities, giving them as the actual body, in order that it may receive honours in many places, and that if Typhon should get the better of Horus, when searching for the real tomb, he may be baffled, from many being so called and pointed out. Of the members of Osiris the only one Isis was unable to find was the genital member, for it had been thrown at first into the river, and lepidotus, phagrus, and oxyrhyncus had fed upon it, which kinds of fish the natives scruple to eat above all others, and Isis in its stead made a model and consecrated it, namely, the phallus, in honour whereof to this day the Egyptians hold a festival. Isis made a new penis for Osiris' body. After the body was complete she impregnated herself with her husband's dead body. This becomes the foundation for later religious doctrines such as the "immaculate conception" as well as the "virgin birth." Isis was considered Virgin as she was seeded after the death and resurrection of Osiris … minus the phallus. Horus is the fruit of such an "immaculate conception." This

impregnation was seen an the planting of seeds in a field. This is where he gets the name of god of vegetation.

Then Osiris came from the shades to Horus, and trained and exercised him for war, and then asked him "What he thought the finest thing possible?" and when he replied "to avenge ones father and mother when ill-treated", he asked him secondly "What he considered the most useful animal to people going to battle?" and when Horus answered "the horse", Osiris wondered at it and was puzzled why he said the *horse* instead of the *lion.* But when Horus explained that the lion indeed was serviceable to one standing in need of aid but the horse can both save him that flees and also destroy the enemy: Osiris on hearing this was rejoiced at the supposition that Horns had provided himself with horses. And as numbers came over from time to time to the side of Horus, Typhons concubine, Thoueris by name, Carrie also, and a serpent pursuing her was cut to pieces by the friends of Horus; and now in memory of this event, they throw down a *rope* in the midst of all and chop it to pieces. The battle between Horus and Typhon (Set) lasted for many days, and Horus vanquished; but Isis, having received from him Typhon in chains, did not destroy, but on the contrary unbound and let him go free. This Horus did not endure with patience, but he laid hands on his mother, and pushed the crown off her head; whereupon Hermes placed a bull-headed helmet upon her instead. And when Typhon brought a charge of illegitimacy against Horus, Hermes acting as his counsel, Horns was pronounced legitimate by the gods. After this Typhon was completely subdued in two other battles; and Isis conceived by Osiris copulating with her after death, and brought forth the prematurely born, and weak in his lower limbs, Harpocrates.

There, to quote Andrew Lang, the Greek narrator ends, but he expressly declines to tell the more blasphemous parts of the story, such as "the dismemberment of Horus and the beheading of Isis." Why these myths should be considered "more blasphemous" than the rest does not appear." One point from the rest of the text, as I think, requires here to be added. The moon, so we gather, was full, when Osiris was murdered by Set, whom the Greeks in their writings called Typhon.

Answer for yourself: Where does one turn to learn the esoteric religious meanings attached to this myth?

It is to this question that we now give answers.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



INTRODUCTION TO ASTRO-THEOLOGY: THE BASICS TO UNDERSTANDING THE OSIRIS MYTH

It has been said that "The Christian religion is a parody on the worship of the Sun, in which they put a man whom they call Christ, in the place of the Sun, and pay him the same adoration which was originally paid to the Sun."- Thomas Paine

This is a most serious charge against Christianity as most know it and if such a charge can be shown to have validity then one should be honest enough before God to begin a serious investigation in his religious beliefs in order to separate truth from fiction.

Well it is for certain most who read our articles don't wish to be in "sin". A small article of this size cannot possibly do justice to such a complex and verbose subject as we have at hand but I hope to "break the egg" so to speak to help our readers begin to scrutinize the subject matter at hand in more detail by their personal study. Let's closely examine the original, conceptual foundations of the Christian faith, and then decide what to do with the serious "charge" made at the beginning of the article; that the Christian faith today is nothing but an evolution of "sun" worship transfigured into "Son" worship. Again I wish to reiterate the seriousness of such a charge if it can be proven.

BEGINNING...IN THE BEGINNING…

But in order to do that, we must go back not 2000 years to the birth of Christ, but 10 to 15,000 years to the birth of modern man. For when one seeks to establish foundations, one must begin at the beginning.

Many thousands of years ago, in what we refer to as the "primordial world" of the ancients, human life was a far different experience from that which we enjoy today. While it is true that we have less documentation on that prehistoric world than we have on our own age, enough is known from the ancient writings to paint a rather clear picture of our remote ancestry. If we have learned anything at all, it is this: "That the more we change, the more we stay the same." And nowhere is this more clearly demonstrated than in the history of man's quest for "God", and the ancient religion we still keep holy.

According to the best understanding we have gleaned from the available records, life for our ancient forefathers was a mixture of wonder and fear. Each day, just finding food for one's family without becoming a meal oneself was a life-and-death struggle. It was from these meager, distressful conditions of the human race that our long history of the search for God and meaning of life has come.

Any evolution, at its most accelerated rate, is always agonizingly slow. But from the beginning, man's profound questions demanded answers. When no clear answers were forthcoming from the universe, man turned inward and developed his own. The study of this subject is termed "Astro-Theology" or the "worship of the heavens ".

It did not take ancient man very long to decide that in this world the single greatest enemy to be feared was the darkness of night. Simply stated, man's first enemy was darkness.

With this one fact alone, one can readily understand why the greatest and most trustworthy friend the human race would ever have was heaven's greatest gift to the world . . . the Glorious Rising Orb of Day...THE SUN.

Today, as in all of mankind's history, from almost every nation under the sun, we find the same religious story told over and over. This story transverses all races and nationalities as far as recorded history can be discovered. This is of major importance as it has a direct bearing of what you have been told as "religious truth" by your religious authorities. This same story has once again been told anew to most of you, as well as I, in the churches we attend as well as in the New Testaments we carry. This is the story of Christianity: "The Greatest Story Ever Told." If one could undertake only a simple inquiry into the matter one would quickly see the hundreds of parallels between Christian metaphors concerning its "dying savior" and the natural reality of the sun and sky which are so striking and startling that one would come to the conclusion rather easily that the "Christian revelation of its crucified savior" does not constitute a new and unique revelation, but rather a re-telling of the same old myths which have been handed down since the earliest times of mankind which the earliest written records attest!

Modern-day Christianity has often belittled our ancient ancestors who are not here to defend themselves. They accuse them of being nothing more than ignorant worshippers of miscellaneous Gods. Therefore we can, with assurance, summarily dismiss 14,000 years of human spirituality as ignominious myth believed by well-meaning but gullible primitives. Too much of this kind of spiritual arrogance and religious pride has continued without challenge . . Until now! The time has come to set matters straight.

THE GREATEST STORY....EVER TOLD, AND TOLD, AND RETOLD

The "Greatest Story" went something like this . . .

The ancient peoples reasoned that no one on Earth could ever lay claim of ownership to the Great Orb of Day (the sun). Such a magnificent heavenly body must belong to the unseen Creator of the universe. It became, figuratively speaking, not man's, but "God's Sun." It was only a short hop and skip to the understanding that "God's Sun" was . . ."The Light Of The World."

As stated before, in the dark cold of night man realized his utter vulnerability to the elements. Each night, mankind was forced to wait for the "Rising of The Sun" (resurrection of the Sun) to chase away the physical and mental insecurity brought on by the darkness. Therefore, the morning Sun focused man's attention on heavenly dependence for his frail, short existence on Earth. Doing so, it became an appropriate symbol of divine benevolence from heaven.

So just as a small fire brought limited light into man's own little world of darkness, likewise, the "Great Fire of Day" served the whole Earth with its heavenly presence. For this reason, it was said at Deut. 4:24 and Heb. 12:29 that the God of the Bible was a "Consuming Fire" in heaven. And so He was!

It was accepted by all that man was bound to a life on Earth, but the sky was the abode of God's Sun. He resides "up there" in. . . "Heaven."

Ancient man saw in his male offspring his own image and likeness, and his own existence as a father was proved by the person of his son. Thus, it was assumed that "God's Sun" was but a visible representative of the unseen Creator in heaven. So it was said, "When you have seen the Son, you have seen the Father." Said another way, "The Father is glorified in His Son."

Ancient man had no problem understanding that all life on Earth depended directly on life-giving energy

from the Sun. Consequently, all life was lost without the Sun. It followed that "God's Sun" was nothing less than "Our very Savior." This is a major concept in the evolution of religion and should not be under estimated in the creation of future theologies; especially in the Gentile nations who will have their multitudes of "crucified saviors" which would serve again as precursors to the Jesus story of Rome. Logically, even if man himself dies, as long as the Sun comes up each day, life on Earth will continue forever. Therefore, it was said in the ancient texts that everlasting life was "the gift" that the Father gives through his Sun. Not for you personally but for the Earth . . . everlasting life!

Since evil and harm lurked at every turn in the fearful dark of night, all evil or harmful deeds were naturally the . . ."Works of Darkness." And of course the evil of night was ruled over by none other than . . . "The Prince of Darkness." Hence, evil is of the Dark or of the "D-Evil"…the Devil!!!

Mankind progresses through his history but he retains his fears and phobias as well as his religious concepts based upon such superstitions as we have shown. We now have before us two cosmic brothers - one very good, and one very bad. This would be the basis for all Dualistic Religions that preceded Christianity. One brings the "truth to light" with the "light of truth." The other is the opposite, or in opposition to the light - "The Opposer" . . . Prince of the World of Darkness.

EGYPTIAN RELIGION AND THE SUN/SAVIOR...OSIRIS/HORUS

At this point we come to Egypt. More than three thousand years before Christianity began, the early morning "Sun/Savior" was pictured in Egypt as the "New Born Babe." The infant savior's name was "Horus," the Son for Osiris.

At daybreak each day, this wonderful, newborn child (represented by the Sun…the Sun/Savior) is of course "Born Again". Horus is risen on the Horizon as the sun rises in the East daily.

And of course "God's Sun" goes to His death at sundown wearing a "crown of thorns" or "corona" (the rays of the sun so clearly seen at sunset)/ Remember the Statue of Liberty? To this day, kings still wear a round crown of spikes, symbolizing the rays of the Sun!

The Egyptians knew that the Sun was at its highest point in the sky (or high noon) when no shadow was cast by the pyramid. At that point, all Egypt offered prayers to the "Most High" God! As stated before, to the ancients, the sky was the abode, or heavenly temple, of the "Most High." Therefore, "God's Sun" was doing His heavenly Father's work in the temple at 12 noon!

IMPORTANCE OF THE SUN DIAL & CROSS OF THE ZODIAC… RELIGION ADVANCES

The world of ancient man kept track of times and seasons by the movement of the Sun - daily, monthly, yearly. For this, the sundial was devised. Not only the daily movement of the Sun was tracked on the round dial, but the whole year was charted on a round calendar dial. Examples: Ancient Mexican, Mayan, Inca, Aztec, Sumerian, Babylonian, Assyrian, Egyptian, Celtic, Aryan, etc. With this method, certain new concepts emerged in the mind of ancient man



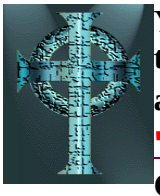
Since the Earth experiences four different seasons, all the same and equal (in time) each year, the round calendar was divided into four equal parts. This represented the complete story of the life of "God's Sun." The famous painting of The Last



Supper pictures the 12 followers of the Son in four groups (of 3) . . . the four seasons of the year! Think on this for a minute!

On the round surface of the yearly calendar, you draw a vertical line directly across the middle, cutting the circle in half - one end being the point of the winter solstice; the other end being the point of the summer solstice. Then draw another straight line (crossing the first one). One end of the new line is the spring equinox; the other end is the autumn equinox.





You now have the starting points for each of the four seasons. This is referred to by all major encyclopedias and reference works, both ancient and modern, as "The Cross of the Zodiac." Thus, the life of God's "Sun" is on "the Cross." This is why we see the round circle of the Sun on the crosses of Christian churches. The next time you pass a Christian church, look for the circle (Sun) on the cross.

On December 21 or 22, the Sun, going south, reaches its lowest point in the sky (our winter solstice). By December 25th, it is clear that the Sun its returning northward. Therefore on December 25th the sun is "Born Again." Christians stole December 25th from the Roman celebration of Sol Invictus-the Sun Unconquered. And to this day, worshippers still celebrate the birthday of the Sun only under the disguise of the birthday of the Son…Jesus.

It was well understood by ancient man that our weather was caused and controlled by the Sun. It was a simple fact that God's Sun had the power to control storms at will. The ancient Egyptians taught that He did this as He rested in His heavenly boat while crossing the sky. The story of Jesus calming the storm (Matt. 8:23-27) echoes this.

The next point to be made requires first a little background. Christians have always referred to God as "The Father." But viewing God as a father didn't start here - it goes back far into the ancient world. The reason is: Our planet was always viewed as our "Mother Earth or Mother Nature." And since rain (the life-bringing fluid), falling from heaven, impregnated and brought life to Mother Earth, it was therefore believed that our Father was in Heaven.

THE IMPORTANCE OF THE INFLUENCE OF THE PHARAOHS

Though all of the essential pieces of the Christian story were long in existence before Egypt, it was with the coming of the Pharaohs that the story was finally codified and became religious dogma. Though the story varied in some details from place to place in Egypt, the essence was always the same: God's Sun was the "Light of the World," who gave His life for us.

In ancient Egypt it was said that if you wanted to follow the life of God's Sun and thereby "live in the light of God's Word," one would have to leave his old ways of life to "Follow the Sun." But before beginning this new life in "The Word," one must die to the old way of life and be "Born Again." Your first birth was "out of water" your mother formed you in. Because her water broke and your new life began, rebirth is symbolized by coming out of total immersion in water-baptism-or being born again.

In Mal 4:2, the God of Heaven is described as the "Sun of Righteousness with healing in His wings." The Sun with healing in His wings?? Then in the New Testament in Matt. 23:37



and Luke 13:34, we see God's Son wanting to gather all under "His wings." This is most appropriate for, in Egypt, the Sun was always pictured with His wings. I mention this only to show you that even the Old Testament is not immune from such symbolism within itself.

These points here mentioned are a few of hundreds, if not thousands of direct connections that can be made between the Christian Bible Story and the far more ancient, original story from the origin of religion among mankind. My purpose for drawing your attention to this literary plagiarism is best stated by Alfred North Whitehead who said, "No lie can live forever," and Egyptologist Gerald Massey, "They must find it difficult, those who have taken authority as the truth, rather than truth as the authority."

I would like to leave you with a quote which I hope will serve as an impetus for your further study into these areas in order that you "cast out the leaven" of perverse lies taught as truth:

"All Indo-Germanic nations have worshipped crucified Saviors and overwhelming proof was obtained that the sun-myths of the ancient Aryans were the origin of the religion in all the countries which were peopled by the Aryans"… Charles Morris. Let us study to show ourselves approved by God. Anyone wanting to look into this subject more thoroughly might read Aryan Sun Myths …The Origin of Religion by Charles Morris…and Bible Myths by T. W. Doane.

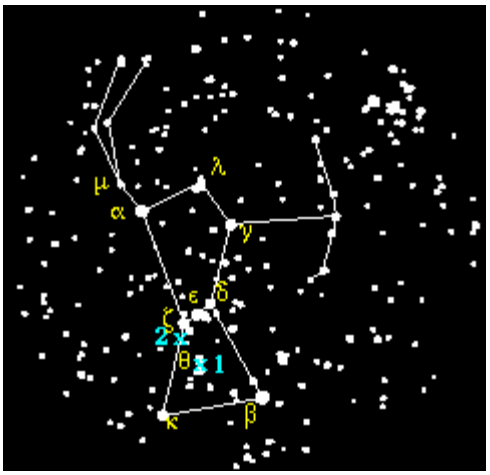
Let us continue to uncover more truth long covered up and withheld from us.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ORION, THE HUNTER...THE STARS BECOME PERSONIFIED

Osiris/Orion...the slayer of the bull (Taurus) in Egypt; Orion the Hunter in Greek Myth



Orion is the hunter; the constellation Orion dominates the sky in winter, the hunting season . Late in April, Orion's left foot begins to disappear below the early evening horizon.

ORION/OSIRIS IN EGYPTIAN MYTH

In ancient Egypt, the stars in the constellation we call Orion were connected with the god Osiris. As you have now see the ancient Egyptians saw in the Heavens events and forces that they later personified into characters to better explain what they believed they saw. These cosmological ideas of ancient Egypt were expressed by myth and symbolism, which are a superior means for expressing metaphysical concepts. Philosophy, mathematics and science are dry subjects with many abstracts. Mythology incorporates philosophical and scientific ideas into a story form, like a sacred drama or mystery play, which can be easily digested. Pure philosophical and scientific abstracts and terms do not guarantee understanding. Information alone is useless, unless it is transformed into understanding. Well-crafted mythology can achieve that understanding. Again it needs to be stressed that this understanding of the Creator and His actions exhibited and observed by these Egyptians were later personified and symbolized by various entities which were narrated in story form to express such Divine concepts. Egyptian symbolism could be compared in some sense to modern day caricature. The use of symbols are arbitrary and reveal nothing functional of the entity they symbolize. As such, a symbol, by definition, is not what it represents, but what it stands for, what it suggests. A symbol reveals to the mind a reality other than itself. Central to their complete understanding of the universe, was the knowledge that man was made in the image of god, and as such, man represented the created image of all creation. Accordingly, Egyptian symbolism and all measures were therefore simultaneously scaled to man, to the earth, to the solar system, and ultimately to the universe. In order to simplify and convey these abstract notions of god's attributes, some fixed representations were invented. As a result, the figures of Ptah, Osiris, Amun, Mut, etc., became the signs of such attributes/functions; these are no more than personifications of what these stargazers saw in the Heavens.

According to Plutarch, the Egyptian god Osiris was killed by his brother Seth. Isis, the faithful wife of Osiris, revived his body long enough to conceive their son, Horus. Osiris rose from the dead; after his resurrection he took a different form, becoming god of the dead. His tribunal passed judgment on every soul bound for the world beyond.



The son Horus found himself in the same situation that Hamlet, Prince of Denmark would face, thousands of years later. When Horus grew up, he avenged his father by battling his uncle Seth and defeating him. However, Horus sacrificed an eye in the battle, which he took to the underworld and gave to Osiris. This gift was interpreted as giving Osiris back his soul.

The belt stars of Orion point to Sirius, a bright blue star associated with the goddess Isis. Both Orion/Osiris and Sirius/Isis are on the west bank of the Milky Way.

ORION AND THE GREEKS

Orion was a mortal son of Poseidon (Neptune), god of the sea. His father gave him the gift of walking under water. Orion was very strong and handsome, and was always getting into trouble over women. Depending on the story teller, Orion is either a brute or is very unlucky.

Orion was asked by King Oenopion of Chios to rid his island of wild animals. Orion fell in love with the King's daughter, Princess Merope, but the King was opposed. Some say Orion became drunk and attacked Merope, others say the King made Orion drunk and put out Orion's eyes while he slept. Orion's blindness explains why the stars in the head of Orion are faint.

Orion regained his eyesight when he asked to be led in the direction of the rising sun. (At first glance this doesn't appear to make sense: when Orion is visible, he is always running toward the west, not east. It might make more sense in the context of precession of the equinoxes.)

In another story, Orion was involved with Artemis (Diana), goddess of hunting and twin sister of Apollo. (Artemis is strongly associated with the moon.)

Some say Orion challenged Artemis, who sent a scorpion to bite him. (In spring, the constellation Scorpius rises in the east as Orion dies his seasonal death in the west.) Others say it was Gaia who sent the scorpion, when she heard that Orion had threatened to kill every animal on earth.

Still others say Artemis loved Orion, but her brother Apollo disapproved and tricked his sister into shooting Orion with an arrow. Orion was walking in a river with only his hair above water, so Artemis didn't recognize him. (The head of Orion is in the Milky Way, known in the far east as Silver River. So the story about walking under water was intended to remind us that the head of Orion is in the celestial river, the Milky Way. The arrow in the story may come from Mesopotamian sky lore: they saw the bright star Sirius as the point of an arrow aimed at Orion from the constellation we call Canis Major, the dog.)

STAR NURSERY

The Orion Nebula, located near the star theta Orionis, is avidly studied by astronomers today because it is a region of intense star formation. The nebula is a huge cloud of hot gas heated by radiation from nearby young stars: a sort of blister on a cloud of molecules. Radiation pressure and particle winds streaming from these young stars heats and compresses the neighboring clouds of molecules, which helps form new stars. The Hubble Space Telescope has taken some stunning photographs of the Orion Nebula and its star formation process. (R.C. Bless, Discovering the Cosmos, University Science Books, 1996, pp. 327-8, 346-7.)

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE OSIRIS MYTH...DOWN THROUGH THE AGES

Osiris, in Egyptian mythology, was one of the principal deities. Originally the local god of Abydos and Busiris, Osiris, who represented the male productive force in nature, became identified with the setting sun. Thus he was regarded as the ruler of the realm of the dead in the mysterious region below the western horizon (remember the Sun set in the West and sinks below the horizon...to the Egyptians a symbol of the netherworld). Osiris was the brother and husband of Isis, goddess of the earth and moon, who represented the female productive force in nature. According to legend, Osiris, as king of Egypt, found his people plunged in barbarism and taught them law, agriculture, religion, and other blessings of civilization. He was murdered by his evil brother, Set, who tore the body to pieces and scattered the fragments. Set is best understood as personified "darkness." Here we find the first "spiritual warfare": the light of the Sun vs the darkness. We call it "dualism" and it will become the foundation for many world religions. Isis found and buried his scattered remains, however, and each burial place was thereafter revered as sacred ground. Their son Horus, sired by a temporarily regenerated Osiris, avenged his father's death by killing Set and then ascended the throne. Osiris lived on in the underworld as the ruler of the dead, but Osiris was also, through Horus, regarded as the source of renewed life.

The cult of Isis spread from Alexandria throughout the Hellenistic world after the 4th century BC. It is here that we find the Essenes of Alexandria, Egypt, heavily influenced by the Isis cult and this is reflected in their corruption of the Hebrew Scriptures when translated by them into the Greek known today as the Septuagint.

The cult of Isis appeared in Greece in combination with the cults of Horus, her son, and Serapis, the Greek name for Osiris. The Greek historian Herodotus identified Isis with Demeter, the Greek goddess of earth, agriculture, and fertility. The tripartite cult of Isis, Horus, and Serapis (the Trinity) was later introduced (86 BC) into Rome in the consulship of Lucius Cornelius Sulla and became one of the most popular branches of Roman religion. It later received a bad reputation through the licentiousness of some of its priestly rites, and subsequent consuls made efforts to suppress or limit Isis worship. The cult died out in Rome after the institution of Christianity, and the last remaining Egyptian temples to Isis were closed in the middle of the 6th century AD. Simply said the cult of Isis died out because it was transformed into Gentile Christianity through religious synthesis and survives as such today yet unrecognized by most.

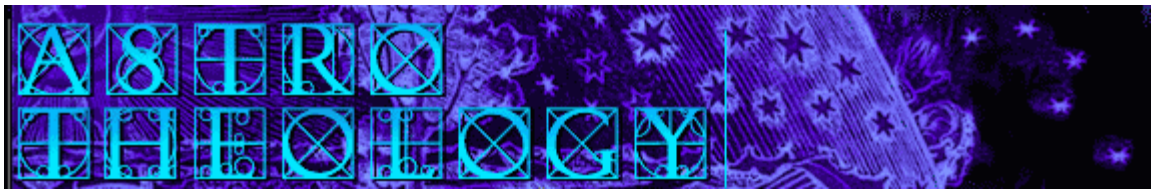
He carries the flagellum and crook, connecting this most ancient god of rebirth to the Neolithic arts of agriculture and herding. The bringer of vegetative growth, Osiris annually was resurrected by Isis. Many elements of his cult influenced later Hebrew and Christian ritual. His animal surrogate is the bull Apis.

With these few facts let us begin our study of the evolution of the Osiris Myth and its influence upon world religions; Christianity included.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ARYAN PEOPLES AND THE ORIGIN OF CHRISTIAN DOCTRINES & THE JESUS' STORY: ASTRO-THEOLOGY & THE OSIRIS MYTH



In ancient times there lived on the highest elevation of Central Asia a noble race of men called the "Aryan." ..the Indo-European people otherwise known as "Aryans." These "Aryans" are that part of the human race that include the peoples of India, the Hindus, and Persians as well as most European. Archeological evidence, as well as linguistical studies, will prove that the European race traces its roots back to the Aryan peoples. The Aryans will be the forerunners of the Teutonic peoples which comes from a term "Teutons," which is a Latinized form of the word meaning the people of Germanic origin in general. However, it also refers to the languages spoken by other peoples including the Gothic, Anglo-Saxon, English, Dutch, Icelandic, Norse, Danish, German, and Swedish. Don't look now but we are speaking of Eastern European people. What is important for our study is that a link can be found between these Teutonic peoples and their predecessors...the Indo-European people otherwise known as "Aryans." This is very important for our study as we trace the evolution and spread of Sun-worship and how it became the backbone of all Gentile pagan religions and finally culminating as the core of Christian doctrines. Just remember the importance of the Aryan people for now. These Aryan people spoke a language not yet Sanskrit (ancient language of the Hindus, Greek, or German, but containing dialects of all). We need to understand that the nations which we normally think are European, especially Eastern European, from which America would spring one day, was heavily influenced by these people and that applies to their religious ideas as well. This is very important to remember as our study progresses.

THE WORSHIP OF THE ARYANS

These Aryan people worshipped nature; the sun, moon, sky, and earth as a comparison of ancient religions and mythology in the land peopled by Aryans, demonstrates. Their chief object of adoration was the Sun. To this race, in the infancy of its civilization, the Sun was not a mere luminary, but a Creator, Ruler, Preserves, and Savior of their world as they knew it. Around the Sun these people would develop a religious doctrine which finds its origin in the Sun and its influence upon mankind. Such is called "Astro-Theology".

The major factor to consider when reading and studying these "Astro-theologican Sun-Myths" is how they are to be interpreted. There are two ways that they have been approached by scholars; one today is accepted the other rejected. The historical interpretation is today discounted and most understand them to be an allegorical relating of the attributes of the Sun and its influence upon man.

As there could be no life or vegetation without light, the Sun, as a light-bringer, became for these people their Creator. If Creator, it was logical that this same Sun was then Ruler of their world as they knew it. This Sun was in reality their "Father" of all things both seen and unseen. These people related in pictures as much as words. In driving away the darkness, likewise in fertilizing the earth, the Sun became for them the Preserver and kind Protector of all living things…..the Savior of mankind. As the Sun sometimes scorches and withers vegetation and dries up the rivers, this same Sun was conceived of as a Destroyer also. As Creator, Preserver, and Destroyer the Sun was three persons in one…the Trinity. This is the first time man imagined a Trinity within their Sun god. History proves such a concept would never pass away.

It is very hard for man at the present day to realize the feelings with which the first dwellers on earth looked upon the Sun. Put yourself in their shoes for just a minute. "Think of man," says Professor Muller, "at the dawn of time…Was not the sunrise to him the first wonder, all though, all philosophy? Was it not to him the first revelation, the first beginning of all trust, of all religion?"

The Aryans looked up to the sky and gave it the name Dyaus, from a root-word which means "to shine." This name was to stick. When, out of the forces and forms of nature, they would later fashion other gods, this name of Dyaus became "Dyaus Pitar", the "Heavenly Father," or "All-Father." The earth they worshipped as the Mother of all.

THE "SUN" BECOMES THE OFFSPRING OF THE SKY GOD THE "SUN" IS NOW THE "SON" OF GOD

Their reasoning led them to believe that the Sun was the product of the Sky god; the Heavenly Father. This "offspring of the Sky-god" was none other than "the Son of the Sky", or that the Sun was the "Son of the Heavenly Father", and that the immaculate virgin, the Earth (sometimes it was the dawn or the night), was the Mother of the Sun. Hence we have the Virgin, or Virgo, as one of the signs of the Zodiac.

As the Sun begins the apparent annual northward journey on the 25th of December, this was said to be the birthday of the Sun (all movement commences with birth). This special day, the birthday of the Sun, was observed with great rejoicings. On this day the sign of the Virgin is rising on the eastern horizon, the Sun having reached the winter solstice.

The division of the first decan of the Virgin represents a beautiful immaculate virgin with flowing hair, sitting in a chair, with two ears of corn in here hand, and suckling an infant called "Iesus" (Jesus in Latin), by some nations, and "Christos" (Christ in Greek) which means "an Anointed One, a Messiah. The infant denotes the Sun, which at the moment of the winter solstice, precisely when the Persian magi drew the horoscope of the new year, was placed on the bosom of the Virgin.

The zodiacal sign of Aires was anciently known as the Lamb; consequently, when the Sun made the transit of the equinox under this sign, the Sun was called the "Lamb of God." Later when the Sun was personified as "the Son" then the "Son was the Lamb of God."

The birth of the Sun was said to be heralded by a star…the Morning-star, which rises immediately before the Virgin and her Child. As the Sun appears to start from a dark abode, it was said that he was "born in a cave or manger,"or dungeon, and the splendor of the morning sky was said to be the halo around his cradle. As the Sun scatters the darkness, it was said that he would be the destroyer of the reigning monarch, Night. Warned of this peril by oracles, Night tries to prevent the birth of the Sun, and, failing in that, seeks to "take his life." For this reason it is said that the Sun is left on the bare hillside to perish, as he seemingly rests on the earth at his rising. The Sun meets with temptations on his course, is beset by foes, clouds of storm an darkness; but, in the struggle which ensues, he is conqueror, the gloomy army, broken and rent, is scattered. The daughters of his foes, the last light vapors which float in the heavens, try in vain to clasp and retain him, but he disengages himself from their embraces; and, as he repulses them, they writhe, lose their form and vanish. Temptations to sloth and luxury are offered him in vain; he has work to do, and nothing can stay him from doing it. He travels over

many lands, and toils for the benefit of others; he does hard service for a mean and cruel generation. He is continually in company with his Twelve Apostles; the twelve signs of the zodiac.

As he approaches midsummer, he appears in all his splendor, he has reached the summit of his career; henceforth his power diminishes, and he meets with an early and a volent death, from which there is no escape. When the extreme southern limit his course is reached, his enemies (darkness and cold which have sought in vain to wound him) win the victory. The bright Sun of summer is slain, crucified in the heavens, and pierced by the spear (thorn, or arrow) of winter. He who has performed such marvellous miracles, healing the sick and raising the dead, cannot save himself; a stern fate decrees that he must die an ignominious death.

As the Sun wakens the earth to life after the long sleep of winter is passed, it was said that he raised the dead. The Sun is said to be "crucified", with outstretched arms in the heavens; outstretched to bless the world he is trying to save from the terror of darkness. His arms remain outstretched to the tree, or cross. It is an ancient custom to use trees as gibbets for crucifixion, or, if artificial, to call the cross a "tree," the tree being one of the symbols of nature-worship, which denoted the fructifying power of the Sun. The Sun crucified was the Sun in winter as it dies when it falls below the equator and the length of darkness of the days increase, when it is subjected to the evil power of darkness, the "D-evil" or the "Devil," when his fructifying power is gone. The Sun, in its death descends to hades for 3 days, then resurrects in its northward journey of re-birth on it way to spring as it is "resurrected."

Before the Sun dies he see all his disciples; his retinue of light, the twelve hours of the day or the twelve months of the year. These disappear into the clouds of evening; but the tender mother and the fair maidens he has loved; the beautiful lights which flush the eastern sky as the Sun sinks in the west. The tender lights of Sun-set remain with him till the very last. Their tears are the tears of dew. At the "death of the Sun" there is darkness over all the land. He descends into Hell, or Hades. In ancient times Hell, or Hades, was a place neither of reward nor punishment, but was simply the home of the dead, good and bad alike, the word primarily signifying nothing more than the hollow grave, hole, pit, cavern, or other receptacle which receives the dead. By the Aryans, Hades was supposed to be in the far west, which to them was always the region of darkness and death, as the east was of light and life. On the 22nd of December the Sun enters the sign of Capricornus, or the Goat, and appears to remain in the same place for 3 days and three nights, and then begins to ascend. This was said to be the resurrection of the Sun from Hades or the grave. At the vernal equinox, at Easter, the Sun has been below the equator and suddenly rises above it. It rises triumphant over the powers of darkness and cold. The resurrection of the Sun was generally celebrated on the 25th of March, when the return to spring may be said to be the result of the return of the Sun, from the lower or far-off regions to which it had departed.

What is important for the reader to understand is that each of these Aryan nations had their own Sun Story and this was later personified in the lives of each nation's heroes; either real or fictitious:

- **Egypt gave us the myth of the original Savior God Osiris**
- **Adonis and Aphrodite**
- **The Greek Dionysus**
- **Attis and Cybele**
- **Demeter and Persephone**
- **Orpheus and the reconstruction of Dionysus**
- **Zoroaster and Zoroastrianism**
- **Brahmanism**
- **Buddhism as a revolt against Brahmanism**
- **Pythagoras and his religious synthesis**
- **Isis and Serapis**
- **Mithraism**

What is important for our study is that it would be the Essenes of the first century A.D., who in repudiation of a Judaism they felt had apostasized since they had lost the priesthood to the Hasmoneans, turned from many Jewish beliefs and under the influence of their Teacher of Righteousness, adopted many of the above religious beliefs which can be shown to have had their origin in sun-worship. These Essenes would later attach themselves with the Jesus Movement in Palestine and this explains the infusion of their religious beliefs into the early church and the early faith which is today called Christianity.

SYMBOLISM AND SUN WORSHIP

There were numerous symbols which were held as sacred to the Sun, the most common being the fish, the lamb, the cross, and the serpent. The serpent was an emblem of the Sun, when represented with his tail in his mouth, thus forming a circle. The serpent was an emblem of eternity, when represented as casting off his skin; but when represented with his deadly sting, he was an emblem of evil. When represented as crucified on the tree (cross), the serpent denoted the Sun in winter, when it has lost its fructifying power.

RITES AND CEREMONIES ORIGINATING WITH SUN WORSHIP

The Aryans observed various rites and ceremonies, among them being Baptism and the sacrament of the Eucharist. If you read the individual accounts of these Sun-myths and their personification listed above, then you should have seen how each one of the personified sun-gods had a sacred meal and Eucharist. Each one in some manner obtained salvation either through "eating the essence of the god" or being "unified with the god" though sexual union with one who represented the god; either male or female. There is nothing new under the Sun as we find the same concept of the Eucharist involved in Christianity; both Catholic and Protestant. Indeed, the doctrine of Transubstantiation is one of the most ancient of doctrines. The whole Christian world practices this same rite Sunday after Sunday and never stops to think how the Passover was changed by the earlyGentile Church into the Eucharist; something they Gentiles always had done!

Baptism was held to be a regenerating rite; and rivers, as sources of fertility and purification, were at an early date invested with a sacred character. Every great river was supposed to be permeated with the divine essence, and its waters held to cleanse from moral guilt and contamination.

The doctrines of Original Sin and the Fallen Condition of Man were not unknown to the primitive Aryan, who, in order to propitiate his gods, atone for sins, or avert calamities, offered sacrifices to them. When men lived mostly on vegetables, they offered grain, salt, fruits, water, and flowers; but when they began to eat meat and spices, and drink wine, they offered these also. The Aryans naturally supposed that the gods would be pleased with whatever was useful or agreeable to them.

In the course of time it began to be imagined that the gods demanded something more sacred as offerings, or atonements, for sin. This led to the sacrifice of human beings, at first of slaves and those taken in war, and finally of their own children, even their most beloved and first-born. It came to be an idea that every sin must have its prescribed amount of punishment, and that the gods would accept the life of one person in atonement for the sins of others. From this arose a belief in the redemption from sin by the sufferings of a Divine Incarnation, by death on a tree or cross, or otherwise.

THE SPREAD OF THESE BELIEFS

Branches of the Aryan race migrated to the east and to the west. One of the offshoots, at the west, founded the Persian kingdom; another built Athens and Lacedaemon, and became the Greek nation; a third went to Italy,

and reared the city on the seven hills, which grew into imperial Rome. A distant colony of the same race excavated the silver mines of prehistoric Spain; and the first glimpse at ancient England reveals Aryan descendents fishing in willow canoes. Germany was also peopled by the Aryans. Meanwhile other bands of Aryans had gone forth, from the primitive home in Central Asia to the seacoast. Powerful hands found their way through the passes of the Himalayas into the Punjab, and spread themselves, chiefly as Brahmans and Rajputs, over India.

Wherever the Aryans went, the Sun-myths went with them, and appeared in the course of time, after their origin was forgotten, as the groundwork of religions, epic-poems, folk-lore, and nursery tales. Out of these myths were shaped by degrees innumerable gods and demons of the Hindus; and devs and jins of the Persians; the great gods, the minor deities, and nymphs and fauns and satyrs, of Greek mythology and poetry; the stormy divinities, the giants and trolls, of the cold and rugged north; the dwarfs of German forests; the elves who dance merrily in the moonlight of an English summer; the "good people" who play mischievous tricks upon stray peasants among the Irish hills; fairies and gods and heroes.

Almost all we have of legend come to us from our Aryan forefathers. Often the stories are scarcely changed; sometimes so altered that the links between the old and the new have to be puzzled out; but all these myths and traditions, when we come know the meaning of them, take us back to the time when the Aryans dwelt together in the high lands of Central Asia. They all mean the same things; namely, the relation between the Sun and the earth, the succession of day and night, of summer and winter, of storm and calm, of cloud and tempest, of golden sunshine and bright blue sky.

ARCHEOLOGY, ANTHROPOLOGY, AND COMPARATIVE MYTHOLOGY....REVEAL THE ORIGIN OF MANY CHRISTIAN DOCTRINES AND DOGMAS

A few of the Aryan nations have preserved in their ancient poetry some remnants of the natural awe with which the earlier dwellers on the earth saw the brilliant sun "slowly rise from out the darkness of the night, raising itself by its own might higher and higher, till it stood triumphant on the arch of heaven, and then descended and sank down in its fiery glory, into the dark abyss of the heaving and hissing sea." It is to the stores and religions of these nations we now look to see if our premise is justified and provable: namely, that many or most of Christianity's doctrines and dogmas have their origin in Sun worship. What we are especially interested in as followers of Jesus/Yeshua, is if much of what we have been taught and read about him in the New Testament credible; and if not, then we need to look elsewhere to find such truths.

We need look no further than Astro-Theology and understand its implications for many of the doctrines of the Christian faith.

NOW...IF YOU HAVE READ EVERYTHING UP TO NOW...THEN YOU ARE READY TO BEGIN A SERIOUS STUDY AND COMPARISON OF THE "CHRISTIAN SAVIOR" AND THE VARIOUS SUN-MYTHS TO DETERMINE IF THE TEACHINGS BELIEVED TO BE INFALLIBLE, INERRANT, AND INSPIRED IN THE NEW TESTAMENT ARE REALLY A DIVINE AND UNIQUE REVELATION....OR PLAGIARIZED PAGANISM ORIGINATING FROM SUN WORSHIP

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



A DEEPER UNDERSTANDING OF THE OSIRIS MYTH

Many books have been made of this myth; yet its meaning, its source, its antiquity seem to be still in dispute. One thing can, however, be said that the legend in one form or other dates back, beyond reasonable doubt, to antiquity and the earliest recorded history of mankind.

In a prior article I shared with the reader that there were basically two ways to correctly understand the Osiris Myth:

- **Agriculturally**
- **Astronomically**

We examined them and took from them a basic understanding. For we may with some reason suspect that such myths are made to bear more than one meaning. In this instance we find an agricultural interpretation as related to the Osiris myth along with an astronomical interpretation one as well. Often more than not, scholars miss completely this astronomical interpretation of the Osiris myth. Moreover, the myth of Osiris was closely bound up with his *Mysteries.* One key is, I think, found in Plutarch. In Egypt vegetation and husbandry have ever been wholly dependent on the rise and the fall the Nile. To the Nile's annual inundation the country, almost as a whole, ever owed its amazing fertility. Plutarch, moreover, reports that among the more scholarly priests the great river of the Nile was known as Osiris; they also called Typhon the sea (Plutarch, Isis and Osiris, p. 33).

AGRICULTURAL MEANING OF THE OSIRIS MYTH

One word before we start. The Heavens and the Sun affect Nature on this planet as seen in the growing seasons associated with the path of the Sun in the Heavens. On a more deeper note these cycles of the seasons are connected with the Equinoxes and Solstices and the message of God to mankind was immortalized for all time in the Osiris Myth which finds its life and expression through understanding of the changes of the seasons reflected through these same Equinoxes and Solstices.

One must read Plutarch to understand these hidden meanings to the Osiris myth for these same "ideas" are traceable through successive Gentile nations and religions. Osiris is just the starting place for such agricultural and astrological religious ideas which later become personified in various personages of various nations. Understand up front that when the allegorical understanding of the Osiris myth is lost and the myth becomes later "literalized" mankind lost the simple message of God that the Egyptians intended to safeguard for all time through the Osiris Myth.

Now on with our study.

For our study it is important to note up front:

- **Osiris is the Nile with its yearly overflowing and inudation of the land of Egypt**
- **Isis is the land of Egypt**
- **Hours, the seasonable temperatures necessary for fertility, is their offspring of the conjuction of nature, land, and life giving water of the Nile**

Proceeding, says Sir J. Gardner Wilkinson, with the examination of the different parts of this allegorical fable, Plutarch observes that, "Osiris being the inundation of the Nile, and Isis the land irrigated by it from the conjunction of these two, Horus was born meaning thereby that just and seasonable temperature of the circumambient air which preserves and nourish all things. Horus is, moreover, supposed to have been brought up by Latona, in the marshy country about Butus, because a moist and watery soil is best adapted to produce those vapours and exhalations which serve to relax the excessive drought arising from heat. In like manner, they call the extreme limits of their country, their confines, and sea-shores, Nephthys, Teleute or the end, whom they suppose to have been married to Typho. Now as the overflowings of the Nile are sometimes very great, and extend to the boundaries of the land, this gave rise to the story of the secret intercourse between Osiris and Nephthys, as the natural consequence of so great an inundation would be the springing up of plants in those parts of the country which were formerly barren. Hence they imagine that Typho was first made acquainted with the infidelity of his wife by the melilot-garland which fell from the head of Osiris while in her company; and that the legitimacy of Horus, the son of Isis, may thus be explained, as well as the illegitimacy of Anubis, who was born of Nephthys." After quoting a passage from Plutarch, this author continues as follows: To sum up the details of this story according to the foregoing interpretation, we may apply to each its distinct meaning, as follows :

- **Osiris, the inundation of the Nile**
- **Isis, the irrigated portion of the land of Egypt**
- **Horus, their offspring, the vapours and exhalations reproducing rain**
- **Buto, Latona, the marshy lands of Lower Egypt, where those vapours were nourished**
- **Nephthys, the edge of the desert, occasionally overflowed during the high inundations**
- **Anubis, the son of Osiris and Nephthys, the production of that barren soil, in consequence of its being overflowed by the Nile**
- **Typho, the sea, which swallowed up the Nile water**
- **The conspirators, the drought overcoming the moisture, from which the increase of the Nile proceeds**
- **The chest in which Osiris' body was confined, the banks of the river, within which it retired after the inundation**
- **The Tanaitic mouth, the lake and barren lands about it, which were held in abhorrence from their being overflowed by the river without producing any benefit to the country**
- **The twenty-eight years of his life, the "twenty-eight cubits to which the Nile rises at Elephantine, its greatest height"**
- **The 17th of Athor, the period when the river retires within its banks**
- **The queen of Ethiopia, the southern winds preventing the clouds being carried southwards**
- **The different members of Osiris' body, the main channels and canals by which the inundation passed into the interior of the country, where each was said to be afterwards buried**
- **That one member of his body which could not be recovered (phallus) was the generative power of the Nile, which still continued in the stream itself; or, as Plutarch thinks, it was said to have been thrown into the river, because "water or moisture was the first matter upon which the generative power of the deity operated, and that principle by means of which all things capable of being were produced**
- **The victory of Horus, the power possessed by the clouds in causing the successive inundations of the Nile**
- **Harpocrates, whom Isis brought forth about the winter solstice, those weak shootings of the corn produced after the inundation had subsided...**

According to Sir. J. Gardner Winkenson, this, or something at least very like it, is to be taken to be one of the meanings which the myth of Osiris embodies.

But what I want to emphasize is that all of nature is first of all dependent upon the Sun in one way or the other. The Sun was understood to be an image of the unseen God who is both Creator, Sustainer,

and Destroyed. The Sun brings life, causes crops to grow, sustains them through photosynthesis, but then at times its harsh heat destroys them. In this picture primitive man saw in this Sun a picture of God; Creator, Sustainer, and Destroyer. This is mankind's understanding of the first Trinity of God! What is important for us to know is that the Sun is primary for the success of nature and that all agricultural benefits, or interpretations of the Osiris myth, must begin not with the agricultural interpretation, but with the Astrological interpretation!

ASTROLOGICAL MEANING OF THE OSIRIS MYTH

The astrological understanding of the Osiris myth is yet today a secret to most. The key to it seemingly lies in what Plutarch, narrating the myth or expanding the points in his tract, has to say of the sun and the moon and the time when Osiris was murdered. While bearing once more in our minds a few facts that relate to the Nile, we must turn to certain facts of astronomy converted into figure and myth.

Let us recall that the central idea of the legend of Osiris, and the theme around which it was woven, was the strife of Osiris and Typhon. You will see its importance as we progress in this study. We referred above to the rise of the Nile. But the rise of the Nile year by year was dependent in turn on the sun. Summer solstice, when the Nile begins to rise.

And the sun and Osiris were one in this second, more recondite meaning. In the following accounts one must remember that Osiris, the sun, is light and Typhon, the evil one who murders Osiris, is the darkness. Just as Osiris and Typhon are in perpetual battle, so Light and darkness are in a perpetual battle (sunrise, sunset, solstices, equinoxes); both ethically and astronomically as we see the setting and rising of the sun on a recurrent basis. Light, from the sun, depending on the equinoxes and solstices, is longer or shorter and we recognize this by the length of the days. This fact, the shortening of the light of the sun, gives the foundation for the descent of the sun/son to the dark-evil (Devil) for 3 days at the winter solstice. Such "facts" of astronomical science were well know to the ancients and they "personified such events" in stories of heroes and villains.Osiris and Typhon is just the earliest. You will need to draw upon the information from a earlier article where you read of the Osiris Myth as this myth was originally played out in the heavens. With this basic information we are ready somewhat to tackle more complicated information which follows.

Now Typhon, Osiris' brother, by a ruse nailed him down in a coffer (sarcophagus-nailed to wood) and flung them both into the Nile. We learn, too, from Plutarch's account, which may seem at first sight on this point to be marked with excessive precision, that the sun was in Scorpion then and the date was the seventeenth day of the month the Egyptians called Athyr. The moon, be it added, was full. That these statements formed part of the legend, in spite of the tenses in Greek, and refer to the mythical time when Osiris was murdered by Set. Connected with these myths of the death of Osiris we find that at the same time the Nile (the life source for Egypt) then began to recede; vegetation was once more arrested. These facts we infer from Herodotus. The Grecian historian goes on to tell us that the Nile, rises at the solstice in June, and a hundred days after that date (roughly speaking, three months or so later) the Nile once more commenced to retire, to fall short in its stream and recede. All the records appear to confirm this, whatever the date they refer to. This means, according to the myth, Osiris was murdered toward the end of September when the light of the Sun begins to recede and the waters of the Nile begin to recede.

As it is with the time of his death, so it is with Osiris's birth. The date of his birth the myth itself indicates clearly. It speaks of a feast of the Pamylia. This resembled, says Plutarch, the festival in honour of the Greek Dionysus, when the phallus was borne in procession. We must remember that this was the only member of Osiris body which was not found by Isis prior to Osiris' resurrection.

In the Pamylia, an image would be carried about, the genital member of which would be three times the normal dimensions. But the phallus was surely the symbol of the generative powers of the sun at the time of

the spring equinox. Because of this situation of Osiris and the Pamylia, we know that the Great Dionysia at Athens in classical times was observed in the month we call March and the phallus was carried about. We should naturally, therefore, conclude the Pamylia was kept at that time. In this context we may, perhaps, notice that Plutarch himself plainly says that Osiris and Bacchus were one. This he holds to be quite beyond doubt and conceives he has numerous proofs.

But the terms of the legend itself will provide at least one further hint. The wanderings of Isis conclude, when she finds or rediscovers Osiris. Isis was, doubtless, the moon. Now the sun and the moon were united once more at the spring equinox. But when Isis recovered Osiris, or all but his genital member, she made of that member a model and, so says the myth, consecrated it. The pious Egyptians ever after celebrated a feast in its honour. As the model, of course, was the phallus, which Plutarch has told us that Isis ordained to be carried about, this feast was, no doubt, the Pamylia.

Then Plutarch refers to a feast, which took place, when the spring-time commenced - called the entrance of Osiris into the moon. Here again to anticipate somewhat, I think this strange title must mean the conjunction of the sun and the moon (in more modern and technical terms) at the time of the spring equinox, when the sun impregnated the moon and the moon impregnated the earth. This feast in his own day, says Plutarch, was observed on the new moon of Phamenoth, a month coinciding very nearly in the late Alexandriari year with the month that is now known as March. This feast most likey was the the Pamylia.

We saw that Osiris was murdered in the twenty-eighth year of his reign or, perhaps, as some say, of his life. But why in the twentj-eighth year? The explanation may possibly lie in what Plutarch has elsewhere to say in regard to the Nile and its risings. He reports that the Nile's greatest rising was twenty-eight cubits in height. Each cubit could stand for a year in the figurative language of myth. This agrees with the view we put forward that Osiris was murdered by Typhon at the time of the autumnal equinox. The Nile then began to recede. And, of course, with his murder by Typhon the reign of Osiris would end. That he died in his twenty-eighth year may, perhaps, in a more general way signify that he died prematurely, as died, too, the handsome Adonis, cut short in the pride of his youth.

That Osiris is one with the sun, while admitted by some modern writers, is hotly disputed by others. For instance, Sir James Frazer says: "The ground upon which some modern writers seem chiefly to rely for the identification of Osiris with the sun is that the story of his death fits better with the solar phenomena than with any other in nature. It may readily be admitted that the daily appearance and disappearance of the sun might very naturally be expressed by a myth of his death and resurrection; and writers who regard Osiris as the sun are careful to indicate that it is the diurnal, and not the annual, course of the sun to which they understand the myth to apply. Thus Renouf, who identified Osiris with the sun, admitted that the Egyptian sun could not with any show of reason be described as dead in winter. But if his daily death was the theme of the legend, why was it celebrated by an annual ceremony? This fact alone seems fatal to the interpretation of the myth as descriptive of sunset and sunrise. Again, though the sun may be said to die daily, in what sense can he be said to be torn in pieces". One only needs remember that between the fulll moon and the new moon there were fourteen days; again reminescent that Osiris was cut into fourteen pieces after his murder. For these, among other reasons, Sir James Frazier thinksthe death of Osiris should be taken to mean in this legend the death or decay of vegetation (agricultural interpretation of Osiris' death). .But, if we are right in the main, it is neither the sun in his annual nor the sun in his diurnal course that, on this view, the story refers to. The theme is Osiris, the sun, not as rising and setting and so forth, but viewed as creative, fertilising, the source and the giver of life. Vegetation, its growth and decay come to some extent into the myth. But Osiris is neither the corn nor a sort, as he says, of corngod. Yet again, while the sun's daily course is in no sense the theme of the legend, it does represent, notwithstanding, the sun's annual journey or course through the various signs of the zodiac.

The war of Osiris and Typhon was the conflict between good and evil in the physical and spiritual worlds. And either prevailed in his turn. Now, good in the physical world was the same with light, life, warmth and so on. When mythically murdered by Typhon, the sun was deprived for the time of his generative, fertilising powers. Vegetation decayed; the leaves fell, and the Nile sank within its own stream. Then the night

triumphed over the day and the darkness over the light. And for six months was Typhon supreme. It was not till the spring equinox that Osiris recovered his realm. Day then grew longer than night, and new life stirred in all the broad earth with the promise of harvests to come. Nature was rejuvenated.

And, therefore, in one of its aspects the conflict between the two brothers represented those marked alternations, light, darkness, heat, cold, life and death, so incessant and ever recurring throughout the material world. Set was as real as Osiris, and Isis could not root him out. There were order and law in the world.

The two principles of goodness and evil, inscribed, as it were, in the sky, will be found in all ancient cosmogonies. And are they not Ormuzd and Ahriman in that old Persian mythology? Apollo and Python in Greece or, again, Dionysus and the Titans? I suppose that, when men had conceived of a being all-wise and all-good, they perforce postulated another, his constant, implacable foe. How otherwise could they account for the manifest evil in nature?

Osiris was fabled to die; but the gods, though they died, were immortal. They died often under one name, and their tombs would be found upon earth, while they lived the while under another. So man, though he died, was immortal; he, too, had a soul, like to theirs. We may, therefore, suppose in the mysteries the death and rebirth of the god symbolised also man's resurrection. It seems, too, that life in the body, "the descent into matter" so-called, was a death, strictly speaking, in life.

The "gods" were incarnate in matter - at least in a good many cases, becoming incarnate for man, to bestow all their riches upon him. They dwelt in the same world as he but were also his living precursors. They "became," metaphorically, "men" and were, therefore, supposed to submit to the terms of all mortal existence. They were born, suffered, died, like mankind. They were married, like men, and had children and, dying, were buried in tombs shown at places like Sais and Delphi. King of gods and of men though he was, even Zeus had his tombstone in Crete.

Whence first of all came the notion of a dead or a dying divinity? We can at best only conjecture. The meaning we ventured to give to the death of Osiris in the myth can hardly, I think, be called primitive in any strict sense of that term. It can hardly belong to the time when mankind, looking into the skies, first essayed to explain what they saw. Nor, again, could that other conception of life as more properly death have emerged in those primitive days, unless we suppose primal man had some primal "revelation"accorded him. Perhaps the phenomena of nature were read in too literal a fashion. Man, when he died, would be buried - "put", we still say, "under ground". And the earth would be then a flat surface, extending how far no one knew; but the sun in its diurnal course would ascend and descend, rise and set, and at last sink beneath it, removed, like the dead men, from out of men's sight. And who in those times could be sure he would once more appear on the morrow? Each night, as he sank in the west, the great fear would come over men's minds that the darkness might not be dispelled but had settled upon them for ever. Would not darkness thus seem the great evil, against which such beings were helpless, and light, the sun's light, the great blessing? So, if light played, in some sense or other, much part in both myth and religion from the days of men's first speculations, we may, I think, here find the foundation at the center of the Osiris myth.

IN CONCLUSION

As we read of the Osiris myth, and the solar implications as Osiris' death was seen in the sun and it's course through the heavens, when the sun's light is hidden and kept from men, and when darkness increases as determined by the length of days, primitive man reasoned as best he could such sights in the Heavens. Heavy into superstition, early man saw in such events the death of the Sun along with it's resurrection as patterned in the regular changing of the seasons. Primitive man saw in the changing of the seasons and the Solstices and Equinoxes the cyclical death and rebirth of the Sun as well as Nature. He could see the resurrection of the sun (which became later personified in stores of Godmen) in the spring solstice when new life emerges on the planet from the lengthening of light from the sun and warmer temperatures. In Egypt this was allegorically understood to be the death of Osiris (the Sun) along

with his rebirth or resurrection in the spring.

Such a "pattern" must be understood because of its importance since it will be applied to false gods throughout time immemorial and ultimately to Jesus as well by the earliest Gentile believers.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE OSIRIS MYTH AND IT'S ASTROLOGICAL ORIGINS

As we saw in the previous article the ancients recognized the Solar and Lunar cycles in the Heavens and understood their correlations in Nature as well as in their own bodies. We saw before the significance of the number "14" and "28." As stated the ancients wove into their myths what they saw in the Heavens and Nature because they understood this as the workings of God. The earliest myth to capture this ancient understanding of the Creator is the Osiris myth of ancient Egypt.

It has been said that celestial imagery has been woven into virtually all aspects of the ancients' lives as well as their theologies. For us today which look toward the comfort and security of Christianity we feel insulated from such a statement. Sadly few Christians understand that their faith and most of their "cardinal" religious beliefs find their origin in the personification of the cosmos. Such a statement cannot go unchallenged but I assure you that if you find the time for unbiased and critical study of the origins of Christianity then you will find the vast majority of Gentile Christianity's religious beliefs found their origin in astrology, astronomy, and astro-theology of the ancients. These ancients personified their observations of the Heavens into astral heroes of their days. Later these same "beliefs" were applied to Jesus as depicted in the New Testament.

In a prior article in this series we found out that the ancients understood that mankind had been created in the image of God and this to them this was understood as being created in accordance with the pattern and cycles of creation which they first observed in the Heavens and the Stars. The order and repetitiveness seen in the cycles of the moon, sun, and stars were first recognized and then correlations made to similar observations in Mother Nature and finally to mankind themselves as the ancients witnessed the same cycles occurring in their bodies. These ancients saw the same pattern and cycles of Creation in the Heavens, Nature, and their own Bodies. They reasoned that they were likewise created in the image of the only God they could see...the God of the Cosmos and Heavens above them. This was made very evident in the prior article as we remember.

WHY CREATE THE OSIRIS MYTH?

In order to protect and safeguard these truths of the Creator and Creation the ancients immortalized them within stories which often go by the name of "myths." These myths were not to be understood as liberal but yet the truths that they conveyed were literal. Understand the these mythos were but metaphors and similes that recorded for all time what the ancients understood not only about the Cosmos which was a picture of the Creator to them but protected for all time this sacred and Divine knowledge and safeguarded for all time the very nature and characteristics of the Creator Himself. As long as these myths were understood as allegories only then we have no problem but when these allegories and metaphors would later become and understood as if they were literal then we lapse into idolatry and blasphemy. This is where Gentile Christianity finds itself today because much of what Christianity teaches about the Historical Jesus they connect to Eternal Life. Many of these "beliefs necessary for salvation" as taught by Christian doctrine are nothing

more than allegories of the stars and the Heavens which were later personified and taught in the myths of the nations. That is why we find the same stories in other nations and their religious literature that we find in the New Testament about Jesus. These myths were fashioned with different characters in the portrayal of these "truths" and we find the very first one being Osiris which established the pattern for all others to come and we find "Osiris clones" in every time period and in every nation. The depiction of the Jewish Jesus in the New Testament is no exception.

THE OSIRIS MYTH AND UNDERSTANDING THE IMAGE OF G-D

For example, the god Osiris meant many different things to the ancient Egyptians. His rituals and myths have woven into them several threads from the sky, and these celestial connections linked the various aspects of Osiris together (a grain god, a water god, etc.). We understand him best by first understanding his celestial symbolism.

First and foremost, Osiris was the ruler of the dead. Depicted as a mummy, he presided over the judgment of souls and offered new life, through resurrection, to those who earned immortality by their proper conduct in this life. If you did not catch it this is the message of the Torah, the Bible Jesus used. Here we find that "faith without works" is dead as we discover replayed throughout the Torah and later in the epistle of James. Osiris shows up, therefore, in numerous funerary papyri, in tomb paintings, on coffins, and on temple walls. Inscriptions identify him with a variety of titles, and they tell us he was much more than a god of the underworld and funeral rites. He was, as well, a god of kingship and the pharaoh's vitality, a personification of the land's fertility, the spirit or force of the cycle of vegetation, a god of life-sustaining water, and, in fact, the Nile itself. *If you did not catch it we have Osiris now connected with Mother Nature and we will see him later connected to the stars and moon (Heavens). This is what we spoke about before...the personification by the ancients of their observations of God and His actions in the Heavens, Nature, and Mankind (Osiris being a picture of the human species).* Osiris' most appropriate title is "Lord of Everything." He was also a representation of the sun, the moon, and the stars of Orion (the constellation of Orion who is understood as a man in the Heavens). *If we take a second we can see that all of the attributes of Osiris were extrapolated from the various celestial manifestations and later applied both to Nature as well as Mankind (the human species).*

RESURRECTION FROM THE DEAD....A CHERISHED BELIEF BASED UPON CYCLES IN THE HEAVENS, NATURE, AND OUR BODIES

The myth of Osiris involves his own death and resurrection, a theme that echoes the daily cycle of the sun's death at sunset and its rebirth at dawn. Understand that the Osiris myth was to teach this same order of creation and destruction (death) as observed in the Heavens and Nature. This cycle was understood by the ancients by their simple observations of the cycles concerning the Sun, stars, and Nature itself. They then applied the same cycle to themselves and all mankind since for them God was demonstrating to them His plan as seen first in the Heavens and secondarily in Nature as well. Understand that the Osiris story and myth is the personification of these observable patterns and cycles seen in God's Heaven and God's Nature. These cyclical Laws were applied to mankind in the myth of Osiris. This is just a metaphor teaching a spiritual truth. God, since understood by the ancients being the same yesterday, today, and forever, will according to His working in the Heavens and Nature do the same within Mankind. Early mankind saw daily this repetitive pattern of birth, death, and rebirth with the cycle of the Sun and within Nature and made parallels to Mankind. The Sun rose above the eastern horizon daily and disappeared below the western horizon daily. The Sun was born and died only to be reborn again. This is what God is doing. Plants that grew one year died in the

winter only to regrow in the same place next year. The cycle of birth, death, and rebirth was understood by the ancients as something that God is doing and as we will see they would come to understand that the same cycles observed in the Heavens and Nature were applied to them as well A religious doctrine was born. As intimated above connected with this same repetitive pattern of birth, life, and death of the Sun were parallels observed in Nature which itself was influenced by the life-giving light and warmth of the Sun in the first place (photosynthesis). This "pattern" convinced the ancients that the only God that they could see, the God of the Cosmos, was a God that gives life, sustains life, and then destroys life which is only then recreated again. This is the repetitive pattern of God observed in the entire Cosmos. This is the original trinity: birth, life sustained, and death. As ruler of the dead, Osiris was "First of the Westerners" since the Sun dies in the West every day. That is why in Egypt the graves and most of the tombs are west of the Nile opposite the Pyramids.

Another example of this pattern and observations of the Heavens and Nature by the ancients were woven into the myth of Osiris. A fertility ceremony, recorded on the walls at Dendera, 417 miles upriver from Cairo, involved Osiris and 365 lighted lamps. Certainly this refers to the annual cycle of *365¼* days and links Osiris with the solar year. His temples were said to be surrounded by 365 trees, planted in his honor. Again the correlation of Osiris and the Heavens (mankind with the Heavens).

Osiris is connected even more closely to the moon, but to see how, we have to know his myth. There is no single source for it, but numerous partial versions exist, preserved from many different eras of Egyptian civilization. Plutarch, the Greek historian and biographer, collected material from Egyptian sources in the first century after Christ and retold the story of Osiris in his treatise, On Isis and Osiris. Despite the late date of this composition, many traditions of considerable antiquity seem to be preserved. At least parts of Plutarch's version are verified in the hieroglyphic inscriptions that remain.

Fathered by Geb, the earth, and born of Nut, the sky, Osiris [notice a mixture of Heaven and Earth became man] became king of Egypt and brought civilization to the land and its people. He taught the people how to plant and harvest grain, how to lay out fields and measure their boundaries, and how to irrigate the land with canals and dams. Laws, religion, and urban life were all gifts of Osiris. He was Egypt's organizer and its spirit. He made Egypt what it was. Clearly, Osiris is connected with order, and we should not be surprised to find him associated with the sky because it was in the sky and the Heavens that the ancients saw God's Laws and Order. The ancients understood that since being made in the image of God then they were responsible for bringing God's order to this world as well (thy kingdom come on earth as it is in Heaven).

Success in Egypt made a missionary out of Osiris, but when he returned from his travels to his sister and consort, Isis, Osiris was killed by conspirators led by his brother, Set. Set was a troublesome figure among the Egyptian gods. He was associated with the northern stars of the Big Dipper-what the Egyptians called the constellation of Meskhetiu, the "bull's leg and haunch." As the adversary of Osiris, he stood for sterility, the desert, mindless force, and violence. In the Osirian cycle, Set is the personification of chaos (the opposite of order personified by Osiris). Set was the Egyptian "Satan."

At a banquet, Set and his co-conspirators tricked Osiris into reclining inside a box, built like a coffin, exactly to his measure. Swarming around him, they closed the lid, nailed it down, and dumped it in the Nile. According to Plutarch, Osiris was slain- suffocated in the box-on the seventeenth day of the month of Athyr, when the sun was in Scorpius, in the twenty-eighth year of his reign.

The numbers are significant. Although the moon completes its phases in 29½ days, the number 28 was used symbolically for this interval. And an intricate logic links the moon with the Nile through the number 28. At Aswan, the traditional southern limit of Egypt, a nilometer measured the height of the river Nile's maximum rise as 28 cubits. This peak occurred in the fall, in the month of Athyr, just as the Nile was about to decline. Osiris was slain on the seventeenth day of Athyr. The Full moon was counted as the month's fifteenth day, but the moon looks full the day before and the day after. By day 17, it is obvious the moon has started to wane. So, the death of Osiris marked the "death," or fall, of the Nile

from its annual flood height and coincided with the day of the moon's monthly "death." **Osiris, the god of the Nile and Egypt's life, was a moon god because the river, the land, and the moon wax and wane, cycle after cycle, according to the Creator's Divine pattern.**

Other lunar symbolism also threads through the Osiris myth. His casket floated downstream, out of the Nile, into the Mediterranean. Isis followed it, found his body at Byblos, in Syria, and carried it back to Egypt. Although unable to revive him, she managed through magic to conceive a child by him (the first immaculate conception). She hid his body in the thickets of the Delta marshes and nursed, in secret, the newborn son of Osiris. One night, while hunting by moonlight, Set chanced upon the body of Osiris. Set tore the body of Osiris into 14 parts and scattered them up and down the Nile. Once again Isis set out to retrieve the body of her husband, now dismembered and dispersed throughout the land. With patience and perseverance she sought the far-flung parts of Osiris; all but his sexual member were retrieved. The symbol of his vitality remained lost in the Nile.

Answer for yourself: Did you notice that in the Osiris myth the importance of the numbers of 14 and 28 as we say in the previous article concerning mankind being created in the image of God?

The 14 pieces of the body of Osiris sound like the 14 days of the waning, or "dying" moon, and on the main ceiling of the Dendera temple are inscriptions and pictorial reliefs that leave no doubt. In one panel, an eye, installed in a disk, is transported in a boat. The eye, we know, was a symbol of the sun or moon. Thoth, the ibis-headed scribe god of wisdom and knowledge, pilots the barge. Thoth was closely associated with the moon and counted the days and seasons. The text for this panel refers to the period after full moon, and 14 gods accompany the eye in the disk.

Next to the portrayal of the waning moon, another carved panel represents the 14 days of the waxing moon. A staircase with 14 steps, a god on each, leads up to the same eye and disk, and hieroglyphics verify the god's association with days of the growing moon. Osiris, it is written, is "luminous," as the god of the moon.

Finally, a third, adjacent panel shows Osiris in a boat that is sailing across the sky with Isis and her sister Nephthys. Goddesses of the four cardinal directions support the sign of heaven, on which the boat floats, and the inscription says Osiris has stepped into the full moon and that he is the moon.

The myth of Osiris continues with his resurrection. Isis embalmed and mummified him, and through her help Osiris was restored to everlasting life. In numerous tombs and temples this aspect of his myth is incorporated into one more celestial identity-the constellation Orion. Orion and Sirius, the night's counterpart to Isis, are often shown sailing in celestial boats, usually with Orion in the lead looking back at his wife, who follows him in the nightly journey from east to west. The sky is the pattern for the rest of the myth as well. Just as the dead Osiris floated out of Egypt in his wooden casket only to be later followed by Isis when she searched for him, Orion eventually leaves the nighttime sky, followed by Sirius a little later. What a parallel!

Sirius was the key calibrator of the Egyptian calendar. The earth's orbital motion eventually puts the sun in the same direction as Sirius, and even the night's brightest star is lost in the glare of day. After disappearing from the night sky, however, Sirius eventually reappears in the dawn, before the sun comes up. The first time this occurs each year is called the star's heliacal rising, and on this day Sirius remains visible for only a short time before the sky gets too bright to see it. In ancient Egypt this annual reappearance of Sirius fell close to the summer solstice and coincided with the time of the Nile's overflowing. Isis, as Sirius, was "the mistress of the year's beginning," for the Egyptian new year was set by this event. New Year's ceremony texts at Dendera say Isis coaxes out the Nile and causes it to swell. The metaphor is astronomical, hydraulical, and sexual, and it parallels the function of Isis in the myth. Sirius revives the Nile just as Isis revived Osiris. Her time in hiding from Set is when Sirius is gone from the night sky. She gives birth to her son Horus, as Sirius gives birth to the new year, and in texts Horus and the new year are

equated. She is the vehicle for renewal of life and order. Shining for a moment, one morning in summer, she stimulates the Nile - and starts the year.

In Egypt, Orion, like Sirius, is absent from the night sky for 70 days. This period is equated with the time Osiris spent in the transitional underworld. It is also equal to the stipulated period for the process of mummification. Orion's heliacal rising occurred a few weeks before the reappearance of Sirius and the Nile flood. Egyptian agriculture depended on the Nile. Without the river there would be no Egypt-only desert, the sterile domain of Set. With the summer's flood, life and water returned to the soil. Seeds were planted and nourished by the Nile. For Egyptians, the three seasons of farming and the seasons of the Nile were the same, and they named them accordingly. Each marked an important change in the landscape: Inundation, Emergence, and Low Water. There is a simple cycle here-birth, growth, death-and, with the next annual flood and new year, rebirth. This cycle is the essence of Egypt. It is paralleled by the Osiris myth. It is played out in the sky and nature both!

What we see in the lights overhead is the itinerary of cosmic order. Because it governs everything, it is reflected in the entire world. It is the core of our consciousness. It defines what is sacred and makes the sky the domain of gods. The ancients thought in this fashion and laid the groundwork for all theologies to come based upon what they observed in the Heavens, Nature, and in their own bodies.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



OSIRIS AND ISIS, THE HEAVENLY MOTHER

Isis worship began in Egypt but she became Hellenized on the way to Rome adopting the Greek language and many non-Egyptian elements. **Isis was worshipped in Greece in the fourth century BC and by the time of Julius Caesar there was a temple to Isis and Serapis on Capitoline Hill. The cult remained popular for another four centuries. By the first century BC she was regarded as a universal goddess, identified with Rhea, Demeter, Hestia, Hera, Aphrodite, Leto, Nanaia, Artemis and Astarte.** Isis is the feminine principle, the Mother Goddess, like Cybele. **Her advantage over Cybele was being Egyptian which gave her a history much longer than that of the Anatolian goddess. Isis and Osiris were sovereigns of prehistoric Egypt, quite possibly real people, but were thought of as incarnated gods who suffered in the world before ascending to Heaven.**

Their worship was widespread and popular in the Roman Empire at the time of the foundation of Christianity. **Though the worship of Isis began in Rome about 100 BC, by the start of the Christian era it was so widespread that a Christian writer said that some lands were full of the madness of Isis. There was a temple of Isis in Southwark, London. The last recorded festival of Isis was held in Rome in 394 AD but it was one of the last of the old faiths to die out, surviving less flamboyantly - it was illegal - against the Christian onslaught until the fifth century AD.**

Osiris and Isis were brother and sister but, after the fashion of the Pharaohs they married. Osiris was murdered and thrown in a coffin into the Nile. The coffin was washed up on the coast of Syria and became lodged in the trunk of a tree **which was cut down and used in the construction of the palace at Byblos where Isis eventually found it. She took the coffin and set the tree in a temple swathed in linen like the tree of Attis. Back in Egypt the evil powers found the body of Osiris and tore it into shreds. Finding him mutilated** Isis reincarnated him from the pieces and Osiris was resurrected. But she could not find a penis and had to make a synthetic one to conceive their child Horns. Osiris then reigned as the king of the dead while Horns reigned on earth. Osiris, Isis and Horns are the Egyptian Trinity.

Serapis, the god of Alexandria, was the personification of Osiris through the Apis Bull, worshipped at Memphis. He was the equal of Isis with whom he ruled and eventually became an alternative aspect of the Sun-God.

The followers of Isis liked two of her aspects in particular, the bereaved wife weeping for her dead husband and the heavenly mother of the child Horns. Isis' first role likened her to Demeter who mourned Persephone in the Eleusinian mysteries, to Astarte who mourned her dead son Adonis and to Cybele who mourned her dead son Attis. In her second role Isis had a pronounced effect on the Christian perception of Mary, the mother of Jesus. Isis was endlessly depicted holding the divine child Horns, so there was no break in continuity when the Christian image of the Madonna and Child took over. Looking at old figurines it is often quite impossible to tell which was which.

Mary was first called the Mother of God in Alexandria, the home of the Essenes, the Egyptian centre of Isis worship, in the third century. **Just after 400 AD Epiphanius denounced women who worshipped Mary**

as a goddess. Yet by 430 AD Proclus hailed her as the Mother of God and an intermediary between God and man. Nestorius objected to this. But a decisive sermon was preached in 431 AD at Ephesus which led to Nestorius being discredited and Mary elevated to the Queen of Heaven. In another of those pointed coincidences, Diana or Artemis, whose day was 13 August, had been the goddess of the Ephesians and represented an aspect of Isis. In the sixth century a popular myth that Mary had been miraculously carried to Heaven by Jesus and his angels was officially recognized by the Church as The Assumption. Now it is a great Roman Catholic festival held on... 13 August!

OTHER STRANGE COINCIDENCES:

- **Many paintings of the Virgin Mary contain a crescent moon. Isis and Artemis were associated with Selene, the moon goddess.**
- **The pagan Queen of Heaven was Astarte, the Ashtaroth of the Bible. In Paphos in Cyprus women made offerings to the Virgin Mary as Queen of Heaven in the ruins of the ancient temple of Astarte!**
- **In many countries Mary is the Stella Mans, the Star of the Sea. Isis was the goddess of the sea, a role she had assumed from Venus (Astarte) who was born of the foam of the sea, mourned Adonis just as Isis mourned Osiris, and of course was the Morning Star.**
- **The festival of the Annunciation of the Blessed Virgin is held on 25 March because it is precisely nine months before the official birth date of Jesus on 25 December. It is no coincidence that the birth of Jesus was set on the same day as the birth of the sun god who was identified with Horus (Ra), the son of Isis and Osiris.**
- **25 March is thus also the date of the Annunciation of Isis.**
- **The death of Osiris caused the Nile to flood and the land to become fertile. In one manifestation of the Osiris legend the man playing the god is wrapped in a shroud and is led back from Hell carrying a napkin by two priests, a tradition which seems to be echoed in the John's story (Jn 20:6-12) of the tomb empty save for two shining figures, a shroud and napkin.**
- **The festival of Osiris was held in early November when lamps were lit and allowed to burn all night in honor of the god in particular and the deceased in general. This is reminiscent of the Christian festival of All Souls held at the beginning of November when candles are burnt all night in honor of the dead. Though the Church only recognized this ceremony in 998 AD, Sir James Fraser has shown that it was simply incorporating the ancient pagan custom. The festival of All Saints held one day earlier was recognized in 835 AD and undoubtedly has the same origin.**

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



VIRGO, THE VIRGIN

Lost in antiquity and mythologically connected to Leo, the ancient goddess in the sky was probably part of the original six zodiac constellations (Norman J. Lockyer, The Dawn of Astronomy, (Kila, MT: Kessinger, 1992), p. 404) and is considered by some astronomers (Jobes, Outer Space, p. 272) to be over 15,000 years old in human awareness (which was about the time the spring equinox occurred in this constellation). The earliest expression of Virgo was about 2,900 B.C.E. with the construction of the Egyptian sphinx, believed to be a celebration and adoration of the two zodiac signs through which the sun traveled at the time of summer and the harvest. The sphinx had the head of the great harvest goddess and the body of a lion (Jobes, Outer Space, , p. 274). However, Lockyer, in the late 19th century, implied that the sphinx may be far older than this date (Lockyer, Dawn of Astronomy, p. 83).

The Egyptians drew her on their Denderah zodiac, larger than she is now and with no wings but clearly a goddess. They saw virgo as the thousand-named goddess Isis, wife of the dead Osiris and mother of the god Horus (Allen, Star Names, p. 462). She was seen as holding a wheat sheaf in her hand, which she dropped to form the Milky Way. She ruled the summer solstice about 5,000 B.C.E., when time began for the human race (De Santillana and von Dechend, Hamlet's Mill; p. 59). The Golden Age was said to have ended when this goddess no longer governed the solstices, for the Egyptians saw this shift in the constellation of the summer solstices as a crisis: they believed the goddess had left the earth to return to heaven in distress at the behavior of the humans of the Silver Age. The Milky Way, which was formed by the wheat dropping from the sheaf in her hand, is a piece of mythology reflecting the early belief that the Milky Way was the burned out passage of the Sun, before humans discovered precession. For at that stage there was no reason to assume that the path of the precession of the equinox was defined by the ecliptic.

The early Arabs called her Al Adhra al Nathifah, the Innocent Maiden. She was also known as the Pure Virgin and the Chinese knew her as the Frigid Maiden, which seems to be an unkind literal translation from the Chinese. To the Greeks she was Demeter, goddess of the harvest, who withdrew herself and her seasons from the Earth when Pluto abducted her daughter. They also saw her as Erigone, a maiden who became so distressed at the ways of the human race that she hanged herself. By the time of Christianity she had become Mary holding the Child (Isis recast).



Whatever image is chosen from across time and cultures, what is contained in Virgo is the archetype of the harvest-bringing goddess, pure and good, independent of the masculine. She gives the four seasons and is the source of the fertile Earth. Her emphasis at the time of harvest linked her to the gifts of the harvest and the cycles of the Earth, rather than the more worldly pursuits of commerce and trade. Her purity was reflected in the concept of virginity. However, the earliest forms of this goddess are not "virginal" in the modern sense of the word. The older meaning of virgin was a woman who owned her own body and was therefore free to love whomever she desired. Virgo is a fruitful, fertile goddess, not a virginal, innocent adolescent.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE OSIRIS PATTERN...THE ORIGIN FOR CHRISTIANITY'S PAGAN MYTHOLOGY

The Judeo-Christian religions were founded in a region of the world where savior religions existed for thousands of years. Much of the symbolism and many of the stories in the Bible may be traced to earlier myths of the Persians, Egyptians, and other people from the near east. Under Constantine when the Roman Empire adopted Christianity the festivals and stories were further infused with the traditions of the earlier Roman pagan religion. Constantine himself worshipped both Jesus and the sun god Sol Invictus, the Romanized version of Mithra, until he died. What is tragic is that it would be Constantine and his influence that will be the cause of the official recognition and adoption of Rome's New Testament some sixty years following the Council of Nicea where Constantine reigned supreme. It is, therefore, crucial to the proper understanding of the Bible to understand the influence that these ancient religions had on the early Jews and Christians when they were forming what was to become the Judeo-Christian tradition.

THE SOLAR MYTHOLOGY BEGAN WITH EGYPT

The most important and earliest source for what would become the major religious doctrines and tenants of Gentile Christianity is Egypt. Early Christians drew from what was the great civilization to the west, Egypt. Many of the pieces to the stories surrounding Jesus which differ from Mithraism may be found in the mythology of the Egyptians. Due to the vast differences in writing systems, the Egyptian religion did not have as strong an influence on the style of early Christian writings, but the influence of the characters and the magic associated with each is even more pronounced than it is for Mithraism.

The four most import figures in Egyptian mythology needed to understanding the Christian stories are Set, Isis, Osiris, and Horus.

In earliest times, Set was the patron deity of Lower (Northern) Egypt, and represented the fierce storms of the desert whom the Lower Egyptians sought to appease. However, when Upper Egypt conquered Lower Egypt and ushered in the First Dynasty, Set became known as the evil enemy of Horus [Osiris' son who himself was god so that makes Horus the "son of god"] (Upper Egypt's dynastic god). In Egyptian religion Set, of Seth, came to stand for the forces of chaos and destruction, of energy misplaced. Set was the opposer of light and the champion of darkness. Set was the principle of all which burns and consumes. In later periods, Set was identified with the Greek genie Typhon who had a serpents body. The snake is a symbol long associated with Set which undoubtedly influenced the use of the snake as the evil influence in the story of Adam and Eve. In the dynastic periods, when Osiris, Horus, and Isis were worshipped, followers of Set were persecuted and his priesthood was finally destroyed in the XXV dynasty. When the Hebrews emigrated from Egypt during the XIX dynasty, it is clear that they took with them the character of Set which was later used along with Angra Mainyu

as the model for Satan. Even the word Satan was probably derived from the Egyptian hieroglyphic Set-hen, one of Set's formal titles.

The next major Egyptian character who had a large influence on the early Christians is Isis. Perhaps the most important goddess of all Egyptian mythology, Isis assumed, during the course of Egyptian history, the attributes and functions of virtually every other important goddess in the land. Her most important functions, however, were those of motherhood, marital devotion, healing the sick, and the working of magical spells and charms. She was the sister and wife of Osiris, sister of Set, and the mother of Horus the Child (Harpocrates). Isis was responsible for protecting Horus from Set during his infancy; for helping Osiris to return to life; and for assisting her husband to rule in the land of the Dead. Isis figures strongly in the rites and symbolism associated with Mary...the mother of Jesus. She was considered to be the mother of the king who is thought to be a God made man to rule over his earthy kingdom. The cult of Isis was widespread in Egypt and spread from there to Phoenicia, Syria and Palestine; to Asia Minor; to Cyprus, Rhodes, Crete, Samos and other islands in the Aegean; to many parts of mainland Greece - Corinth, Argos and Thessaly amongst them; to Malta and Sicily; and, finally, to Rome. In the first century BC, Isis was perhaps the most popular goddess in Rome, from which her cult spread to the furthest limits of the Roman Empire, including Britain: her only rival was Mithras. An interesting side note to this is that the 'Black Virgins', so highly reverenced in certain French cathedrals have been shown to be in fact basalt figures of Isis. Many of the parallels between Isis and Mary also figure in the parallel between Horus, her son, and Jesus. Obviously the most important similarity is that Isis was said to be a virgin when she gave birth to Horus. This is, of course, to be compared to the biblical story of the immaculate conception. As well as similarities between their stories and their functions, there are several similarities in the types of symbols and language surrounding Isis and Mary. Isis is constantly referred to as the honored one or as the holy one. She is referred to with language like "Immaculate is our Lady Isis" which is nearly identical to the language used about Mary. Cyril, the bishop of Alexandria, openly embraced Isis and simply anthropomorphized her into Mary.



Osiris was the god of the dead, and the god of the resurrection into eternal life; ruler, protector, and judge of the deceased. Osiris was the brother of Set and Isis, who was also his wife by whom he fathered Horus. Osiris ruled the world of men in the beginning, after Ra had abandoned the world to rule the skies, but he was murdered by his brother Set. Through the magic of Isis, he was made to live again. By Dynasty XVIII (Akhenaton/Moses), Osiris was probably the most widely worshipped god in Egypt. Reliefs of Roman emperors, conquerors of Egypt, dressed in the traditional garb of the Pharaohs, making offerings to him in the temples exist to this day. His death was avenged by his son Horus, who defeated Set, castrated him, and cast him out into the Sahara. Horus, the son of the Sun or the son of god, then became the divine prototype of the Pharaoh. As Heru-Ur, "Horus the Elder", he was the patron deity of Upper (Southern) Egypt. Initially he was viewed as the twin brother of Set (the patron of Lower Egypt), but he became the conqueror of Set around 3100 BCE when Upper Egypt conquered Lower Egypt and formed the unified kingdom of Egypt.

There are many striking similarities between the stories surrounding Osiris and Horus and those surrounding Jesus, but we should expect such since the Jesus of the New Testament has more in common with these religious myths than the historical Jesus of Jewish history. I will first describe the similarities between their stories and then I will talk about the similar themes and imagery used in the stories.

- **Horus was born to the virgin Isis as Jesus was to Mary.**
- **Horus was born in Annu, the place of bread, where a star announced his birth whereas Jesus was born in Bethlehem, the house of bread, with an eastern star leading the Magi to his birthplace.**
- **Horus was baptized with water by Anup the Baptizer at the age of thirty just as Jesus was baptized at thirty by John the Baptist.**
- **Horus had twelve followers known as Har-Khutti and Jesus had his twelve followers known as**

disciples.

- Horus was carried off by Set to the summit of Mount Hetep where they did battle and Jesus was carried off by Satan to the Mount where Jesus was tested by Satan.
- After Horus' death he was wrapped in a mummy bandage that was woven without seam just like the vesture of Christ is without a seam.
- And finally there was That-Aan who bore witness to the word of Ra and to the testimony of Horus just as John bore witness to the word of God and to the testimony of Jesus.

By all means these are not all the similarities between Hours and Jesus. The stories of Osiris also shows many similarities to Jesus. **Osiris was considered to be the bringer of enlightenment. He forced no man to carry out his will. He induced them to practice what he preached by means of gentle persuasion. His lessons were often imparted to his listeners through hymns or songs. Much of this may be seen in the later writings about the ministry of Jesus.**

Of course, the most important similarity between the stories of Osiris and Jesus is their death and resurrection. **Osiris was killed by his brother Set, his body stripped, torn to pieces, and finally scattered about.** In this way, the death of Osiris bears similarity to the death of Jesus when his body is stripped and his clothes were divvied up among the soldiers. **Osiris was then resurrected with the aid of his wife/sister Isis and his son Horus and in doing so became the lord of death and the keeper of the afterlife.** This is mirrored in the story of Jesus' resurrection and subsequent mastery over death. **Each year Osiris was the subject of the Abydos passion play, a ritual that stretched from the Old Kingdom up until around 400 CE. The Abydos passion play depicts the slaying of Osiris and his followers by Set. The figure of Osiris is then torn to pieces by Set, after which his remains are gathered up by his wife, Isis, and son, Horus, who then restore him to life.** This ritual is mirrored by modern day Christians during Easter when the death and resurrection of Jesus is reenacted in modern passion plays. Some of these stories about Horus are accredited to Osiris and vise versa, but what is clear is that much of the mystical aspects that were added to the later stories of Jesus' ministry drew heavily from the earlier Egyptian texts with which the writers were undoubtedly familiar.

Even more startling than the plot similarities are the symbolic similarities between the Egyptian and Christian stories.

- Horus was associated both with the lion and with the lamb as was Jesus.
- Horus was identified with the Tat or cross as well as with the shepherd's crook and the rod. This association was first made through Isis, his mother. In an ancient Egyptian text Isis states that "I am the staff of his power in his youth, and he is the rod of my old age." This association was strengthened by the pharaohs, who were called Kings of the Kingdom and The Great Shepherds of Their Flock. In the tradition of Horus, who was called "The Good Shepherd", the pharaohs carried the staff and rod as the symbols of their heavenly power . Jesus' association with the cross goes without saying but he was also portrayed as the Good Shepherd, and in Rev. 12:5 and 19:15 he is said to "rule with a rod of iron."
- There are also Old Testament associations between God and the shepherd's crook and the rod. In the Book of Psalms the famous line "Yea, though I walk through the valley of death, I will fear no evil, for thou art with me. Thy Rod and thy Staff, they comfort me" (Psalms 23:4) points to the influence of the Egyptian traditions.
- Horus was known as Iu-em-Hetep, he who comes in peace, Horus the avenger, and Horus the afflicted one. Latter Jesus would be called the bringer of peace, he who brings the sword, and the afflicted one.
- Horus was the sower and Set was the destroyer in the Harvest field. Horus was identified with the plant, the shoot, and the natzar. Jesus was the sower of good seed and Satan the sower of tares. Jesus was also associated with the "true vine".

The influence of astrology on the stories of Horus and then later on the story of Jesus goes far beyond the star that signaled both their births.

- **Horus was known as the Morning Star or as he who gives the Morning Star to his followers just as Jesus was.**
- **Horus also spoke of the paradise of the pole star Am-Khemen just as Christians have the Holy City lighted by one luminary that is neither the Sun nor the Moon, which makes it most likely the pole star.**

Along with the symbolic comparisons, some of the sayings attributed to both deities also show the influence of the Egyptians on the early Christian chroniclers and to those who later translated the Bible.

- **Horus says "It is I who traverse the heavens; I go around the Sekhet-Arru (the Elysian Fields); Eternity has been assigned to me without end. Lo! I am heir of endless time and my attribute is eternity". Striking a remarkably similar cord, Jesus later says "I am come down from Heaven. For this is the will of the Father that everyone who beholdeth the Son and believeth in Him should have eternal life, and I will raise him up at the last day."**
- **Another similarity in speech is when Horus says that "I open the Tuat that I may drive away the darkness." Jesus is later quoted as saying "I am come a light unto the world."**
- **One final example is when Horus says that "I am equipped with thy words O Ra (the father of heaven) and repeat them to those who are deprived of breath. These were the words of the father in heaven." Jesus speaks with much the same feeling when he says "The Father which sent me, he hath given me a commandment, what I should say and what I should speak. Whatsoever I speak, therefore, even as the Father said unto me, so I speak. The word which ye hear is not mine, but the Father's which sent me."**

Finally the most important similarity between the Egyptian religion and Christianity is the concept of a holy trinity. The tradition of the trinity goes back to the Amon theology of the Rameside period. The one god has three appearances or forms which are combined and treated as a singular being. In the later periods, the Egyptian trinity was taken to be Atum the Father, Horus the Son, and Ra the Holy Spirit. This is of course paralleled in the Christian trinity of God the Father, Jesus the Son, and the Holy Spirit. It is clear that not only the Persian cult of Mithra, but also the ancient pagan religions of Egypt strongly influenced the formation of the Judeo- Christian religion which grew up trapped between these two giants.

This is just a small sampling of the "Osiris Pattern" which would affect all other Gentile sun-worshipping nations which were to follow; not the least of which is the religion of Mithra.

MITHRA....A SLIGHT MODIFICATION OF THE "OSIRIS PATTERN

Among the religions that played large roles in influencing the types of religious beliefs of the ancient near east, Zoroastrianism was probably the must important. Zarathushtra is the Iranian word for Zoroaster who founded this religion in ancient Persia approximately 2000 BCE. In ancient Iranian mythology, Ahura Mazda was the lord of light and wisdom, originally an equal to Mithra the god of light and justice, was elevated to the supreme being by the prophet Zoroaster. The extent to which the writers of the Old and New Testaments were acquainted with the Persians is evident in the numerous references to the Medes and the Persians in the Bible. Mithraism, an off-shoot of Zoroastrianism, holds many striking parallels in symbolism and mythology to the latter Jewish and early Christian writings.

One very interesting addition to the Jewish mythology thought to have been taken from Mithraism is Satan himself. Up to the time of the exile, the source of both good and evil to the Israelites was

God. After the exile from Egypt, the doctrine of Mithraism became widely know to the Israelites. Their writings then begin the claim that God is the one God of the universe and that he is a God of righteousness. They introduce the character of Satan to explain all of the evil in the world. It is probable that the earliest writings about Satan were actually modeled on the arch deity Angra Mainyu of Zoroastrianism. The elaborate angelology and demonology of the later Judaism, the idea of a divine judgment and a final resurrection, and a future life which may be definitely described all seem to have come at least partially from the mythology of Zoroastrianism. An interesting side note to be mentioned here is that it is commonly believed that the Magi who are described visiting Jesus at his birth were Zoroastrian priests.

The influence of Mithraism on Christian mythology is even more pronounced. Mithra, a character already ancient by the birth of Jesus, appears to be one of the models for the later mysticizing of Jesus and his ministry. **It is apparent that as each of the gospels was written more and more mystery and magic was accredited to Jesus. It is these additions to the story, added many years after his death, that borrow heavily from the earlier religions already well established in the near east. The story and role of Mithra is very similar to that of Jesus. The Zoroastrian religion centered on the struggle of Order against Chaos, Light against Dark. In this battle the Sun-god was a powerful ally for the side of light.** Mithra was the son of the Sun-god [another son of the Sun...like Horus] sent to Earth to aid in this battle against evil and to be the savior of the world.

The Mithraic festival in celebration of Mithra's birth was held on December 25, the recognized date of Jesus' birth. Long before Christmas was celebrated, December 25th in the Roman world was the Natalis Solis Invicti, the birthday of the Unconquerable Sun. This feast, which took place just after the winter solstice, was in honor of the Sun God Sol Invitus who was nothing more than the Roman adaptation of Mithra. Mithra was said to have been born in a cave or grotto where shepherds attended him and gave him gifts. This brings to mind much of the story of Jesus' birth in a stable. Mithra, like Jesus, is believed to have descended from heaven to earth, shared a last supper with twelve of this followers, and redeemed mankind from sin be shedding blood and rising from the dead. Mithraism postulates an apocalypse, a day of judgment, a resurrection of the flesh, and of a second coming of Mithra himself when he will finally defeat the principle of evil. The Mithraists even baptize their followers as Christians do, though they use bull's blood instead of water.

The similarities do not stop there. The symbol of Mithra was the setting and rising sun, which invoke images of Christ's death and resurrection. Both religions also included a sacrament of bread and wine derived from the last supper of their respective saviors. **The influence of Mithraism on Christianity is even more pronounced in the symbolism and style of the later Gospels as well as in the language and dress of the early Christian leaders. The style of many Mithraic verses seem quite familiar to modern Christians. A typical verse used in a Mithraic service is "Be of good cheer, sacred band of Initiates, your God has risen from the dead. His pains and sufferings shall be your salvation."** It is clear that many of the phrases used by Paul seem to draw heavily upon the terminology and style of the Mithraic religion. **Another example of this borrowing of Mithraic symbolism is when Paul says "They drink from that spiritual rock and that rock is Christ" (I Cor. 10:4). Mithra was sometimes termed the god out of the rock and Mithraic services were often held in caves. In fact the Vatican hill in Rome that is sacred to Peter, the Christian rock, was already scared to Mithra. Many Mithraic artifacts have been found there.** This should not be surprising when it is realized that Mithraism was introduced to the Roman empire around 70 BCE, over 350 years before Christianity was adopted as the official state religion, and that Tarsus, the home of Paul, was one of the chief centers of Mithra worship in the ancient world.

The liturgy of the Eucharist that John describes requires the converted to be born again. In John 3:3 Jesus states that "I tell you the truth, no one can see the kingdom of God unless he is born again." This concept of rebirth is again not unique to Christianity. It was in fact integral to the Mithraic religion for 2000 years before Jesus was born. In the Mithraic liturgy, it is stated that it is necessary "so that [the speaker]

may gaze upon the immortal beginning with the immortal spirit that I may be born again in thought." Along with the concept of rebirth, the description of the Mithraic communion is nearly indistinguishable form the Christian accounts. The prayer said at a Mithraic communion is "He who will not eat of my body, nor drink of my blood so that he may be one with me and I with him, shall not be saved." This prayer may be compared to the Christian communion story in Luke 21:19 when Jesus breaks the bread and says "This is my body to be given up for you. This cup is the new covenant in my blood which will be shed for you." It is clear just how much influence the symbolism and terminology of Mithraism had on the earliest Christian writers. **The other stylist influence that Mithraism had on Christianity is in the dress and trappings used during religious services.**

The Mithraic Holy Father wore a red cap, garment, and ring and carried a shepherd's staff. The early Christian leaders adopted the Mithraic title of priest as well as their style of dress. Like the Mithraic priests, the Christian's became Father' despite Jesus' specific proscription of the acceptance of such a title. In Matthew 23:9 Jesus states that you should "call no man your father on earth, for you have one Father, who is in heaven." The Mithraic priest wore robes which featured the sword (cross) of Mithra which are identical to the robes worn by Catholic priests to this day. The Mithraic bishops wore a Mithra, or miter, as their badge of office which was also adopted by early Christian bishops. During a mass, Mithraists commemorated the ascension of the sun-god by eating a mizd, a sun shaped bun with the sword (cross) of Mithra. The mass and the communion wafer were likewise adapted to Christianity. The Roman Catholic mass wafer has maintained this sun shape for over a thousand years. No one would claim that the Judeo-Christian religious tradition is taken entirely from one source. As I have already shown and will continue to show, many similar adaptations were taken from Egypt, Rome, and other ancient civilizations, but it is clear that the Persian cult of Mithra was one of the most influential sources of mythology and symbolism to the ancient Israelites who wrote the Bible.

CONCLUSION

With all of these comparisons and similarities, I have not intended to imply that the Bible is merely plagiarized from these earlier sources. Nor have I intended to prove the that the Bible is a work of fiction. What I have intended to show, and what is apparently clear, is that when the founders of the Christian faith set out to document the life and message of their founder, Jesus, they drew from the best sources of religious doctrine available.

Just as any other writer, the writers of the Bible were influenced by their own cultural biases and view points as well as by the religious figures they met. And as time went on and Christianity was adopted and spread throughout the Roman Empire and the rest of the world, it is not surprising that it was infused with the religious doctrine, symbolism, and mysticism of the cultures it encountered.

To show that these were not just isolated examples from two religions, here is a list of over thirty saviors who were said to have descended from heaven, taken the form of men, and furnished evidence of their divine origin by various miracles and marvelous works. Each laid the foundation for salvation, all were worshipped as Gods or sons of Gods, many were said to have been born to virgins, and many were also said to have been crucified. The list includes such figures as:

- Chrishna of Hindostan,
- Budha Sakia of India,
- Salivahana of Bermuda,
- Zulis and Orus of Egypt,

- **Odin of the Scandinavians,**
- **Crite of Chaldea,**
- **Baal and Taut of Phoenecia,**
- **Indra of Tibet,**
- **Bali of Afganistan,**
- **Jao of Nepal,**
- **Wittoba of the Bilingonese,**
- **Thammuz of Syria,**
- **Atys of Phrygia,**
- **Xamolxis of Thrace,**
- **Adad of Assyria,**
- **Deva Tat and Sammonocadam of Siam,**
- **Alcides of Thebes,**
- **Mikado of the Sintoos,**
- **Beddru of Japan,**
- **Hesus or Eros and Bremrillah of the Druids,**
- **Thor of the Gauls,**
- **Cadmus and Adonis of Greece,**
- **Hil and Feta of the Mandaites,**
- **Gentaut and Quexalcote of Mexico,**
- **Universal Monarch of the Sibyls,**
- **Ischy of the island of Formosa,**
- **Divine teacher of Plato,**
- **the Holy One of Xaca,**
- **Fohi and Tien of China,**
- **Ixion and Quirinus of Rome,**
- **Prometheus of Caucasus,**
- **Mohamud or Mahomet of Arabia.**

So, truly, the study of the Christian faith must be a study of world faiths. For if we ignore or dismiss the beliefs of others, even those of ancient civilizations, then we are missing an essential part of our own faith.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE FIRST GODMAN...AN AGRICULTURAL AND ASTRAL INTERPRETATION OF THE OSIRIS MYTH

In following articles we will examine in detail both Solstices and the Equinoxes and how primitive man fashioned a "theology" around what he both saw in the Heavens and experienced in Nature. His impressions and thoughts in these areas were later "personified" as shown in concepts regarding the birth and death of the Sun and it's representative "Osiris." Osiris is the first of these "personifications" of the dying/rising Sun. But in order to understand the "Osiris Myth" and its influence upon subsequent Gentile nation, as well as the Jewish nations and the Essenes, we have to throughly understand the "Osiris Theology." I can remember my amazement when I discovered, through intense study, the "Osiris Pattern" through almost all world religions in some form or fashion. Judaism is not immune either. Therefore we find in almost all cultures the residue of such "Solar Myths" and "Sun-Worship" which again find their origin with Astro-theology and the "Osiris Myth." These "theological myths" which later came to be "personified" in the person of Osiris and others find their origin in cosmic influences in the Heavens as seen in the changing of the seasons and the agricultural cycles of nature. One must remember that the changing of the seasons is influenced by the heavens, in particular, the Sun. We must begin our study of such primitive theology with primitive man and the nation of Egypt which leaves for us ample records of their worship of Osiris. For our purpose, as you will later come to see in further study, the Essenes of Alexandria Egypt, were involved heavily in "Osiris theology."

It is important for us to note right away that the original Godman-Savior/Soter was Osiris of Egypt. More on him later.

I said in a previous article that The broad appeal of Christianity stems from the fact that it is a synthesis of the most important religious doctrines which had already been developed in the great pre-Christian cultures over a period of centuries.

Answer for yourself: Can Pastor Craig prove the above statement? Yes I can but not without your help. You will need to read sufficient information to familiarize yourself with the various mystery religions and the variety of savior godmen as found in order to verify what I am saying it truthful.

This fact, that the broad appeal of Christianity is due to it being a religious synthesis of the most important religious doctrines of pre-existing, pre-Christian cultures, can be no better proven than by examining in detail the original savior-god of mankind since time immemorial and taking note of the "unique pattern" for such a savior godman throughout the Gentile nations since time immemorial.

To do so one must start at the beginning of the "pattern" for this godman and turn his attention to Sun-Worship and the nation of Egypt for the earliest records of the great Osiris, the original Godman which would serve as the "universal pattern" for all other godman saviors. Osiris, an Egyptian deity, plays a preponderant role in religious history, not only of the Nile Valley, but also of the entire area which finally became the Graeco-Roman Empire. In fact, Osiris provides the pattern for all of Godmen or Savior

concepts. The facts, the legend, the myth, and the soteriology (salvation doctrines) surrounding this majestic but also pathetic figure stretch back into the very roots of western culture and civilization. Millions today believe and adhere to this "Osiris salvation myth" never knowing the origin for such doctrines of salvation; believing them to be a Divine revelation and never aware of the origin for their religious beliefs.

COMING TO TERMS WITH THE ORIGIN FOR THE OSIRIS MYTH

A powerful force of Aryans from Mesopotamia, conquered the much less developed Nilotics, about 4,000 or 3,500 B.C. These Sumerians superimposed their own economy, jurisprudence, architecture, agriculture, and general way of life upon the conquered, first, by intertwining their own Aryan religious concepts with those of the natives; and, second, by making their own religious concepts the active and preponderant force. This was a long and complicated process, in the course of which cannibalism and other primitive practices were outlawed, and the flood waters of the great river placed under control; and roads, temples, and cities were constructed. Scientific agriculture was instituted, an elaborate code of equitable law established, an elevated moral code adopted, and a popular and powerful religious system perfected. The result was the greatest civilization yet known, which continued substantially intact for nearly forty centuries.

It is at least probable that Osiris was an historical personage who had married his sister, became king of Egypt, and conquered many nations; that he was murdered by a group of conspirators headed by his brother; and that Osiris was finally transformed into the god-man savior by the priests of a great cult which became dominant in Egypt and later proliferated into adjacent lands and ultimately into almost all the known world!

THE OSIRIS MYTH OF THE GODMAN SAVIOR

According to the Osirian myth, the sun-god Ra detected his wife Nut in the embrace of Seb, the earth-god. He therefore decreed that her offspring could not be born on any day of the year, which then consisted of 360 days. Nut, however, appealed for help to Thoth, the God of Wisdom; and, by playing at draughts with the moon, he won from her a seventy-second portion of each day. Thus, five intercalated days were added to the year, on each of which the curse of Ra was ineffectual. Successively, on these, Nut bore quintuplets (immaculate conception since not human conception) Osiris, Horus, Set, Isis, and Nephthys. Osiris, born on or about the 25th of December, symbolized the rebirth of the sun; in due course, he married Isis, who bore the Younger Horus, who, with his parents, made up the Egyptian Holy Family; Set married Nephthys, who became the mother of Anubis. The Elder Horus remained the celibate and intellectual Scribe. These five personalities, born of earth and heaven (types of incarnations), were equally human and divine (types of Christologies), mortals with a capacity for immortality. Osiris became the supreme god-man and Isis the ultimate mother-goddess, whose role and importance expanded over the centuries in the Osirian cult and who finally emerged as a supreme divinity in her own right.



After conferring a superior culture upon the Egyptians Osiris set out at the head of his beneficent armies to do the same for other nations; he marched all the way to India and later in Europe to the Straits of Gibraltar. Finally, according to the legend, laden with the gifts of many grateful peoples, he returned home in triumph.

In his absence, however, the evil Set conspired with the seventy-two displaced reactionary priests to seize the throne for himself. Having constructed a coffin, he induced his brother to lie down in it: whereupon the conspirators welded the lid shut with molten lead, so that Osiris died of suffocation. Thrown into the Nile, the coffin floated across the Mediterranean to Byblus (modern Jebeil), in Syria, where the body of Osiris became encased and fixed in a tree (a type of a wooden stake or cross).

Escaping the rage of Set, Isis took refuge in the Delta Swamps, where Horus was born. Leaving her child to be

reared at Buto, she set out in search of her husband; finding his body at last, she returned with it to Egypt. The implacable Set, however, hacked this into fourteen pieces (body broken for you) and buried one in each of the nomes or provinces of the country.

Now began the incomparable passion of Isis, which ultimately made of her the supreme mother-goddess of the ancient world. Up and down Egypt she went, seeking and searching (Luke 24:1; women were the first to seek out the body of Jesus), until she found all the dismembered portions and reconstituted the body; then, with the help of Thoth and Horus, she resurrected Osiris into a second and immortal life. Risen from death (Mark 16:6), he could never again be subject to its power [Heb. 10:10]; (immortal-Eternal life). In due course, he entered his solar ship, which transported him to the Elysian Fields (Acts 1:9; ascension), the realm of Khenti-Amenti, where he became and forever remains the judge of all who die (2 Tim. 4:1) and the ruler of the blessed.

Osiris, then, symbolized the reborn sun; as Apis, the Bull, he was the emblem of sexual virility; but, most of all, he was the god of agriculture. This, more than anything else, elevated the Egyptians from savagery and cannibalism into civilization. Isis, meanwhile, who was identified with the moon and the cow, was the great and nurturing Mother, who taught mankind to transform the wheat into the bread of life, the barley into the joyous and invigorating ale. Osiris gave men virility; Isis made motherhood possible and even delightful. Osiris gave mankind agriculture and Isis gave them civilized food. These two divinities gave humanity "life and life more abundantly."

ASTROLOGICAL AND NATURAL SYMBOLISMS

The sexual, astronomical, and agricultural symbolism woven into the Isis-Osiris myth reflects the deepest needs and desires of mankind. The offspring of Nut and Seb were conceived at the time when Sirius the Dog Star appeared in the East, as it did then on the first of June, when also the waters of the Nile begin to rise augmented, so the people believed, by the tears of Isis, weeping for Osiris, who was called the Morning Star who brings the waters, as well as the Great Bull, and the Reborn Sun. Deeply significant is the fact that the dismembered god was buried throughout Egypt on the very day when the grain was planted; only one part of Osiris' body could not be recovered...hisphallus and Osiris' resurrection occurred when the green shoots first emerge from the soil. The great rituals and festivals of Osiris were celebrated with the planting and the sprouting of the grain. In countless images of the god found in Egyptian tombs, his body lies on its bier with the tendrils of wheat growing from his body.

BECOMING ONE WITH THE GODMAN...THE EUCHARIST

The ritual of Osiris consisted primarily in the celebration of a eucharistic rite, in which the believers and followers of Osiris ate the flesh of the god in the form of wheat-cakes and drank his blood in the form of barley-ale (Matt. 26:26, Mark 14:22, Luke 22:19, I Cor. 11:24). By "eating the God" in the form of the Eucharist as a type of communion in leavened cakes, Osiris' divinity and immortality became their own through becoming one with their Godman (John 10:38); and this divinity and immortality was diffused through their members; and they became portions of him in spirit, and the heirs of immortality (Rom. 6:5) in his eternal kingdom.Osiris gave mankind through the Eucharist the heavenly bread that came down from heaven (John 6:33); he died that men might have life and have it more richly (John 5:40, John 10:10, John 20:31); he gave his body to his followers to eat and his blood to drink that men and women might make the ultimate identification with himself, rise from the grave, divine and immortal. Through the Eucharist one was "in Osiris, and Osiris in them".

Answer for yourself: Does any of this sound familiar to what the New Testament teaches concerning Jesus?

Answer for yourself: Does not Christianity profess itself to be a Divine revelation? Should we rethink that?

This, in brief, was the central core of the Osirian mystery.

This basic pattern of the "God-man" will be reproduced through succeeding nations on a chronological basis and will find it's ultimate home in the Essene-Christian faith which will be inherited by Roman Catholicism and Protestantism.

THE SPREAD OF THE OSIRIS MYTH INTO ALL THE WORLD

It is important for our studies to understand that for millennia, the Egyptian was the principal culture of the ancient world. That being so it follows naturally that a reconstituted and "modified" Osiris myth penetrated many nations and countries, especially throughout Asia Minor and the eastern Mediterranean. Nation after nation was eventually influenced by the Osirian myth:

- **Perhaps as early as 2,500 B.C., the Egyptian god-man was united with the Semitic Astarte to constitute the Adoni & Aphrodite cult**
- **Later, as Attis, he became the dying and annually resurrected god of the cult of Cybele**
- **In the 13th century, B.C., the Osiris myth appeared in Thrace, as Dionysus the savior-god of Orphism**
- **Later still the Osiris myth migrated into Greece, where he finally became the center of the great Eleusinian mystery itself, which was dedicated to the worship of Demeter, who was herself the Greek reconstitution of Isis.**
- **In the Roman world, Osiris was known as Father Bacchus.**
- **About 520 B.C., the Osiris myth was incorporated into the Pythagorean cult as the central element in the first great religious synthesis of the western world.**
- **The Essene/Qumran cult will assimilate the Osirian Myth into Judaism and we have from this the foundation for the Essene-Christian faith which will be evangelized again into areas of the world which were already familiar and saturated with Osirian religious beliefs. This explains the ease of the spread of the Essene-Christian religious beliefs with a Jewish Rabbi as its center into an anti-Semitic world.**

Various mysteries spread throughout the Graeco-Roman world, especially after the Trojan War; but the cult of Isis finally outstripped all others in popularity, magnificence, power and influence. These religious groups were wonderful for their number and diversity; and by the first century C.E., they had achieved dominion over the masses and little has changed today due to the influence of Christianity world-wide.

Almost all the mysteries had one element in common: the worship of an atoning, sacrificial, and immortalizing savior-god, substantially the replica of the great Osiris.

This "pattern" of the Osiris-Godman served the Essene/Qumran sect well in their rejection of Biblical Judaism and through them laid the foundation for the planting of the Essene-Christian faith as the world-wide religion known today as Christianity!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



OSIRIS ...A VEGETATION GOD

Osiris is the Egyptian god of the underworld and of vegetation. Osiris is the son of Nut and Geb. His birthplace was said to be Rosetau in the necropolis west of Memphis. Osiris is the brother of Nephthys and Seth, and the brother and husband of Isis. Isis gave birth to Horus after his death, having impregnated herself with semen from his corpse (a form of immaculate conception from the personification of Virgo and Spica at the Vernal Equinox). Osiris was depicted in human form wrapped up as a mummy, holding the crook and flail (a form of personification of the constellation Orion..the man in Heaven...the realm of God). He was often depicted with green skin, alluding to his role as a god of vegetation. He wore a crown known as the 'atef', composed of the tall conical white crown of Upper Egypt with red plumes on each side. Osiris had many cult centers, but the most important were at Abydos (Ibdju) in Upper Egypt, where the god's legend was reenacted in an annual festival, and at Busiris (Djedu) in the Nile delta.

One of the so-called "dying gods", he was the focus of a famous legend in which he was killed by the rival god Seth. At a banquet of the gods, Seth fooled Osiris into stepping into a coffin, which he promptly slammed shut and cast into the Nile. The coffin was born by the Nile to the delta town of Byblos, where it became enclosed in a tamarisk tree (a crude cross). Isis, the wife of Osiris, discovered the coffin and brought it back. (The story to this point is attested only by the Greek writer Plutarch, although Seth was identified as his murderer as early as the Pyramid era of the Old Kingdom.)

Seth took advantage of Isis's temporary absence on one occasion, cut the body to pieces, and cast them into the Nile. In the Egyptian texts this incident alone accounts for the murder of Osiris. Isis searched the land for the body parts of Osiris, and was eventually able to piece together his body, whole save for the penis, which had been swallowed by a crocodile (according to Plutarch) or a fish (according to Egyptian texts). In some Egyptian texts, the penis is buried at Memphis. Isis replaced the penis with a reasonable facsimile, and she was often portrayed in the form of a kite being impregnated by the ithyphallic corpse of Osiris. In some Egyptian texts, the scattering of the body parts is likened to the scattering of grain in the fields, a reference to Osiris's role as a vegetation god. 'Osiris gardens' - wood-framed barley seedbeds in the shape of the god, were sometimes placed in tombs - and the plants which sprouted from these beds symbolized the resurrection of life after death.

It was this legend that accounted for Osiris's role as a god of the dead and ruler of the Egyptian underworld. He was associated with funerary rituals, at first only with those of the Egyptian monarch, later with those of the populace in general. The pharaoh was believed to become Osiris after his death. Although he was regarded as a guarantor of continued existence in the afterlife, Osiris also had a darker, demonic aspect associated with the physiological processes of death and decay, and reflecting the fear Egyptians had of death in spite of their belief in an afterlife. Osiris was also a judge of the dead, referred to as the 'lord of Maat' (i.e. of divine law).

Legendary ruler of predynastic Egypt and god of the underworld. Osiris symbolized the creative forces of nature and the imperishability of life. Called the great benefactor of humanity, he brought to the people knowledge of agriculture and civilization. The worship of Osiris, one of the great cults of ancient Egypt, gradually spread throughout the Mediterranean world and, with that of Isis and Horus, was especially vital during the Roman Empire. Osiris served as the pattern for the many Solar and Lunar gods that would come

from almost every sun-worshipping nation down through history; including Rome. The theological similarities between Osiris and Jesus are astounding when you begin to seriously look into such a comparison.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE NECESSARY ROLE OF PAUL'S EUCHARIST...IN HIS NEW RELIGION...THE OSIRIS SACRAMENT

THE ORIGIN OF PAUL'S EUCHARIST..THE OSIRIS SACRAMENT

In the last article in this series we made note repeatedly of the concept of "being in Christ" and it's parallels from Egypt when the devotees and followers of Osiris were "in Osiris." Little has changed in 3500 years and Paul is proof of it. We noted earlier in this articles on other of our websites some of the ethical and ceremonial prerequisites for becoming an Osiris (similar to "being in Christ" as expressed by Paul). But none of these could avail at all without the miraculous power contained in the divine eucharist: there was power, there was power in the flesh and the blood of Osiris. He was the grain; and the bread made from it was the sacred food, the barley ale brewed from it the divine drink, literally believed to be the body and the blood of the god. Since the ancient Nilotics believed that human beings become whatever they eat, this Osirian sacrament was believed able to make them celestial and immortal. The doctrine of the eucharist has its ultimate roots in prehistoric cannibalism: it was universally believed among savages that by eating other human beings or gods, their virtues and powers would be absorbed by the eaters. Such cannibalism, common among African tribes until very recently and still practiced among the most primitive, had this primary objective. Melville describes the same sacerdotal rite among the south sea islanders (Cf. Typee XXXI). One of the oldest of the Pyramid Texts is that of Unas from the VIth Dynasty, cir. 2500 B. C. This is of great importance because it shows that the original ideology of Egypt had commingled with the Osirian concepts. Although he is ultimately given high place in heaven by order of Osiris, Unas is represented as being at first an enemy of the gods and his ancestors, whom he hunts, lassoes, kills, cooks, and eats so that their powers and attributes may become his own. It is obvious that at the time this was written, the eating of parents and gods was considered a most laudable ceremonial; and it emphasizes how difficult it must have been for the Osirian priesthood to stamp out the older cannibalism:

"The Akeru gods tremble, the Kenemu whirl, when they see Unas a risen Soul, in the form of a god who lives upon his fathers and feeds upon his mothers.... He eats men, he feeds on the gods . . . he cooks them in his fiery cauldrons. He eats their words of power, he swallows their spirits. . . What he finds on his path, he eats eagerly.... He eats the wisdom of every god, his period of life is eternity. . . Their soul is in his body, their spirits are within him."

Having partaken of this dynamic sacrament, Unas becomes an Osiris and is admitted to the company of the gods.

A parallel passage is found in the Pyramid Text of Pepi II, who, it is said"

"seizeth those who are in the following of Set . . . he breaketh their heads, he cutteth off their

haunches, he teareth out their intestines, he diggeth out their hearts, he drinketh copiously of their blood!' (Line 531 ff.).

Although crude, savage, and grotesque, this was the core of an overwhelming concept. The conviction that it was possible for humanity to achieve immortality by eating the body and drinking the blood of a god or of an immortal god-man who had died that mortals might have abundant and everlasting life, became a dominating obsession in the ancient world. The cult of Osiris forbade the older cannibalism, but did not proscribe the dismemberment and eating of enemies; and it certainly practiced the bloody sacrifice of captives and the sacramental rending and eating of the sacred bovine, which symbolized Osiris (The Book of the Dead, CLXXXI). The moral elevation of the Osirian cult lay in its identification of bread with the flesh of its god and of barley ale with his blood. The partaker of this eucharist could now achieve a mystical transformation and become an Osiris by living on wheat and barley bread during his lifetime, by drinking and eating the sacred ale and cakes during the annual mysteries, and by enjoying the same sacred fare in Sekhet-Aaru once his Khu had joined his Sahu in the next world. By this simple metaphysical transposition, the bloody sacrament became symbolic, but no less effective.

Now please pay close attention and "think" when reading the next item. For Osiris was, to his believers, literally and with complete reality, the divine seed which came down from heaven and was reborn from the earth that men might have life and have it more abundantly; and all who ate of that bread might live forever, for it was the flesh of the god, which he gave for the life of humanity. Whosoever ate the flesh and drank the blood of Osiris had eternal life; for he would be resurrected beyond the grave. Whosoever ate that flesh and drank that blood dwelt in Osiris and Osiris dwelt in him. This was the divine mystery which was given to the world by Egypt and which spread throughout the Mediterranean area in various cults; this concept originated only once, but it proliferated in all directions and became the dynamic force in every mystery-cult. It was solely by means of this sacramental food that the corruptible of the deceased could be clothed with incorruption. This idea appears again and again in infinite variety. Paul uses this "idea" in selling his Jewish "revelation" to the Gentile world; notice as I said earlier, that he does hot have to change anything when presenting his version of this "godman" and "his eucharist to the Gentiles...they already believed in solar/astral godmen who came drown from heaven in 'virgin births' and already were partakers in their 'mysteries' where their body and blood were 'eaten' in the forms of the suppers of their godmen.

The scribe Nebseni implores: "And there in the celestial mansions of heaven which my divine father Tem hath established, let my hands lay hold upon the wheat and the barley which shall be given unto me therein in abundant measure." This was the celestial eucharist without which the Sahu itself, the spiritual body, could not germinate from the mummy. Nu corroborates this fact by stating: "I am established, and the divine Sekhethetep is before me, I have eaten therein, I have become a spirit therein, I have abundance therein." Again he declares; "I am the divine soul of Ra . . . which is god. . . I am the divine food which is not corrupted." Nu identifies himself with Osiris and with Ra, who is called the divine, that is, the sacramental food. As we know, Horus, the Son of the Godman Osiris, who comes from an immaculate conception no less, was also frequently identified with his father; and we read: "Horus is both the divine food and the sacrifice." We read that the bread and the ale of Osiris make the eater immortal, (The Book of the Dead, 40) an idea which is frequently elaborated. The Osirian "shall eat of that wheat and barley, and his limbs shall be nourished therewith, and his body shall become like unto the bodies of the gods" (The Book of the Dead, XCIX). That the sacramental food which gave immortality was a very ancient concept we learn from the Pyramid Text of Teta, which dates from about, 2600 B. C. and which embodies ideas far more ancient still. We read here that the Osiris Teta "receives" thy bread which decayeth not, and thy beer which perisheth not." In the Text of Pepi I we read:

"All the gods give thee their flesh and their blood.... Thou shalt not die."

In the Text of Pepi II, the aspirant prays for "thy bread of eternity, and thy beer of everlastingness (Line 390).

THE GOD-MAN OSIRIS - PAUL'S PROTOTYPE

Such was the great godman Osiris: human, like us, and thus able to take upon himself all our sorrow, but also divine, and therefore able to confer divinity upon us. He brought the divine bread from heaven for mankind; he taught justice and practiced mercy; he died, was buried, and rose from the grave; he gave to all who became members of his mystical body his flesh to eat and his blood to drink so that this divine sacrament might then transfigure them into celestial gods; he went before to prepare mansions for his initiates in Elysium (our concept of Heaven); and he was to be the just and merciful judge before whom men and women must appear beyond the grave.

The Eucharist signifies the mystical incorporation of the initiate into the godhead by eating the body and drinking the blood of Christ (just another in a long line of Osiris proto-types). Such a ceremony implies the deification of Jesus and is quite impossible to reconcile with a view of Jesus as merely a Messiah in the Jewish sense. Moreover, the Eucharist, as well as implying a doctrine of participation in the godhead, implies a doctrine of the sacrifice of Jesus as an atonement for mankind; the worshipper partakes of the body of the sacrificed Jesus much as the Jewish worshippers used to eat the Paschal lamb (to which Jesus is likened in I Corinthians 5:7....sacrificed just like Osiris for his followers). Such a concept of the death of Jesus cannot be reconciled with any variety of Judaism, for it amounts to the reinstatement of human sacrifice, which for Judaism was anathema! Indeed a large part of the Hebrew Bible constitutes a campaign against human sacrifice. The institution of animal sacrifice was understood to entail the complete supersession of human sacrifice; and the story of the akedah or Binding of Isaac in which God finally renounces human sacrifice in favor of animal sacrifice is the validating myth of this advance.

While it is true that the idea of vicarious atonement is not wholly alien to Judaism, as pointed out earlier, it is peripheral and forms no part of the main pattern of salvation. The story may be told in the midrash that Rabbi Judah's sufferings ensured good harvests (Genesis Rabbah 33), but this does not mean that the average Jew was encouraged to lay his burden of sin upon Rabbi Judah or other such figures and abandon his own individual struggle against the evil inclination by the guidance of the Torah. Even the story in the Bible about Moses's offer to sacrifice himself for the Israelites is a peripheral narrative device, heightening the character of Moses as a lover of Israel, rather than pointing a way to salvation. In any case, Moses's offer is immediately refused by God in terms that reinforce the usual pattern of individual responsibility: "And the Lord said unto Moses, 'Whosoever hath sinned against me, him will I blot out of my book'" (Exodus 32: 33). The implication of the Eucharist that salvation is to be obtained through faith in Jesus' death and the shedding of his blood is thus a radical departure from Judaism and a return to pagan concepts of atonement. Thus we see the "Eucharist" as the Catholic equivalent of the Protestant's "Communion." This "sacrament" originated in Egypt and spread thought the know world and offered a form of salvation to its partakers. Paul picks up this concept and advances it with Jewish overtones to his "converts." Thus, again we see that it was Paul and not Jesus who was the founder of a faith that has as its core not the Passover, but the supper of their Godman....Christianity.

BUT JESUS IS GIVEN CREDIT FOR THE EUCHARIST IN THE NEW TESTAMENT....HOW CAN THIS BE?

Equally relevant is the fact that the Eucharist, as the basic sacrament of Christianity, marks it off from Judaism as a separate religion. If Jesus instituted the Eucharist, then he was founding a new religion thereby, if only in the institutional sense of providing a central ceremony not

contained in Judaism and taking the place of the Jewish sacraments of the Temple or (in the absence of the Temple) of the Shema, the affirmation of the unity of God, which forms the central act of Jewish worship. **The institution of the Lord's Prayer by Jesus, as pointed out before, did not constitute any such radical departure from Jewish practice, for it was quite usual for rabbis of the Pharisaic movement to compose some personal prayer, for the use of themselves and their immediate disciples, which would be used in addition to the normal prayers. A number of such prayers have been preserved in the Talmud, and some of them have actually been incorporated into the Jewish Prayer Book and are used by all Jews today. It was only when the Lord's Prayer, after the death of Jesus, was made into a central feature of the daily service, instead of being added to the normal Jewish prayers, that it became a specifically Christian observance; for in itself, it contains nothing contrary to Judaism, and is indeed a characteristically Jewish prayer.**

In the Gospels, certain familiar texts portray Jesus as founding the Eucharist. The earliest of these is in Mark:

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave it to them, and said, 'Take, eat: this is my body.' And he took a cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, 'This is my blood of the new testament, which is shed for many'" (Mark 14:22-24).

Matthew and Luke give the same account, with some small variations. This account forms part of the story of the Last Supper.

Answer for yourself: Did you ever notice that the Gospel of John explains the Eucharist completely different than the Synoptic Gospels?

John, however, strangely enough, does not mention this incident in his account of the Last Supper, but instead attaches the Eucharistic idea to a quite different phase of Jesus' life, his preaching in Galilee in the Capernaum synagogue:

Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. (John 6: 53-58)

Please notice the conflicting origin for Jesus' supposed introduction of the Eucharist:

In the Synoptic Gospels (Mark, Matthew and Luke), Jesus is represented as performing a ceremony (distributing bread and wine to his disciples), but not as instituting a rite to be observed by his followers in perpetuity. It is left to the reader to surmise that this story provides a historical origin for the rite of the Eucharist as practised in the Christian Church. In John, on the other hand, Jesus does not even perform a ceremony: he merely expresses some ideas, dark and cryptic even to his disciples, some of whom are alienated by them (John 6: 66).

Answer for yourself: Does this blatant contradiction as to the origin of the Eucharist by Jesus possibly indicate that he had nothing to do with such an idea and the writing of this "account" in various ways were the later attempts of the Gospel writers to tie its origin to Jesus and not Paul, thereby giving greater credibility to the sacrament if it could be shown to have originated with Jesus instead of Paul? Without a doubt!

Answer for yourself: Could the Jew's rejection of Jesus' supposed offer to "eat his flesh and drink his blood" be

historically accurate to the overwhelming Jewish lack of acceptance of Paul's Eucharist and it's implied meaning among the Jews? Without a doubt, but the attempt and connection had to be made in order to tie it to Jesus. The accounts of trying to tie it to Jesus are not the same; again showing the mark of man's creativity and not God's!

Answer for yourself: Where, then, do we find the first expression of the notion that Jesus actually instituted the Eucharistic rite as a regular sacrament in the Christian Church? Well we do not find it an any writings that can accurately shown to be written by Jewish hands; we have to go to the Gentile convert Paul again for this! I hope you don't forget that since a child Paul would have been impressed by the mystery of such a saving sacrament that was the center of Gentile religion; like Tarsus for example where he grew up.

The earliest assertion of the institution of this Osirian sacrament/Eucharist within Judaism is to be found in Paul's Epistles, and this is indeed the earliest reference to the Eucharistic idea too, i.e. to the idea that there is salvific power in the body and blood of Jesus...just as we saw was identical to Osiris:

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. (I Corinthians 2: 23-30)

From this passage, it is abundantly clear that Paul himself was the inventor and creator of the Eucharist, both as an idea and as a Church institution. For Paul says quite plainly that the Eucharist was founded on a revelation which he himself received:

"For I have received of the Lord that which also I delivered unto you."

The fact that Paul says here that he received directly "from the Lord" (i.e. by direct revelation from Jesus himself, in one of the many appearances which Paul claims occurred to him) the details of how Jesus instituted the Eucharist (or what Paul calls "the Lord's Supper", verse 20), has been glossed over by scholars in a manner that might be considered extraordinary; but it is really quite understandable, for there is a great deal at stake here. To admit that Paul was the creator of the Eucharist would be to admit that Paul, not Jesus, was the founder of Christianity. It means that the central sacrament and mystery of Christianity, which marks it off as a separate religion from Judaism, was not instituted by Jesus. Nor are the ideas underlying this sacrament - the incorporation of the worshippers in the body of the divine Christ by a process of eating the god ?-part of Jesus' religious outlook: indeed, he would have found such ideas repugnant, though not unfamiliar, for they were a well-known aspect of paganism, especially in its mystery religion manifestations.

Even Christian scholars, however, have not been able to hide from themselves completely that Paul is here claiming to have received by revelation from Jesus personally how, at the Last Supper, Jesus gave instructions about the institution of the Eucharist. A typical comment is the following: "Perhaps St Paul means that he received this information by revelation, though the preposition apo (from) rather suggests his having received it from the Lord through the elder apostles or other intermediaries" (Evans, Corinthians, Clarendon Bible, 1930).

While allowing that it is possible that Paul is here claiming a revelation (though without admitting how momentous such an interpretation would be, or why it has to be fended off so desperately), this scholar takes refuge in a grammatical comment of little weight (Maccoby, Mythmaker, p. 113).

We must accept, then, that Paul is saying here that he knows about Jesus' words at the Last Supper by direct revelation, not by any information received from the Jerusalem Apostles, some of whom were actually at the Last Supper. It would obviously be absurd for Paul to ascribe to an exclusive revelation of his own an institution already well known in the Church since the days of Jesus himself. This explains the otherwise inexplicable fact that, as we shall see, the Eucharist was not observed by the "Jerusalem Church" at all, but only by those churches that had come under the influence of Paul. For if Jesus himself had instituted the Eucharist, one would expect it to be observed, above all, by those who were actually present at the Last Supper - unless they had unaccountably forgotten Jesus' words, and needed to be reminded of them through a special revelation given to Paul.

The Gospels, of course, do assert that the Eucharist was instituted by Jesus - or, at least, that as an institution it was based on something that Jesus did and said at the Last Supper. But we must remind ourselves, once more, that the Gospels were all written after Paul's Epistles, and were all influenced by Paul's ideas. Coupled with this fact is the scholars who today point out the fact that the Gospels bearing the Apostles' names were written quite late; much later than Church traditions reports and the hand of the authors of these Gospels were not the Jewish Apostles but non-Jews due to the innumerable internal evidences of errors which no 5 years old Jewish child would have made let alone the Holy Spirit. **Of course, there is much in the Gospels that is not derived from Paul, especially in relation to Jesus' earthly life, in which Paul did not take much interest. But here is one alleged incident in Jesus' life about which, for once, there is a close correspondence between something in Paul's Epistles and the account of the Gospels. It is significant that this one incident concerns an institution so central for the Christian Church, which had a strong motive to ascribe its institution to Jesus, since otherwise it would have to admit that Jesus had no intention of founding a new religion at all. We are forced to the conclusion that the source from which the Gospels derive their account of the Last Supper, in its Eucharistic aspects, is, in fact, Paul's account of his revelation on the matter in Corinthians.**

The Gospels, in general, have other sources for their accounts of Jesus' last days. But the Gospel-writers, being members of a Church in which the Eucharist was already centrally important (Gentile churches), and having no other source for the institution of the Eucharist than Paul's account, had to turn away from their usual sources and draw on Paul directly in order to write into the story something corresponding to what Paul alleged to have seen in his vision of the Last Supper. **This explains the numerous verbal correspondences between the accounts given in the Synoptic Gospels and Paul's words in Corinthians. These cannot be a coincidence, but must mean that the Gospel authors had Paul's words before them as they wrote (they cannot be from a common source, since Paul says explicitly that he did not have them from any source but by personal revelation).**

Though the Synoptic Gospels follow the outline of Paul's account closely, they do not go as far as Paul in ascribing to Jesus the actual institution of the Eucharistic rite; instead they portray Jesus as performing a ceremony which was afterwards made the basis of the Eucharistic rite. The absence of the whole incident in their other sources must have embarrassed the Synoptic writers to the extent that they inserted only a pared down version of Paul's visionary incident.

The author of John, on the other hand, omitted the incident altogether from his account of the Last Supper.

Answer for yourself: How could this be if Jesus instituted such an important sacrament?

This "omission" was certainly not because he was indifferent to the Eucharist, for, in another context, he gives a much longer and more impassioned version of its theory than is found in any of

the Synoptic Gospels, making it essential to the attainment of eternal life, and evidently regarding it as a mystery of incorporation with the divine just as in the mystery cults. His omission of the topic from the Last Supper must mean that he was unacquainted with the Epistle of Paul in which the topic was attached to the Last Supper for the first time.

Answer for yourself: **How could this be if Jesus instituted such an important sacrament at the Last Supper and he was writing under the unction of the Holy Spirit; or was he?**

Nevertheless, as a member of a Church in which the practice of the Eucharist was regarded as essential for salvation (though unaware that this doctrine came from Paul), he included a long defence of the institution as part of Jesus' preaching. Thus all the Gospels provide some kind of basis in Jesus' life for the Eucharistic rite of which Jesus, in historical fact, knew nothing.

John shows himself well aware of the shocking character of the Eucharistic idea in Jewish eyes when he portrays even the disciples as offended by it, and some of them as so alienated that "they walked no more with him". What John is describing here is not the shock felt by Jewish hearers of Jesus (for Jesus never expressed any Eucharistic ideas) but the shock felt by hearers of Paul when he grafted on to the practice of Christianity a rite so reminiscent of paganism, involving a notion of incorporation of the godhead by a procedure with strong overtones of cannibalism.

PASSOVER OR PAUL'S OSIRIS RITUAL..NOW CALLED THE LORD'S SUPPER?

This is not to say, of course, that Jesus did not distribute bread and wine to his disciples at the Last Supper...which was simply a Passover Seder! **This was quite normal at a Jewish meal, whether at festival time or not. The leading person at the table would make a blessing (blessing is the original meaning of the word "eucharist") and then break the loaf of bread and pass a piece to everyone at the table. This cup of wine seems to be what is referred to in the Synoptic accounts and in I Corinthians, and speaks of the kiddush wine of sabbath and festivals, which preceded the bread and certain parts of the seder. This procedure, which is still practised today at Jewish tables, has no mystical significance; the only meaning of it is to thank God for the meal He has provided.** The addition of mystery religion trappings (i.e. the bread as the body of the god, and the wine as his blood) was the work of Paul, by which he turned an ordinary Jewish meal into a pagan sacrament. Since the blood even of an animal was forbidden at a Jewish meal by biblical law (Leviticus 7:26), the idea of regarding the wine as blood would be found disgusting by Jews. Here again, Paul seems to be deliberately removing himself from the Jewish ethos and canons of taste, and aligning himself with the world of paganism.

It is worthy of note that the term Paul uses for the Eucharist is "the Lord's Supper" (Greek kuriakon deipnon). This same expression was used in the mystery religions for the sacred meals dedicated to the saviour god. There is evidence that in the early Gentile Church, this ceremony was indeed regarded as a mystery, for an atmosphere of secrecy surrounded it, and non-Christians and even catechumens (those being inducted into Gentile Christianity) were not allowed to witness it. Paul's expression "the Lord's Supper" was so redolent of mystery religion that the early Fathers of the Church became embarrassed by it, and they substituted for it the name "Eucharist", which had Jewish, rather than pagan, associations. Thus the Fathers sought to align the Christian ceremony with the non-mystical, non-magical kiddush of the Jews, in which the wine and the bread were "blessed" (or, more accurately, God was blessed for providing them). Despite this change of name, however, the Eucharist continued to have magical associations, since it was believed that a miracle occurred every time it was celebrated: the bread and wine turned into the body and blood of Christ. This magical significance existed from the first institution of the rite by Paul, as can be seen from his expressions concerning the magical effect of the proper performance of it:

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."

Nevertheless, even Paul had no wish to cut off his new religion, with its new rite of communion, from Judaism entirely. To do that would strip any authority he could have from the Jerusalem church which was promoted as the authorities who backed Paul's mission (when in reality they had strong reservations concerning it). Even though he gave authority to the new rite by a vision, it was not his own authority that he cited, but that of Jesus. He would thus have approved of the effort later put into the Gospels and Acts to derive Paul's doctrines, including the Eucharist, from Jesus, and thus to play down the role of Paul himself. Paul had no wish to be acclaimed as the founder of a new religion; on the contrary, he wished his doctrines to be accepted as the logical continuation of Judaism, and therefore to have the backing of the whole panoply of history contained in the Jewish scriptures. Consequently, even in his institution of the Eucharist, he seeks to stress biblical antecedents. Thus he relates the sacrifice of the Eucharist and the eating of the body and blood of Christ to the sacrifices of the Temple (1 Corinthians 10: 18), and the imbibing of Christ's blood to the imbibing of miraculous water by the Israelites in the wilderness (1 Corinthians 10: 4). By surrounding what was, in fact, an audaciously pagan ceremony with a web of scriptural allusions, Paul hoped to attach his cult of Jesus as a saviour-god to the Jewish background which he still cherished as a convert and in which he had aspired to reach great heights. In this way he could think of himself as a prophet, like Jeremiah. He had not broken from the Pharisees whom he had hoped to conquer through his gifts; instead, he had transcended them, and so conquered them in a different way. His abject failure had been turned into triumph. The Gamaliels and Hillels on whom his youthful admiration had been bestowed were now small fry: mere shadows of the prophets, among whom Paul took his place. If the Pharisees now wished to achieve any eminence, they could do so only by attaching themselves to him, and seeking salvation by the route which only he could show.

DID THE JERUSALEM APOSTLES AND MOTHER CHURCH PARTAKE OF PAUL'S EUCHARIST?

It remains to demonstrate that the Eucharist ceremony was **not** practised by Jesus' followers in Jerusalem, who were led by the disciples of Jesus himself, who would surely have known whether Jesus had given them this new foundation rite.

As the celebrated scholar Hans Lietzmann indicated long ago, the evidence of the book of Acts points to the conclusion that the Eucharist was not practised by the Jerusalem Nazarenes. Instead, a sense of community was instilled simply by having communal meals, as in the case of other Jewish fellowships. Thus, we find the following:

"They met constantly to hear the apostles teach, and to share the common life, to break bread, and to pray. . . . With one mind they kept up their daily attendance at the temple, and, breaking bread in private houses, shared their meals with unaffected joy, as they praised God and enjoyed the favor of the whole people" (Acts 2:42-46).

The expression "to break bread" (Hebrew betzo'a) simply means to initiate a meal in a ceremonious way; the host or some prominent guest makes a blessing over a loaf of bread and then breaks the loaf, giving a piece to

each person present. This was done (and still is done) by Jews at all communal or celebratory meals, whether on a week day or a festival day, and nothing is said to suggest that the bread has any symbolic or mystical significance.

If these communal meals of Jesus' followers in Jerusalem had had a Eucharistic character (i.e. if they were sacraments with a mystical significance of eating the body and drinking the blood of Jesus), something would surely have been included to indicate this: at the very least, the wine would have been mentioned, which it is not. It may be asked why Luke, who did not scruple to include in his Gospel a Eucharistic element in his account of the Last Supper, did not venture to give a Eucharistic coloring to his account of the communal meals in Acts. Luke himself must have been familiar with Eucharistic practice, since at the time of the writing of Acts (about AD 90), the Eucharist was an established rite of the Church. Yet he did not think of inserting into his account of the practices of the "Jerusalem Church" that they performed the Eucharist. This is merely an example of how difficult it is to rewrite history without leaving tell-tale traces of the original story. One alteration always implies others; but the redactor does not always think of the repercussions of an alteration he has inserted, and so leaves other parts of his work unaltered and inconsistent with his pattern of adaptation of the original.

A survey of the evidence thus confirms that Paul and no one else was the creator of the Eucharist.

He gave authority to this new institution, which he actually derived from mystery religion, by adducing a vision in which he had seen Jesus at the Last Supper, giving instructions to his disciples about performing the Eucharistic rite. This vision of Paul's was later incorporated as historical fact into the Gospels, in the Gentile written accounts given there of the Last Supper, and thus has been accepted as historical fact by the vast majority, but not all, of New Testament scholars. The followers of Jesus in Jerusalem, who were pious Jews and would have regarded the idea of eating Jesus' body and drinking his blood as repugnant, never practised this rite, but simply took communal meals prefaced by the breaking of bread, in the manner sanctioned by Jewish tradition for fellowships within the general community of Judaism.

There is no need to go on. I will leave you with a thought from a real Prophet of God and not a rejected Sadducee/Pharisee want to be:

Jer 10:2 2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. (KJV)

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



OSIRIS...A WATER G-D

Among a people like the Egyptians it would not be very long before the annual rise, and inundation, and fall of the Nile would be compared to the chief periods in the lives of men, and before the renewed rise of the Nile in the following year would be compared to man's immortality, which in Egypt was taken for granted from the earliest times; and that this exactly is what happened the hierglyphic texts supply abundant proof. Unfortunately, however, we find nowhere in Egyptian works a connected narrative of the life, acts and deeds, and sufferings and death, and resurrection of Osiris, the man-god, but we possess a tolerably accurate account of them in Plutarch's De Iside et Osiride. According to these Osiris was the son of Rhea, the Egyptian Nut, the wife of Helios, the Egyptian Ra, by Kronos, the Egyptian Seb. When Helios found his wife was with child by Seb he declared that she should not be delivered of her child of any month or on any year. By a stratagem, Hermes, the Egyptian Thoth, played at tables with Selene, and won from her the seventieth part of each day of the year, i.e., in all five days Osiris was born, and a voice was heard to proclaim that the lord of creation was born. In due course he became king of Egypt and taught men agriculture, and established a code of laws, and made men worship the gods. When Egypt had become peaceful and prosperous he set out to instruct the other nations of the world, and Isis riled Egypt during his absence. On his return Typhon, the Egyptian Set, and his seventy-two comrades, made Osiris to lie down in a chest, which was immediately closed by them, and cast into the Nile, which carried it down to its Tanaitic mouths. When Isis heard what had befallen her husband she cut off the lock of her hair as a sign of grief, and then set out to find his dead body. At length she traced it to Byblos, where it had been carried by the sea, and she found that the waves had gently laid it among the branches of a tamarisk tree, which had grown to a magnificent size, and had enclosed the chest within its trunk. The Babylos here referred to is not Byblos in Phoenicia, but the papyrus swamps of Egypt, which are carried in Egyptian Athu, a name meaning "papyrus plants;" the Greeks rendered the Egyptian word for "papyrus" the Greeks rendered the Egyptian word for "papyrus" by BuBros, and some copyist of the Greek text misunderstood the signification of the word in this passage, and rendered it by the name of the city of Phoenicia.

The king of the country, admiring the tree, had it cut down and made a pillar for the roof of his house; it is this tree trunk which is referred to by the hierhlyphic sign tet, and which is continually used in the texts with reference to Osiris. It has been said to represent a mason's table, but the four cross-bars have nothing to do with such a thing, for they are intended to indicate the four branches of a roof-tree of a which were turned to the four cardinal points. When Isis heard that the tree had been cut down, she went to the palace of the king, and through the good offices of the royal maidens she was made nurse to the king's son. Instead of nursing the child in the ordinary way, Isis gave him her finger to suck, and each night she put him the fire to consume his mortal parts, changing herself all the while into a swallow an bemoaning her fate. On one occasion the queen saw her son in the flames, and cried out, and thus deprived him of immortality. Then Isis told the queen her story, and begged for the pillar which supported the roof. This she cut open, and took out the chest and her husband's body, and departed with them to Egypt; having arrived there she hid the chest and set in quest of her son Horus.

One night, however, Typhon was out hunting by the light of the moon, an he found the chest, and recognizing the body, tore it into fourteen pieces [from the lunar theology], which he scattered up and down throughout the land. When Isis heard of this she took a boat made of papyrus --- a plant abhorred by crocodiles--- and

sailing about she gathered together the fragments of Osiris's body, wheresoever she found one, and buried it and built a tomb over it. Meanwhile Horus had grown up, and being encouraged in the use of arms by Osiris, who returned from the other world, he went out to do battle with Typhon the murderer of his father. The fight lasted some days, and Typhon was made captive, and was given over to the custody of Isis who, however, set him free. Horus in his rage tore from her head the royal diadem, but Thoth gave her a helmet in the shape of a cow's head. In two other battles fought between Horus and Thphon Horus was the victor. The great battle between Horus and Thphon took place, we are told in the Ivth Sallier Papyrus, on the 26th day of the month Thoth [midnight of the 25th of Dec. the Sun begins it rise northward from the winter solstice indicative of its victory over Darkness/personified as Set]; they first fought in the form of two men, but afterwards changed themselves into two bears, and they passed three days and three nights in this form.

VICTORY OF HORUS

From the above summary it is clear that the Egyptians believed that Osiris was the sun of a god and lived a good life upon earth as a wise and just king, that he was slain by the malice of evil men [Jesus?], that his body was mutilated, and that his wife Isis collected his limbs [like Jesus' body was retrieved] which had been scattered throughout Egypt by Set, or Thphon, and that Osiris by some means obtained a new life in the next world, where he reigned as god and king. The hieroglyphic texts contain abundant testimony that the statements of Plutarch are substantially correct, and from first to last Osiris was to the Egyptians the god-man who suffered, and died, and rose again, and reigned eternally in heaven. They believed that they would inherit eternal life, just as he had done, provided that what was done for him by the gods was done for them, and they made use of amulets, and magical texts of all kind, and performed ceremonies connected with sympathetic magic in order that they might compel Osiris and the gods who had brought about his resurrection {i.e., Thoth, "lord of divine words, the scribe of the gods," and Isis, who made use of the words with which Thoth supplied her, and Horus and his companion gods who performed the symbolic ceremonies which were effectual in producing the reconstruction of the body of Osiris and its revivifcation} the act on their behalf even as they had acted for the god. The species of the amulets used were constant, and they appear to have sixteen in number, four figures of the children of Horus each with his characteristic head, four lapis-lazuli Tet pillars, two bulls, a figure of Horus a figure of Thoth, two carnelian Tet pillars, and two lapis-lazuli utchats.

According to Plutarch the number of portions into which Set tore the body of Osiris was fourteen, but the hieroglyohic texts give at tomes fourteen and at others sixteen ; the cities and sanctuaries these were buried are:

1. **Ament of Koptos.**
2. **Aa-ab in Elephantine.**
3. **At-rut-f in Herkaleopolis Magna.**
4. **Kusae.**
5. **Heliopolis.**
6. **An-Ament in Sma-behutet {Diopolis of Lower Egypt}.**
7. **Letopolis.**
8. **Pa-Thuhen in Sais.**
9. **Meh-ta-f in Hermoplis of Lower Egypt.**
10. **Athribis.**
11. **Aq {Scedia}.**
12. **Ab, in the Lybyan nome.**
13. **Het-sera in the city of Netert.**
14. **Apis**

In the late period of Egyptian history, i.e., in Graeco-Roman times, the sanctuaries of Osiris were fourty-two in number; in other words, each nome possessed its central shrine of Osiris, which was called a "Serapeum," or the place where Serapis was worshipped, but this happened because Osiris Khent Amenti was identified with Serapis, who was not the god Osiris himself, but only a dead Apis bull which had become an Osiris. It has

already been said that in some lists the sanctuaries of Osiris are stated to be sixteen, because in the inscriptions at Dendera which refer to the "mysteries" of Osiris, the statue of Seker-Osiris, which played such a prominent part in the ceremonies performed there, was made up to fourteen pieces, although sixteen members of the body of Osiris are :--- his head, the souls of his feet, his bones, his arms, his heart, his interior, his tongue, his eye, his fist, his fingers, his back, his ears, his loins, his body, his head with the face of a ram, and his hair.

OSIRIS THE MAN-G-D

All the evidence in the subject now available goes to prove, as the paragraphs above show, that the early Egyptians believed that Osiris was a man-god who was murdered and whose body was mutilated, and that various members of his body were reconstituted; and we know from very interesting text at Dendera that during the month of Khoak a number of festivals were celebrated at all the chief sanctuaries of Osiris in Egypt, and that elaborate ceremonies were performed in them in commemoration of every event which took place in the life, death, and resurrection of the god. In this text the uses of the various sanctuaries are described, and detailed instructions are given for the making of the funeral chest, and the model of the god which was to be buried in the coffin, and of the incense, and the amulets, and of the fourteen divine members, and all the materials, etc. which were employed in the ceremonies. On the xiith day of Khoiak the Festival of the Ploughing of the Earth and the Festival of the Tena, were celebrated; on the xivth day the Great Festival of Pert ; on the xvith day the Festival of Osiris Khent Amenti; on the xxivth day the model of the god of the preceding year was taken out from its place and buried suitably, and the new Osiris was embalmed in the sanctuary; on the last day of the month the Tet was set in Tettu, because on this day the divine members of Osiris were brought. The new Osiris remained for seven days because of the tradition which declared that the god had remained for seven days in the womb of his mother Nut when she was with child.

In connection with the ceremonies in the great sanctuaries, e.g., Dendera, thirty-four papyrus boats were employed, and these were lit up with 365 lights [the days of the solar year], or lamps, The gods of Mendes, with Anubis, occupied one boat; the remaining twenty-nine boats were dedicated to the following gods: ---- Mestha, Hapi, Tuamutef, Qebh-Sennuf, Sah-heq, Armauai, Maa-tef-f, Ast-sen-ari-tcher, Sem, Her-a-f, Sent, Ari-maat-f-tchesef, Sebakhsen, Heqes, Neter-bah, Qetet, Khenti-heh-f, Aq-her-am-unnut-f, Netcheh-Netcheh, Asbu, Per-em-khet-khet, Er ta-nef-nebt, Tesher-matti, Khent-het-Anes, Maa-em-qerh, An-f-em-hru-seksek. The above facts prove that in the Ptolemaic period the views which were held generally about Osiris were substantially the same as those which were in vogue in the times when the Pyramid Texts were composed, and it is clear that the cult of Osiris was widespread even in the Vth Dynasty, or about B.C. 3500.

FORMS OF OSIRIS

From the Pyramid Texts we learn that the dead kings were already identified with Osiris, and that Osiris was identified with the sun-god, but we have no means of knowing when he was merged in Seker, the god of the Memphite Underworld. The Heliopolitian priests declared that he was the son of Seb and Nut, but it is much to be regretted that they did not preserve for us the genealogy of the god according to the priests of the predynastic period. The festivals which were celebrated in the month of Khoiak were, no doubt, founded upon very ancient tradition, but the elaboration of detail given in the texts as Dendera, to which reference has already been made, does not suggest a primitive antiquity, although it shows how deeply seated was the cult of Osiris in the hearts of the people. The numerous aspects under which the god was worshipped also show how that some of the original conceptions of the attributes of the god were forgotten in comparison to early days, both of the foreigners and Egyptians, and it is this fact which explains how he came to be identified with the sun and moon, and with the great creative and rejuvenescence, resurrection, and of life of every sort and kind which has the power of renewing itself.

We must now consider the various forms in which Osiris is represented on the monuments, and in papyri, etc. The common form of the god is that of a mummy, who wears a beard, and has the White Crown, and his head, and a menat, hanging from the back of his neck. In a scene reproduced by Lanzone he appears in a group with

the Hawk-god Seker, the Beetle-god Kheprer, and the goddess Shent, and has two forms, i.e., Osiris, lord of Khut, and Khent Amenti, and. In another scene he appears in the form of the Tet pillar, and is called "Osiris Tet," and stands at the head of a bier, on which lies the god Seker in mummied form. On a stele at Turin Osiris appears in mummified form, seated, and holding in his hands the sceptre, and the flail or whip; on his head is the White Crown with plumes, to which the name Atef is usually given. His titles are "Osiris Khenti-Amentet, Un-nefer, lord of Tatcheser, the great god, king of the living." Behind him are seated Ptah-Sekri, "the lord of the hidden chest," Anpu, "dweller in the city of embalment," Horus, son Isis, and Hathor. As a form of Khnemu-Ra he has the head of a ram, the horns of which are surmounted by the solar disk and by four knives. A common symbol of the god is the box which contained the head and hair of Osiris and which was preserved at Abydos, where these relics were buried. Elsewhere we see the body of the god bent round backwards in such a way as to form the region of the Tuat or Underworld. Sometimes the god is seated on a throne, which is supported on the back of a monster serpent that rests on the top of the mythological flight of steps, at Henen-Su; he is accompanied by Maat, Horus, son of Isis, Thoth, Heka, who holds a serpent in each hand, and the snake-headed goddess Heptet. The exact part which last-named deity played in connection with Osiris is unknown, but it is certain that it was of considerable importance, and that the goddess assisted in bringing about his resurrection. Heptet has the body of a woman with the head of a bearded snake; on her head is a pair of horns which is surmounted by a solar disk, Atef Crown, and uraei with disks and horns, In each hand she holds a knife.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



OSIRIS AS THE SOLAR AND MOON GOD

The god Osiris meant many different things to the ancient Egyptians. His rituals and myths have woven into them several threads from the sky, and these celestial connections linked the various aspects of Osiris together. We understand him best by understanding his celestial symbolism.

First and foremost, Osiris was the ruler of the dead. Depicted as a mummy, he presided over the judgment of souls and offered new life, through resurrection, to those who earned immortality by their proper conduct in this life. We need to take just a second and focus upon the Egyptian's belief in obedience to the Laws of God and personal righteous as necessary for inheriting Eternal Life. Notice also that one "earns" this gift of immortality. Osiris shows up, therefore, in numerous funerary papyri, in tomb paintings, on coffins, and on temple walls. Inscriptions identify him with a variety of titles, and they tell us he was much more than a god of the underworld and funeral rites. He was, as well, a god of kingship and the pharaoh's vitality, a personification of the land's fertility, the spirit or force of the cycle of vegetation, a god of life-sustaining water, and, in fact, the Nile itself. His most appropriate title is "Lord of Everything." He was also the sun, the moon, and the stars of Orion.

OSIRIS AS THE SOLAR GOD

The myth of Osiris involves his own death and resurrection, a theme that echoes the daily cycle of the sun's death at sunset and its rebirth at dawn. In this aspect Osiris was a personification of the sun in both its rising and setting and therefore interpreted as "death and rebirth." Osiris was the pattern of this cycle of "death and rebirth." As ruler of the dead, Osiris was "First of the Westerners;" a term referring to those who dies in the "west" with the sun only to be reborn in the "east" with the next days rising of the sun. As a vegetation god Osiris was again a picture of the cycle of "life, death, and rebirth" as seen in Mother Nature.

A fertility ceremony, recorded on the walls at Dendera, 417 miles upriver from Cairo, involved Osiris and 365 lighted lamps. Certainly this refers to the annual cycle of 365¼ days and links Osiris with the solar year. His temples were said to be surrounded by 365 trees, planted in his honor.

OSIRIS AS THE MOON GOD

Osiris is connected even more closely to the moon, but to see how, we have to know his myth. There is no single source for it, but numerous partial versions exist, preserved from many different eras of Egyptian civilization. Plutarch, the Greek historian and biographer, collected material from Egyptian sources in the first century after Christ and retold the story of Osiris in his treatise, On Isis and Osiris. Despite the late date of this composition, many traditions of considerable antiquity seem to be preserved. At least parts of Plutarch's version are verified in the hieroglyphic inscriptions that remain.

Fathered by Geb, the earth, and born of Nut, the sky, Osiris became king of Egypt and brought civilization to the land and its people. He taught the people how to plant and harvest grain, how to lay out fields and measure

their boundaries, and how to irrigate the land with canals and dams. Laws, religion, and urban life were all gifts of Osiris. He was Egypt's organizer and its spirit. He made Egypt what it was. Clearly, he is connected with order, and we should not be surprised to find him associated with the sky which portrayed God's order to mankind through its patterns and cycles observable to all.

Success in Egypt made a missionary out of Osiris, but when he returned from his travels to his sister and consort, Isis, he was killed by conspirators led by his brother, Set. Set was a troublesome figure among the Egyptian gods. He was associated with the northern stars of the Big Dipper-what the Egyptians called the constellation of Meskhetiu, the "bull's leg and haunch." As the adversary of Osiris, Set stood for sterility, the desert, mindless force, and violence. In the Osirian cycle, Set is the personification of chaos.

At a banquet, Set and his co-conspirators tricked Osiris into reclining inside a box, built like a coffin, exactly to his measure. Swarming around him, they closed the lid, nailed it down, and dumped it in the Nile. According to Plutarch, Osiris was slain-suffocated in the box-on the seventeenth day of the month of Athyr, when the sun was in Scorpius, in the twenty-eighth year of his reign.

The numbers are significant. Although the moon completes its phases in 29½ days, the number 28 was used symbolically for this interval. And an intricate logic links the moon with the Nile through the number 28. At Aswan, the traditional southern limit of Egypt, a nilometer measured the height of the river's maximum rise as 28 cubits. This peak occurred in the fall, in the month of Athyr, just as the Nile was about to decline. Osiris was slain on the seventeenth day of Athyr. Full moon was counted as the month's fifteenth day, but the moon looks full the day before and the day after. By day 17, it is obvious the moon has started to wane. So, the death of Osiris marked the "death," or fall, of the Nile from its annual flood height and coincided with the day of the moon's monthly "death." Osiris, the god of the Nile and Egypt's life, was a moon god because the river, the land, and the moon wax and wane, cycle after cycle.

Other lunar symbolism also threads through the Osiris myth. His casket floated downstream, out of the Nile, into the Mediterranean. Isis followed it, found his body at Byblos, in Syria, and carried it back to Egypt. Although unable to revive him, she managed through magic to conceive a child by him. She hid his body in the thickets of the Delta marshes and nursed, in secret, the newborn son of Osiris. One night, while hunting by moonlight, Set chanced upon the body of Osiris. He tore it into 14 parts and scattered them up and down the Nile. Once again Isis set out to retrieve the body of her husband, now dismembered and dispersed throughout the land. With patience and perseverance she sought the far-flung parts of Osiris; all but his sexual member were retrieved. The symbol of his vitality remained lost in the Nile.

The 14 pieces of the body of Osiris sound like the 14 days of the waning, or "dying" moon, and on the main ceiling of the Dendera temple are inscriptions and pictorial reliefs that leave no doubt. In one panel, an eye, installed in a disk, is transported in a boat. The eye, we know, was a symbol of the sun or moon. Thoth, the ibis-headed scribe god of wisdom and knowledge, pilots the barge. Thoth was closely associated with the moon and counted the days and seasons. The text for this panel refers to the period after full moon, and 14 gods accompany the eye in the disk.

Next to the portrayal of the waning moon, another carved panel represents the 14 days of the waxing moon. A staircase with 14 steps, a god on each, leads up to the same eye and disk, and hieroglyphics verify the god's association with days of the growing moon. Osiris, it is written, is "luminous," as the god of the moon.

Finally, a third, adjacent panel shows Osiris in a boat with Isis and her sister Nephthys. Goddesses of the four cardinal directions support the sign of heaven, on which the boat floats, and the inscription says Osiris *is* the moon.

The myth of Osiris continues with his resurrection. Isis embalmed and mummified him, and through her help he was restored to everlasting life. In numerous tombs and temples this aspect of his myth is

incorporated into one more celestial identity-the constellation Orion. Orion and Sirius, the night's counterpart to Isis, are often shown sailing in celestial boats, usually with Orion in the lead looking back at his wife, who follows him in the nightly journey from east to west.

The sky is the pattern for the rest of the myth as well. Just as the dead Osiris floated out of Egypt, followed by Isis, Orion eventually leaves the nighttime sky, followed by Sirius a little later.

Sirius was the key calibrator of the Egyptian calendar. The earth's orbital motion eventually puts the sun in the same direction as Sirius, and even the night's brightest star is lost in the glare of day. After disappearing from the night sky, however, Sirius eventually reappears in the dawn, before the sun comes up. The first time this occurs each year is called the star's heliacal rising, and on this day Sirius remains visible for only a short time before the sky gets too bright to see it. In ancient Egypt this annual reappearance of Sirius fell close to the summer solstice and coincided with the time of the Nile's inundation. Isis, as Sirius, was "the mistress of the year's beginning," for the Egyptian new year was set by this event. New Year's ceremony texts at Dendera say Isis coaxes out the Nile and causes it to swell. The metaphor is astronomical, hydraulical, and sexual, and it parallels the function of Isis in the myth. Sirius revives the Nile just as Isis revived Osiris. Her time in hiding from Set is when Sirius is gone from the night sky. She gives birth to her son Horus, as Sirius gives birth to the new year, and in texts Horus and the new year are equated. She is the vehicle for renewal of life and order. Shining for a moment, one morning in summer, she stimulates the Nile and starts the year,

In Egypt, Orion, like Sirius, is absent from the night sky for 70 days. This period is equated with the time Osiris spent in the transitional underworld. It is also equal to the stipulated period for the process of mummification. Orion's heliacal rising occurred a few weeks before the reappearance of Sirius and the Nile flood. Egyptian agriculture depended on the Nile. Without the river there would be no Egypt-only desert, the sterile domain of Set. With the summer's flood, life and water returned to the soil. Seeds were planted and nourished by the Nile. For Egyptians, the three seasons of farming and the seasons of the Nile were the same, and they named them accordingly. Each marked an important change in the landscape: Inundation, Emergence, and Low Water. There is a simple cycle here-birth, growth, death-and, with the next annual flood and new year, rebirth. This cycle is the essence of Egypt. It is paralleled by the myth. It is played out in the sky.

What we see in the lights overhead is the itinerary of cosmic order. Because it governs everything, it is reflected in the entire world. It is the core of our consciousness. It defines what is sacred and makes the sky the domain of gods.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE OSIRIS MYTH AND ITS RELATIONSHIP TO THE CHANGING OF THE SEASONS

As we have enumerated elsewhere the Osiris myth was first taken from the Egyptian Priest's observations of the Heavens and its correlations to Mother Nature. The study of the Osiris myths in relationship to the corresponding changing of the seasons provides, in a human narrative, the message of God as understood by the Ancients. This message was expressed through the Osiris myth as it related to the changing of the seasons: Birth, Live, Death, and Rebirth. This cyclical message was spoken by God over and over again both in the Heavens, in Nature, and in our bodies as well. Truly the Ancients understood that man was made in the image of God and as we approach such a study it is important to remember that this message was understood allegorically and not literally. Sadly we have lost this understanding today and apply such beliefs literally to Jesus when they were only understood by the Ancients who coined them in an allegorical fashion. Let us study the equinoxes and solstices and follow the Osiris story as it evolves from season to season and recover the true meanings behind the Osiris myth.

Winter Solstice

The Spring Equinox

The Summer Solstice

The Autumn Equinox



bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



UNDERSTANDING THE SOLAR BIRTH CYCLE

In the prior articles we have laid the foundation for the direction of this study. It is time now to examine the facts that all of the ancient saviors of the Gentile sun-worshipping nation were alleged to have been born on December 25.

If we are to fully understand why Dec. 25th was chosen as the date for the birth of the sun-gods then we must attain some understanding of the Transit Cycles of the Sun.

THE SOLAR CYCLES

In astronomy/astrology, the beginning of cycles, that is to say, the Conception of a cycle is determined by a Conjunction, the point where elements of the universe Intersect, or Pivot, or Join, or Come together, or Cross paths, or Occult each other.

The moon cycle begins at the new moon, the *point* at which the path of the moon around the earth intersects between the sun and the earth. This point of Conjunction commences a new moon cycle.

The Summer cycle (Summer Solstice) begins when the Sun reaches it's highest point in the celestial heavens at 23 1/2 degrees north declination, and *pivots* so as to retreat southward toward it's Fall. Thus, a Pivotal point commences a new cycle.

The Fall Cycle (Autumn Equinox) begins when the ecliptic of the sun crosses the celestial equator in the west. This *point of intersection* is the *Genesis* for fall type weather, a seasonal change. Thus this Crossing commences a new cycle.

The Winter Cycle (Winter Solstice) takes control when the sun bottoms out at it's lowest point south of the celestial equator and pivots so as to return to it's former position. Thus, the struggle of the sun to regain that (position) which was lost is the dawn of a new cycle.

The Spring Cycle (Spring Equinox/Vernal Equinox) the point and time at which the ecliptic of the Sun intersects the celestial equator (at the Vernal Equinox).

THE MOST IMPORTANT CYCLE OF THEM ALL

The most important Solar Cycle for the ancients was the cycle of the new year or the Spring Cycle (Vernal Equinox). The point and time at which the ecliptic of the Sun intersects the celestial equator at the Vernal Equinox. Following this day when the day has equal light and darkness then the sun begins its northward travels above the celestial equator and the daylight gets longer along with higher temperatures. Summer is on it way.

This date March 21, was traditionally the commencement of the New Year. In ancient times, as well as today, they celebrated the victory of the Sun over the forces of the nether world, the Sun' emergence into it's glory by defeating the powers of the great Typhon, that evil serpent that lurked and prowled in the perilous celestial waters, beneath the celestial equator. Until the Sun won its fight over darkness then winter had prevailed along with the cold and the lack of crops and food. Man's life was threatened and many died because of the Devil (Darkness was Evil; D-Evil; DEvil or the Devil). This mythological battle between light and darkness, the Sun verses the Darkness, was personified into various stories consisting of battles between forces of evil and darkness and light. Typhon was just one of many. The Devil fighting God is one that today's Christianity is concerned with while most of these other mythological battles have fallen into disuse. But the popularity of Christianity has ensured the survival of the Devil and his fight against the God of light.

This point of crossing of the Sun of the celestial equator in its travels northward at the vernal equinox was the forecaster of new life, of Spring, fresh vegetation, greenery and relief from the oppressions of winter. It was the time , or beginning of the time (season) to plant new seed under the bosom of the earth, to Impregnate her, so that she may bring forth new life in her time. The Sun was rising higher in the sky and the temperatures were warming up and the daylight each day increasing.

But not only did man Impregnate the soil of the earth by implanting her with his seed, the ancients surmised that the SUN, on this date of March 21, was indeed Impregnating the Cosmos with the Seed of Life for a New Sun, an Heir to His Throne of Glory.

On this date, March 21 (the beginning of spring at the Vernal/Spring Equinox), the ancients saw (perceived) the celestial Sun (a symbol for God the Father) Impregnating the Cosmos (Virgin Mother) with the Sperm of Life (Rejuvenating Element) that would one day produce a New Sun (the Sun was the ancient's Savior, A Christ) to replace and Renew the Kingdom of the Sun, once this present Sun's time had passed.

In these myths the Sun was often personified as a "Son" of the Sun. This prophesied Son of God (in the form of the personification of the Sun) whose Egg of Life was *Fertilized* at the *Vernal Equinox of March 21*, when his Father (the Sun, it's ecliptic), in all his Glory Conjugated or connected with the celestial equator. Primitive man saw in this the Sun impregnating the Virgin Mother Earth with it's life and sperm. If you followed me up to now then understand that this date, March 21 (the times of the Spring/Vernal Equinox when the earth's path around the Sun [elliptic] is intersected with the celestial equator of the Earth] is the beginning of spring) and as such marked the commencement of the period of Gestation for the future Savior (Sun) of the World.

GESTATION....OF THE SUN AND THE SON

The term "gestation" refers to the carrying of young in the uterus and likewise carries the idea of conception and development of the fetus to birth. We know that human gestation last for 280 days and so it is also, with the Sun God. The period of Gestation for the Macrocosm (Celestial Sun-God) is the same as his Microcosm (Created Image) of the Son Of God, as well as the human species in total. Let me explain.

Let us count the days leading from March 21, (the vernal equinox where the sun connects with the celestial equator of the Earth in its ecliptical path) to see where 280 days will take us - 11 days (Including March 21) brings us to the end of March, now we must add 30 days for April, 31 for May, 30 for June, 31 for July, 31 for August, 30 for September, 31 for October, 30 for November, and let's try 25 for December. That adds up to 280 days! There is 280 days from the Spring/Vernal Equinox where the Sun impregnates the Earth when it intersects the Earth's celestial equator in its path above the equator moving to spring and summer until December 25th!

In mankind the ancients knew that gestation of a baby was 280 days. Most people think that human pregnancy lasts for 9 months, but that is an approximation. If you will take the time to check your encyclopedia or medical

book then you will discover that the actual time of gestation for the human species is 280 days. The ancients noticed the same correlation in the Heavens. Truly mankind knew that he was created in the image of the only God he knew; the God of the Heavens. Now, we can easily see how all the personified gods and god-men and solar-saviors were born on December 25th, right on time, 3 days after the winter solstice, at the stroke of midnight on December 25th. This is taught by the supposed inspired, infallible, and inerrant New Testament and applied to a Jewish Rabbi named Yeshua as well.

Answer for yourself: Seeing how the ancients arrived at Dec. 25 as the birthday of their solar gods then how likely is it that Jesus was born on the same day?

Answer for yourself: Now is there any doubt that the prophecy of the birth of a Coming Savior was Astronomical, in Origin as found in the Bible? Most likely you need more proof and the pages that follow as well as our other website exposing the paganization of Jesus and the astro-theology behind the Christ Myth will beyond any doubt prove our point.

The ancient Sages personified (gave human names and characteristics) to the elements of the Cosmos, in order to produce a Theology (Mythology) that was intellectually compatible to every level of human society, preservable throughout history, because of it's Esoteric quality, and soundly based on Natural (Godly) Truth. Sadly today these allegories which often expressed Divine Truth have been soundly misunderstood and taught as if they were literal and applied to a Jewish Rabbi names Yeshua. In so doing not only Jesus but the Jewish Messiah has become God Himself which is the outright idolatrous and blasphemous.

More to follow.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



A DEEPER UNDERSTANDING OF THE EQUINOXES AND SOLSTICES

Spring Equinox

March 19-21

Northern Hemisphere

The Spring or Vernal Equinox, is when the equator is in the direct path of the sun, day and night are of equal length, North and South Poles receive equal light, thus the name equinox. It is a time of rebirth, an awakening of the earth, a time to plant, new beginnings. Understand that it has both an "astral" and an "agricultural" meaning associated with it. This is applied to Osiris by the ancients in shaping the Osiris myth and we find this in the evolution of the Osiris belief in the later mystery cults and their gods and godmen.

In many cultures New Years Day was traditionally in late March. Most of the Roman republic and Medieval Europe celebrated New Years in March. It was not until 1582 and the institution of the Gregorian calendar that January 1st became the date to begin a New Year in the Western world.

Festivals and rites, a time to celebrate the renewal of life, generally preceded by a period of fasting. The Babylonians celebrated Akitu at the spring equinox. Ostara, German Goddess of Fertility, and Eostre, Saxon Goddess of Fertility, both represent the awakening of the earth. Christians celebrate Easter, the resurrection of godman called the "Christ."

The Jewish people, being on a lunar calendar, prior to Equinox celebrate Purim, a festival mainly for children. It is a time when even the strictest Orthodox sects allow some foolishness and merriment to reign. The Celtic tradition has the April Fool, a holdover from the 'Great Fool', Dalua, the Green Man of the spring festival. According to Aleister Crowley "The Green Man is a personification of the mysterious influence that produces the phenomena of spring . . .The world is always looking for a saviour . . ." Parsifal is such a figure in the opera by Wagner, but the tale is much older, from ancient Pagan Druid and Nordic mythology.

Festivals occurring around the Spring Equinox are the Festival of Trees, Alban Eilir, Passover, Rites of Eostre, Easter, Ostara, Rites of Spring, Holikadehan, Lent, Buddha's birthday, St.Patrick's Day, and April Fools Day.

Many, perhaps most, Pagan religions in the Mediterranean area had a major seasonal day of religious celebration at or following the Spring Equinox. Cybele, the Phrygian fertility goddess, had a fictional consort who was believed to have been born via a virgin birth. He was Attis, who was believed to have died and been resurrected each year during the period Mar. 22 to Mar. 25. About 200 B.C. mystery cults began to appear in Rome just as they had earlier in Greece. Most notable was the Cybele cult centered on Vatican hill...Associated with the Cybele cult was that of her lover, Attis ([the older Tammuz, Osiris, Dionysus, or Orpheus under a new name). He was a god of ever-reviving vegetation. Born of a virgin, he died and was reborn annually. The festival began as a day of blood on Black Friday and culminated after three days in a day of rejoicing over the resurrection. This 3 day celebration of new birth was connected with the birth of the

Sun from the dead the winter solstice where the sun lied motionless in the sky for 3 days but yet celebrated in the spring with the new greenery of the season which typified "new life" from death.

Wherever Christian worship of Jesus and Pagan worship of Attis were active in the same geographical area in ancient times, Christians used to celebrate the death and resurrection of Jesus on the same date; and pagans and Christians used to quarrel bitterly about which of their gods was the true prototype and which the imitation.

Many religious historians believe that the death and resurrection legends were first associated with Attis, many centuries before the birth of Jesus. They were simply grafted onto stories of Jesus' life in order to make Christian theology more acceptable to Pagans. Ancient Christians had an alternate explanation; they claimed, when exposed by non-Christians who called their hand on such plagarism, suggtested that Satan had created counterfeit deities in advance of the coming of Christ in order to confuse humanity.

Passover and the Feast of Unleavened Bread were observed by the ancient Israelites early in each new year. The Jewish people followed the Persian/Babylonian calendar and started each year with the Spring Equinox circa Mar. 21. The name Passover was derived from the actions of the angel of death as described in the book of Exodus. The angel 'passed over' the homes of the Jews which were marked with the blood obtained from a ritual animal sacrifice. The same angel exterminated the first born son of every family whose doorway was not so marked - perhaps the greatest act of genocide mentioned in the Bible following the killing of infants, children, men and women in Sodom.

The ancients gathered different colored eggs from a variety of birds. These eggs were then used as amulets for fertility, prosperity, and protection. Ostara were the hare (rabbit) and the egg. Both represented fertility. From these, we have inherited the customs and symbols of the Easter egg and Easter rabbit. Dyed eggs also formed part of the rituals of the Babylonian mystery religions. Eggs were sacred to many ancient civilizations and formed an integral part of religious ceremonies in Egypt and the Orient. Dyed eggs were hung in Egyptian temples, and the egg was regarded as the emblem of regenerative life proceeding from the mouth of the great Egyptian god.

Easter Sunrise Service: This custom can be traced back to the ancient Pagan custom of welcoming the sun God at the vernal equinox - when daytime is about to exceed the length of the nighttime. It was a time to celebrate the return of life and reproduction to animal and plant life as well.

Lastly we all know of spring cleaning which was also associated with the Spring Equninox and "new beginnings."

Summer Solstice

June 20-22

Northern Hemisphere

Summer Solstise is when the North Pole is pointed most toward the sun, the longest day and shortest night. The Summer Solstice, Midsummer, is linked with fertility and sexuality. June is the most popular wedding month.

6,000 years ago, people began to form into groups or communities. Food, clothing, and shelter were essential. Man learned that certain foods grew during certain times of the year - the solar year. So keeping tract of time became necessary in order to know when to plant and when to harvest. The time and season of the migration of animals became equally important. When the work was done and things went well, people celebrated (early holidays). Many of the ways (traditions) we celebrate during holidays can be traced back to early civilization. Not many solar holidays were celebrated at this time. (1) People were busy working the fields (2) People knew

that for the next six months, daylight would be less and less each day (3) As stated before, this was a time for fertility and sexuality. Work and mating occupied most of the people's time.

Autumn Equinox

September 20-23

Northern Hemisphere

The Autumn Equinox, is when the equator is in the direct path of the sun, day and night are of equal length, North and South Poles receive equal light, thus the name equinox. It is a time of harvest and getting ready for Winter. The Autumn Equinox is when the grapes are fermented and wine is made, a time to butcher weak livestock (which will not make it through the Winter),

Festivals occurring around the Autumn Equinox are Mabon, Festival of Dionysus, Fest of Michaelmas, Wine Harvest, Cornucopia, Feast of Avalon, Rosh Hashanah/Yom Kippur, and Alban Elfed

We also see the German harvest festival - Octoberfest - two weeks through the First Sunday in October. Observed with food, beer, music, and dance.

Last, but not least we find the Jewish celebration of Sukkoth -the Jewish harvest festival and time for giving thanks.

Winter Solstice

December 22-24

Northern Hemisphere

The Winter Solstise is when the North Pole is at it's furthest point away from the sun, the shortest day and longest night.

Festivals connected with the Winter Solsctice include Festivals of the Sun's rebirth (days increasing in daylight), Koleda, Day of Hathor, Laurentina, Kutuja, Chaomos, Hanukkah, Kwanzaa, Junkanoo, Yule, and Christmas.

Solstice rites are one of our oldest celebrations, dating back to the dawn of modern civilization some 30,000 years ago. For ancient peoples, the winter solstice was an awesome, mysterious, and powerful phenomenon. Those of us today who have ever pondered the ramifications of a cataclysmic event such as a "nuclear winter" or the aftermath of a giant meteor impact can understand how frightening it must have been to see the sun slip away every fall. Harsh winter conditions and scare food supplies made survival risky. Vegetation was dormant, migratory birds had long since disappeared to warmer climates, and many animals had vanished into hibernation. As the weeks drew closer to the solstice, it was a time of anxiety over ever-darkening days. What if the sun lost its vigor and never came back? Would light and warmth simply fade away forever? Would the earth be wrapped in eternal night and cold?

Early peoples, living at the mercy of a hostile environment- and also highly sensitive to natural phenomena-held supplicating rites to the forces of nature as a way of ensuring the return of longer, warmer days. To early cultures, the winter solstice represented the death of the old solar year and the birth of the new. Yule festivities, accordingly, marked this planetary turning point away from darkness and the blessed return to light. And although the comforts of today's modern civilization now shield us from winter's harsh effects, Western cultures continue-knowingly or unknowingly-to honor this tradition through Yule celebrations.

Interestingly, Christmas (and its attendant holiday, Easter) actually have roots in ancient beliefs going back tens of thousands of years. Many folk holidays and celebrations were absorbed

into Christian culture in the early days of Christianity to make the new religion more acceptable. There was no consensus among early Church fathers over the date to use for Christ's birth. In fact, as devout Christians know, there is no certain date for the birth of Christ. A December festival to celebrate the birth of Christ didn't exist until the fourth century when Christians simply adopted the popular Yule celebrations for their own use. Roman churchmen favored the Mithraic winter solstice festival, which they themselves had adopted from the Persians which is called the Birthday of the Unconquered Sun. On the old Roman calendar, December 25 (not December 21 because the sun only began its northward journey once again in the heavens on this day after motionless 3 days in the sky) was the date of the winter solstice. The winter solstice was also the traditional date to honor the birth of the pagan Divine Child, and Norsemen celebrated the birthday of their lord, Frey, at the winter solstice. After much argument, Pope Julius selected December 25 as Christ's Mass, or Christmas, in 350 A.D.-in part to counter persistent pagan solstice rites, but also because people of the time were already used to calling it a god's birthday. This proclamation was not without objection, however. The date was so controversial that eastern churches refused to honor it for another hundred years, and the church of Jerusalem ignored the date until the 7th century. And in an interesting twist, the fifth-century Bishop of Constantinople firmly believed December 25 was selected so Christians could celebrate Christ's birthday undisturbed while "the heathen were busy with their profane ceremonies"!

Even today, pagan and Christian belief is intermingled with Christmas celebration. Many traditions that are now a part of the mainstream Christian culture actually come from ancient pagan celebrations-rites such as decorating with evergreens, hanging ornaments on a tree, partaking of sweet confections, processions, gift giving, wassailing or singing carols, and the burning of the yule log.

Solstice Traditions Winter solstice observances were held by virtually every culture in the world. Solstice rites were practiced among such diverse groups as Native South Americans, Celts, Persians, Orientals, and Africans. Solstice was known as Sacaea to the Mesopotamians, as the Festival of Kronos to the ancient Greeks, and as Saturnalia to the Romans. According to Norse traditions, the Valkyrie looked for souls to bring to Valhalla during Yule. Norwegians abstained from hunting or fishing for the twelve days during Yule as a way of letting the weary world rest and to hasten the revived sun's appearance. In old Russia it was traditional to toss grain upon the doorways where carolers visited as a way of keeping the house from want throughout the rest of the winter. Ashes from the Yule log were mixed with cows' feed in France and Germany to promote the animals' health and help them calve. In Baltic regions today, corn is scattered near the door of the house for sustenance and ashes of the Yule log are given to fruit trees to increase their yield. Romanians bless the trees of the orchard on Yule with sweetened dough to bring good harvests. Serbs toss wheat on the burning Yule log to increase livestock bounty.

The most significant Yule tradition to persist over the centuries is the Christmas tree. Although the origin of the Christmas tree is generally ascribed to Martin Luther, its beginnings actually go back to pre-Christian times. Christmas trees are thought to have evolved from the rite of symbolically selecting and harvesting a "sacred tree," a practice found in many ancient cultures. Evergreens and firs were sacred to early peoples, including the ancient Greeks, Celts, and Germans. The first Yule trees were born when pagans went into the forests during the winter solstice to give offerings to evergreens. Pines and firs remained green while other vegetation lost their leaves and appeared lifeless during the bitter winter cold. Their mysterious survival and vigor seemed to signify a life force within which carried with it the hope of renewed life that was hoped for and expected in the Spring at the Vernal Equinox.

The pinea silva or sacred pine groves that were attached to pagan Roman temples also pre-figured the Christmas tree. On the night before a holy day, Roman priests called "tree- bearers" cut one of the sacred pines, decorated it, and carried it into the temple. In fact, the German word for Christmas tree is not Kristenbaum, or Christmas tree, but Tannenbaum, or sacred tree.

Church leaders from the early centuries of the Church all the way through Puritan society in 17th century Massachusetts condemned the custom of bringing decorated evergreens into the home at Yule time. The custom was so beloved and persistent, however, that repeated attempts to eradicate 'heathen' practices ultimately failed-and now these pagan traditions, which largely celebrate nature, are among the most treasured elements of the season.

Decorating the tree with objects resembling fruits, nuts, berries, and even flowers is thought to be a symbolic act designed to bring about the return of summer's bounty. In this way early cultures hoped to hurry the return of spring, and ensure survival through the rest of the harsh winter months.

Christmas wreaths are also ancient, and were traditionally made of evergreens, holly, and ivy. The wreath's circle symbolizes the wheel of the year and the completion of another cycle. Holly represents the female element; ivy represents the male. Like evergreens, holly was believed to contain a mysterious life force because it bore berries in the middle of winter. Both holly and ivy were thought to have magical properties, and were used as protection against negative elements.

Kissing under the mistletoe is an old Druid tradition. Mistletoe was considered highly sacred by this culture because, as a parasitic kind of vegetation, it never touched the earth (growing instead on oaks and other trees), and also because it bore berries in winter when everything else appeared dead. Druids gathered the leaves and berries from special oaks with sickles made of gold. They called mistletoe "all-heal" because they felt it had the power of protection against illness and bad events, and also because they believed mistletoe spread goodwill. Legend has it that enemies meeting under the mistletoe cast their weapons aside, greeted each other amicably, and honored a temporary truce. White linen clothes were spread beneath the mistletoe as it was being gathered so none of it would touch the ground, lest its power be accidentally released back to the earth. Mistletoe berries were considered to be a powerful fertility substance. A kiss under the mistletoe meant love and the promise of marriage. Standing under a sprig of mistletoe sometimes subjected a person to more than just a kiss.

Burning the Yule log is perhaps the oldest of all Yule traditions, possibly dating back eons. Since the winter solstice was a solar holiday, fire in different forms was closely associated with it. Fires and candles were lit during Yule to give the waning sun renewed power and vigor- and also surely to provide sources of cheery heat and light during the darkest part of the northern winter. Even the burning brandy on plum pudding symbolized the sun's rebirth. Traditionally the Yule log was made of oak; in northern European countries, the log was massive enough to burn for the entire twelve days of Yule. It was selected early in the year and set aside, then at winter solstice decorated with sprays of fir, evergreen, holly, ivy, or yew. A piece of the previous year's Yule log was used to light the new Yule log. Once the ashes were cold they were gathered into powerful amulets, or scattered throughout the garden and fields to ensure fertility and bounty in the coming year.

The spiritual ramifications of yule are profound for both neo-pagans and Christians. For Christians, the birth of Christ means a turning point between eternal death and eternal life. Devout Christians celebrate Christmas as the beginning of a new spiritual age of eternal life. For neo-pagans, Yule is also a time of spiritual beginnings. Jul, or Yule, is an old Anglo-Saxon word meaning "wheel." The winter solstice is the turning point in the natural cycle of the year. Because Yule signifies the completion of the wheel of the year, the period around the winter solstice is considered to be a good time for spiritual work. Some neo-pagans believe the dark nights of winter are when the veil between the spirit world and the living world is the thinnest. It is therefore an appropriate time for self-examination and meditation on hidden energies-both the energies lying dormant within the earth, and also those within ourselves. Yule traditions celebrate nature's renewal, and help affirm our connection to the energy and power of the earth and the cosmos.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



SOLAR MYTHS...NATURE WORSHIP AND CHRISTIAN FESTIVALS

Well it is time to get our feet wet so to speak as we dig into the paganization of the faith of Yeshua.

To the ordinary public-notwithstanding the immense amount of work which has of late been done on this subject - the connection between Paganism and Christianity still seems rather remote. Indeed the common notion is that Christianity was really a miraculous interposition into and dislocation of the old order of the world; and that the pagan gods (as in Milton's Hymn on the Nativity) fled away in dismay before the sign of the Cross, and at the sound of the name of Jesus. Doubtless this was a view much encouraged by the early Church itself - if only to enhance its own authority and importance; yet, as is well known to every accomplished student of comparative religion, it is quite misleading and contrary to facts at hand. The unbiased facts of the matter is that main Christian doctrines and festivals, besides a great mass of affiliated legends and ceremonies, are really quite directly derived from, and related to, preceding Nature worships; and it has only been by a good deal of deliberate mystification and falsification that the facts concerning the origins of such Christians beliefs and rituals has been kept out of sight of most of Western Christianity.

In these Nature-worships there may be discerned three fairly independent streams of religious or quasi-religious enthusiasm:

- **That connected with the phenomena of the heavens, the movements of the Sun, planets and stars, and the awe and wonderment they excited;**
- **That connected with the seasons and the very important matter of the growth of vegetation and food on the Earth; and**
- **That connected with the mysteries of Sex and reproduction.**

THE INTERMINGLING OF ASTRO-THEOLOGY...NATURE WORSHIP...PHALLIC WORSHIP IN CHRISTIAN THEOLOGY

It is obvious to the seasoned student of Christian origins that these three streams of though mingle and interfuse with each other a good deal; but as far as they were separable the first would tend to create Solar heroes and Sun-myths; the second Vegetation-gods and personifications of Nature and the earth-life; while the third would throw its glamour over the other two and contribute to the projection of deities or damons worshipped with all sorts of sexual and phallic rites. All three systems would of course have their special rites and times and ceremonies; but, as I say, the rites and ceremonies of one system would rarely be found pure and unmixed with those belonging to the two others. In other words Christianity is a synergistic faith of astro-theology, nature worship, and phallic

worship as allegory is applied in a literal way to the depiction of Jesus in the New Testament. The whole subject is a very large one; but for reasons given in the previous introductory articles I shall in this and the following articles - while not ignoring phases connected with nature worship and phallic worship-lay most stress on astro-theology and it's relationship to the growing seasons and the phenomena of the heavens and the movement of the Sun, planets, and the stars and the awe and wonderment they excited before us.

IN AND BEFORE THE DAYS OF JESUS....

At the time of the life or recorded appearance of Jesus of Nazareth, and for some centuries before, the Mediterranean and neighboring world had been the scene of a vast number of pagan creeds and rituals. There were Temples without end dedicated to gods like Apollo or Dionysus among the Greeks, Hercules among the Romans, Mithra among the Persians, Adonis and Attis in Syria and Phrygia, Osiris and Isis and Horus in Egypt, Baal and Astarte among the Babylonians and Carthaginians, and so forth. Societies, large or small, united believers and the devout in the service or ceremonials connected with their respective deities, and in the creeds which they confessed concerning these deities. And an extraordinarily interesting fact, for us, is that notwithstanding great geographical distances and racial differences between the adherents of these various cults, as well as differences in the details of their religious services, the general outlines of their creeds and ceremonials were - if not identical - so markedly similar as we find them to astonish the student to the unbelievable similarities.

Answer for yourself: Why do you suppose that around the globe we find the same general pattern of pagan religious ritual and rites although separated by vast distances and racial guidelines? The answer is really simple; primitive man saw the same things in the heavens and in nature and the consciousness of mankind and his species reasoned on the same level similar thoughts about what he both saw and observed both in the heavens, nature, and in his own physical body. These observations were later personified and developed into various tales and legends concerning various characters and heroes specific to each's culture. Much later these same personifications of the Heavens and Nature were applied to Jesus in a literal way; first by the Essenes who converted to the Jesus Movement in Acts 6 and later by the Greek Fathers whom they instructed.

THE RECURRENT PATTERN OF PAGAN WORSHIP.....NOTHING NEW UNDER THE SUN...PARDON THE PUN

I cannot of course go at length into these different cults at this time, but I may say roughly that of all or nearly all the deities above-mentioned it was said and believed that:

- **They were born on or very near our Christmas Day of December 25th**
- **They were born of a Virgin-Mother.**
- **They were born in a Cave or Underground Chamber.**
- **They led a life of toil for Mankind.**
- **And were called by the names of Light-bringer, Healer, Mediator, Saviour, Deliverer.**
- **They were however vanquished by the Powers of Darkness (Dark/Evil...or the D-Evil..the Devil)**
- **And descended into Hell or the Underworld for 3 days**
- **They rose again from the dead, and became the pioneers of mankind to the Heavenly world (revealed salvation to their followers)**
- **They founded Communions of Saints, and Fellowships (Churches) into which disciples were received by Baptism.**
- **And they were commemorated by Eucharistic meals in which their followers "ate their body" and "drank their blood"**

Answer for yourself: On the surface does this not sound remotely like the Jesus story in the New Testament?

Connected with each event above is extensive theology and tenants of religious beliefs particular to Christianity; many of which are deemed necessary to be believed in order to be "saved" by Christianity. When one come to the knowledge of the origin of such Christian religious doctrines and dogmas and their pagan origins one cannot help be struck to the core of the ludicrousness of such beliefs foisted upon an unsuspecting people whose only fault is that turned to Christianity in their search for truth and God. More on that later.

LET US GIVE SOME EXAMPLES TO PROVE OUR POINT...THE JESUS STORY AS TOLD THOUSANDS OF YEARS BEFORE HIS TIME...OVER AND OVER AGAIN

In the following legends we find the mixture of Astro-theology, Nature worship, and Phallic worship as indicated in prior articles.

OSIRIS

Osiris was born (Plutarch tells us) on the 361st day of the year, say the 27th December. He too, like Mithra and Dionysus, was a great traveler. As King of Egypt he taught men civil arts, and "tamed them by music and gentleness, not by force of arms" (Plutarch, on Isis and Osiris); he was the discoverer of corn and wine. But he was betrayed by Typhon, the power of darkness, and slain and dismembered and the recombination of his body in resurrection lacked only his penis. "This happened," says Plutarch, "on the 17th of the month Athyr, when the sun enters into the Scorpion" (the sign of the Zodiac which indicates the oncoming of Winter and longer and darker days). His body was placed in a box, but afterwards, on the 19th, came again to life, and, as in the cults of Mithra, Dionysus, Adonis and others, so in the cult of Osiris, an image placed in a coffin was brought out before the worshipers and saluted with glad cries of "Osiris is risen" (Plutarch, on Isis and Osiris). "His sufferings, his death and his resurrection were enacted year by year in a great mystery-play at Abydos" (Ancient Art And Ritual, by Jane E. Harrison, chap. 1).

MITHRA

Mithra was born in a cave, and on the 25th December. The birthfeast of Mithra was held in Rome on the 8th day before the Kalends of January, being also the day of the Circassian games. which were sacred to the Sun. (See F. Nork, Der Mystagog, Leipzig.) He was born of a Virgin (Robertson, Pagan Christs, p. 338). He traveled far and wide as a teacher and illuminator of men. He slew the Bull (symbol of the gross Earth which the sunlight fructifles). His great festivals were the winter solstice (Christmas on Dec. 25th) and the Spring equinox (Easter). He had twelve companions or disciples (the twelve months as symbols of the Zodiac). He was buried in a tomb, from which however he rose again; and his resurrection was celebrated yearly with great rejoicings. He was called Saviour and Mediator, and sometimes figured as a Lamb; and sacramental feasts in remembrance of him were held by his followers. This legend is apparently partly astronomical and partly vegetational; and the same may be said of the following about Osiris.

The two following legends have more distinctly the character of Vegetation myths.

ADONIS/TAMMUZ

Adonis or Tammuz, the Syrian god of vegetation, was a very beautiful youth, born of a Virgin (Nature), and so beautiful that Venus and Proserpine (the goddesses of the Upper and Underworlds) both fell in love with him. To reconcile their claims it was agreed that he should spend half the year (summer) in the upper world, and the winter half with Proserpine below. He was killed by a boar (Typhon...symbol of darkness) in the autumn. And every year the maidens "wept for Adonis" (see Ezekiel 8:14). In the spring a festival of his resurrection was held-the women set out to seek him, and having found the supposed corpse placed it (a wooden image) in a

coffin or hollow tree, and performed wild rites and lamentations, followed by even wilder rejoicings over his supposed resurrection. At Aphaca in the North of Syria, and halfway between Byblus and Baalbec, there was a famous grove and temple of Astarte, near which was a wild romantic gorge full of trees, the birthplace of a certain river Adonis-the water rushing from a Cavern, under lofty cliffs. Here (it was said) every year the youth Adonis was again wounded to death, and the river ran red with his blood, while the scarlet anemone bloomed among the cedars and the walnuts. A discorloration caused by red earth washed by rain from the mountains, and which has been observed by modern travelers accounts for the "red blood" in this legend. For the whole story of Adonis and of Attis see Frasier's Golden Bough, part IV.

ATTIS

The story of Attis is very similar. He was a fair young shepherd or herdsman of Phrygia, beloved by Cybele (or Demeter), the Mother of the gods. He was born of a Virgin -Nana-who conceived by putting a ripe almond or pomegranate in her bosom. He died, either killed by a boar, the symbol of winter, like Adonis, or self-castrated (like his own priests); and he bled to death at the foot of a pine tree (the pine and pine-cone being symbols of fertility). The sacrifice of his blood renewed the fertility of the earth, and in the ritual celebration of his death and resurrection his image was fastened to the trunk of a pine-tree (compare the Crucifixion). But I shall return to this legend presently. The worship of Attis became very widespread and much honored, and was ultimately incorporated with the established religion at Rome somewhere about the commencement of our Era.

The following two legends dealing with Hercules and with Krishna have rather more of the character of the solar, and less of the vegetational myth about them. Both heroes were regarded as great benefactors of humanity; but the former more on the material plane, and the latter on the spiritual.

Hercules or Heracles was, like other Sun-gods and benefactors of mankind, a great Traveler. He was known in many lands, and everywhere he was invoked as Saviour. He was miraculously conceived from a divine Father; even in the cradle he strangled two serpents sent to destroy him. His many labors for the good of the world were ultimately epitomized into twelve, symbolized by the signs of the Zodiac. He slew the Nemaean Lion and the Hydra (offspring of Typhon) and the Boar. He overcame the Cretan Bull, and cleaned out the Stables of Augeas; he conquered Death and, descending into Hades, brought Cerberus thence and ascended into Heaven. On all sides he was followed by the gratitude and the prayers of mortals.

As to Krishna, the Indian god, the points of agreement with the general. divine career indicated above are too salient to be overlooked, and too numerous to be fully recorded. He also was born of a Virgin (Devaki) and in a Cave (Cox's Myths Of The Aryan Nations, p. 107), and his birth announced by a Star. It was sought to destroy him, and for that purpose a massacre of infants was ordered. Everywhere he performed miracles, raising the dead, healing lepers, and the deaf and the blind, and championing the poor and oppressed. He had a beloved disciple, Arjuna, (cf. John) before whom he was transfigured (Bhagavat Gita, ch. xi). His death is differently related-as being shot by an arrow, or crucified on a tree. He descended into hell; and rose again from the dead, ascending into heaven in the sight of many people. He will return at the last day to be the judge of the quick and the dead.

Such are some of the legends concerning the pagan and pre-Christian deities-only briefly sketched now, in order that we may get something like a true perspective of the whole subject; but to most of them, and more in detail, I shall return as the argument proceeds.

WHAT SHOULD WE HAVE SEEN IN THESE BRIEF SKETCHES OF PAGAN GODS AND THEIR LEGENDS?

What we chiefly notice so far are two points:

- **On the one hand the general similarity of these stories with that of Jesus Christ as**

depicted in the supposedly infallible and inerrant New Testament

- On the other their analogy with the yearly phenomena of Nature as illustrated by the course of the Sun in heaven and the changes of Vegetation on the earth through the various seasons of growth as influenced by the Sun itself

HOW HAS CHRISTIANITY...WHEN CALLED ON THE CARPET FOR COPYING PAGANISM BY THE PAGANS NO LESS...EXPLAINED SUCH SIMILARITIES AWAY OVER THE CENTURIES?

The similarity of these ancient pagan legends and beliefs with Christian traditions was indeed so great that it excited the attention and the undisguised wrath of the early Christian fathers when accused by Pagans that Christianity was little more than paganism "copied." They felt no doubt about the similarity, but not knowing how to explain it fell back upon the innocent theory that the Devil - in order to confound the Christians - had, *centuries before,* caused the pagans to adopt certain beliefs and practices! Very crafty, we may say, of the Devil (understood as the personification of darkness..the Dark - Evil...the D-Evil) but also very innocent of the Fathers to believe it!

Justin Martyr for instance in his I Apol. c. 66, describes the institution of the Lord's Supper as narrated in the Gospels, and then goes on to say: *"Which the wicked devils have imitated in the mysteries of Mithra, commanding the same thing to be done. For, that bread and a cup of water are placed with certain incantations in the mystic rites of one who is being initiated you either know or can learn."*

Tertullian also says in his De Praescriptione Hereticorum, c.40, De Bapt. c. 3 and his De Corona, c. 15 that *"the devil by the mysteries of his idols imitates even the main part of the divine mysteries."* . . . *"He baptizes his worshippers in water and makes them believe that this purifies them from their crimes.."* . . . *"Mithra sets his mark on the forehead of his soldiers; he celebrates the oblation of bread: he offers an image of the resurrection, and presents at once the crown and the sword; he limits his chief priest to a single marriage; he even has his virgins and ascetics."* If one would like references to both these examples see J. Robertson's Pagan Christs, p. 321-322).

What boggles the mind is what the Spanish Conquistadors found in the Americas upon their arrival. Cortez, too, it will be remembered complained that the Devil had positively taught to the Mexicans the same things which God had taught to Christendom. Such comment came after the monks arrived with Cortez to find that these Mexicans in the Americas had the same religion and similar doctrines and dogmas that these Catholic Christians were brining with them from Europe (crucified sun-godmen on crosses for example....all this from astro-theology). We will get into crucified godmen in just a few moments so bear with us.

Justin Martyr again, in his Dialogue with Trypho says that the Birth in the Stable was the prototype of the birth of Mithra in the Cave of Zoroastrianism; and boasts that Christ was born when the Sun takes its birth in the Augean Stable (the Zodiacal sign of Capricornus) coming as a second Hercules to cleanse a foul world; and St. Augustine says *"we hold this (Christmas) day holy, not like the pagans because of the birth of the Sun, but because of the birth of him who made it."* There are plenty of other instances in the Early Fathers of their indignant ascription of these similarities to the work of devils; but we need not dwell over them. There is no need for us to be indignant. On the contrary we can now see that these foolish explanations of these Christian writers are the evidence of how and to what extent in the spread of Christianity over the world it had become fused with the Pagan cults previously existing.

THE FIXING OF THE DATE OF JESUS BIRTH....IN CONJUNCTION

WITH THE WINTER SOLSTICE

It was not till the year A.D. 530 or so-five centuries after the supposed birth of Christ-that a Scythian Monk, Dionysius Exiguus, an abbot and astronomer of Rome, was commissioned to fix the day and the year of that birth. A nice problem, considering the historical science of the period! For year he assigned the date which we now adopt (see Ency. Brit. art. "Chronology") and for day and month he adopted the 25th December -a date which had been in popular use since about 350 B.C., and the very date, within a day or two, of the supposed birth of the previous Sun-gods. There is however a difficulty in accepting the 25th December as the real date of the Nativity, December being the height of the rainy season in Judaea. when neither flocks nor shepherds could have been at night in the fields of Bethlehem"!. Encycl. Brit. art. "Christmas Day." According to Hastings's Encyclopedia, art. "Christmas," *"Usener says that the Feast of the Nativity was held originally on the 6th January (the Epiphany), but in 353-354 the Pope Liberius displaced it to the 25th December . . . but there is no evidence of a Feast of the Nativity taking place at all, before the fourth century A.D."* It was not till 534 A.D. that Christmas Day and Epiphany were reckoned by the law-courts as the official dates which are accepted to this very day by Christianity. It helps to know that the winter solstice is at this time when the three days of the longest darkness of the year are Dec. 22, 23, and 24; the sun lingering motionless in it's southern trek across the sky where it settles in its course across the sky in no lower position. Men reasoned that the Sun had died since the darkness triumphed over the light. Yet there is hope of salvation. It is on Dec. 25th that the sun begins to inch northward in the heavens one again with hope of darkness shrinking and light lengthening which brings with it the hope of spring time and summer time harvests which meant "life" and "food" to these primitive people. So we see the Sun on Dec. 25th was no longer submitted to darkness any longer but was raised from the D-Evil (dark/evil..the Devil after these 3 days of intense darkness) as it begins to ascend in it's travels across the sky once again. So the legends grew; the Sun had died and was raised in newness of life after 3 days. It is somewhat premature to get into this here but over time the Sun become the "Son" through it's personification as described in prior articles. This day of birth was Dec. 25 and known worldwide as the birthday of the Sun or Sun-godmen. There were many of them. Jesus was to be no exception. So we have in this example a perfect example of the fusion of Astro-theology and solar worship intermixed with Nature worship as applied to Jesus. I wish I could say that this was the only example of such in the New Testament but I cannot. Although this example is somewhat innocent many religious doctrines in Christianity that originate with such Astro-theology and Nature worship are anything but innocent and affect critical doctrines like atonement, the forgiveness of sin, idolatry, and blasphemy which we will eventually get to momentarily on this site.

From that fact alone we may fairly conclude that by the year 530 or earlier the existing Nature-worships had become largely fused into Christianity. In fact the dates of the main pagan religious festivals had by that time become so popular that Christianity was obliged to accommodate itself to them.

Let us look at some other examples in passing:

- **The festival of John the Baptist in June took the place of the pagan midsummer festival of water and bathing**
- **The Assumption of the Virgin in August the place of that of Diana in the same month**
- **The festival of All Souls early in November, that of the world-wide pagan feasts of the dead and their ghosts at the same season.**

SIMILARITIES BETWEEN CHRISTIAN RELIGIOUS FESTIVALS AND NATURE WORSHIP

This brings us to the second point mentioned a few pages back - the analogy between the Christian

festivals and the yearly phenomena of Nature in the Sun and the Vegetation that it promotes.

Let us take Christmas Day first. Mithra, as we have seen, was reported to have been born on the 25th December (which in the Julian Calendar was reckoned as the day of the Winter Solstice and of the Nativity of the Sun); Plutarch says (Isis and Osiris, c. 12) that Osiris was born on the 361st day of the year, when a Voice rang out proclaiming him Lord of All. Horus, he says, was born on the 362nd day (remember the three days of darkness and then the Sun's rising (birth or rebirth yearly) and longer daylight beginning on midnight of the 364th day....really being Dec. 25th). The same is said about Apollo as well.

Interesting questions that need to be answered:

- **Why was all this..the births of Mithra, Apollo, Osiris and Horus at this time of year..the winter solstice? Was this coincidence? What about Jesus birth and it's dating?**
- **Why did the Druids at Yule Tide light roaring fires?**
- **Why was the cock supposed to crow all Christmas Eve ("The bird of dawning singeth all night long")?**
- **Why was Apollo born with only one hair (the young Sun with only one feeble ray)?**
- **Why did Samson (name derived from Shemesh, the sun) lose all his strength when he lost his hair?**
- **Why were so many of these gods -Mithra, Apollo, Krishna, Jesus, and others, born in caves or underground chambers (darkness)?**

This same legend of gods (or idols) being born in caves has, curiously enough, been reported from Mexico, Guatemala, the Antilles, and other places in Central America (See C. F. P. von Martius, Ethnographic Amerika, etc. (Leipzig, I867), vol. 1, p. 758.

- **Why, at the Easter Eve festival of the Holy Sepulchre at Jerusalem is a light brought from the grave and communicated to the candles of thousands who wait outside, and who rush forth rejoicing to carry the new glory over the world (light emerging out of darkness)?**

Compare the Aztec ceremonial of lighting a holy fire and communicating it to the multitude from the wounded breast of a human victim, celebrated every 52 years at the end of one cycle and the beginning of another-the constellation of the Pleiades being in the Zenith (Prescott's Conquest of Mexico, Bk. I, ch. 4).

Answer for yourself: Why indeed? The answer is simple. Older than all history and all written records has been the fear and wonderment of the children of men over the failure of the Sun's strength in Autumn - the decay of their God; and the anxiety lest by any means he should not revive or reappear.

Think for a moment of a time far back when there were absolutely no Almanacs or Calendars, either nicely printed or otherwise, when all that timid mortals could see was that their great source of Light and Warmth was daily failing, daily sinking lower in the sky. As everyone now knows there are about three weeks at the fag end of the year when the days are at their shortest and there is very little change.

Answer for yourself: What did primitive mankind reason when gazing into the heavens and seeing the occurrences in the heavens with the Sun sinking lower in the sky and light and warmth fading? What was happening?

The observance of natural phenomena was personified into stories unique to each culture who witnessed the same things in the heavens with the results bearing upon Mother Nature around them. Evidently the god had fallen upon evil times. Typhon, the prince of darkness, had betrayed him; Delilah, the queen of Night, had shorn his hair; the dreadful Boar had wounded him; Hercules was struggling with Death itself; be had fallen under the influence of those malign constellations - the Serpent and the Scorpion. Man wondered: "Would the god grow weaker and weaker, and finally succumb, or would he conquer after all?"

We can imagine the anxiety with which those early men and women watched for the first indication of a lengthening day (Dec. 25th); and the universal joy when the Priest (the representative of primitive science who was schooled in astronomy and astrology and understood such Heavenly happenings) having made some simple observations, announced from the Temple steps that the day was lengthening - that the Sun was really born again to a new and glorious career. It was such things as these which doubtless gave the Priesthood its power.

Let us look at the elementary science of those days a little closer.

Answer for yourself: How without Almanacs or Calendars could the day, or probable day, of the Sun's rebirth be fixed?

SOME EXAMPLES THAT PROVE OUR POINT

Go out next Christmas Evening, and at midnight you will see the brightest of the fixed stars, Sirius, blazing in the southern sky - not however due south from you, but somewhat to the left of the Meridian line. Some three thousand years ago (owing to the Precession of the Equinoxes) that star at the winter solstice did not stand at midnight where you now see it, but almost exactly on the meridian line (depending upon where you lived you might could see it above the horizon or it resided below the horizon and could not be seen). The coming of Sirius therefore to the meridian at midnight became the sign and assurance of the Sun having reached the very lowest point of his course, and therefore of having arrived at the moment of his re-birth. We need to understand that star gazing was often predictive of the later rising of the Sun and its' birth and this applies here.

Answer for yourself: Where then was the Sun at that moment?

Obviously in the underworld beneath our feet. Whatever views the ancients may have had about the shape of the earth, it was evident to the mass of people that the Sungod, after illuminating the world during the day, plunged down in the West, and remained during the hours of darkness in some cavern under the earth. Here he rested and after bathing in the great ocean of darkness renewed his garments before reappearing in the East next morning.

But in this long night of his greatest winter weakness, when all the world was hoping and praying for the renewal of his strength, it is evident that the new birth would come-if it came at all-at midnight. This then was the sacred hour when in the underworld (the Stable or the Cave or whatever it might be called) the child was born who was destined to be the Saviour of men; the Sun being the personified Savior of mankind for the reasons mentioned above. At that moment Sirius stood on the southern meridian (and in more southern lands than ours this would be more nearly overhead); and that star (Sirus) - there is little doubt - is the Star in the East mentioned in the Gospels. Let us not forget again that Sirius, when in those days rose to the meridian at midnight became the sign and assurance of the Sun having reached the very lowest point of his course, and therefore of having arrived at the moment of his re-birth.

To the right, as the supposed observer looks at Sirius on the midnight of Christmas Eve, stands the magnificent Orion, the mighty hunter, There are three stars in Orion's belt which, as is well known, lie in a straight line pointing to Sirius. **They are not so bright as Sirius, but they are sufficiently bright to attract attention.** A long tradition gives them the name of the Three Kings (thus the story of the three wise men who came to Jesus). These three stars were allegorized as "three kings" that attend the birth of the Sun; or the "Son" personified. This was later applied to the story of Jesus and when understood in a literal sense teaches untruths. This story is harmless but like I said other such literalizations of such personifications of Heavenly or Nature events lead to idolatry and blasphemy. We will get to them directly.

Immediately after Midnight then, on the 25th December, the Beloved Son personified (or Sun-god) is born. If we go back in thought to the period, some three thousand years ago, when at that moment of the heavenly birth

Sirius, coming from the East, did actually stand on the Meridian, we shall come into touch with another curious astronomical coincidence. For at that same moment we shall see the Zodiacal constellation of the Virgin in the act of rising, and becoming visible in the East divided through the middle (her womb) by the line of the horizon...this division or intersection with her womb was understood as leading to the immaculate conception and later the virgin birth.

The constellation Virgo is a Y-shaped group, of which alpha, the star at the foot, is the well-known Spica, a star of the first magnitude. The other principal stars, gamma at the centre, and beta and epsilon at the extremities, are of the second magnitude. The whole resembles more a cup than the human figure; but when we remember the symbolic meaning of the cup, that seems to be an obvious explanation of the name Virgo, which the constellation has borne since the earliest times. [The three stars beta, gamma, and alpha lie very nearly on the Ecliptic, that is, the Sun's path -a fact to which we shall return presently.]

At the moment then when Sirius, the star from the East, by coming to the Meridian at midnight (after these three longest and dark days of the year as seen from yearly observations and just before Dec. 25th when the sun was seen year after year to begin it northward trek across the sky)....this star named Sirius signalled the forthcoming Sun's new birth the next day on Dec. 25th while the Virgin was seen just rising on the Eastern sky - the horizon line passing through her centre (her womb...the center of a woman being her midsection or reproductive organs). And many people think that this astronomical fact is the explanation of the very widespread legend of the Virgin-birth. I do not think that it is the sole explanation - for indeed in all or nearly all these cases the acceptance of a myth seems to depend not upon a single argument but upon the convergence of a number of meanings and reasons in the same symbol. Here we get into idolatry and blasphemy as such a teaching about Yeshua and a virgin birth removes him from the realm of normalcy and sets him up to be considered God like. This moves us to the verge of idolatry and blasphemy and coupled with other false teachings which were allegory taught as literal truth about Jesus then we fall smack dab into idolatry and blasphemy. But certainly the fact mentioned above is curious, and its importance is accentuated by the following considerations.

THE TEMPLE OF DENDERAH IN EGYPT

In the Temple of Denderah in Egypt, and on the inside of the dome, there is or was an elaborate circular representation of the Northern hemisphere of the sky and the Zodiac. Here Virgo the constellation is represented, as in our star-maps, by a woman with a spike of corn in her hand (Spica). Remember the birth of the Sun brings Spring and the crops; corn being one of them. But on the margin close by there is an annotating and explicatory figure - a figure of Isis with the infant Horns in her arms, and quite resembling in style the Christian Madonna and Child, except that she is sitting and the child is on her knee. This seems to show that-whatever other nations may have done in associating Virgo with Demeter, Ceres, Diana, etc.-the Egyptians made no doubt of the constellation's connection with Isis and Horus. For the harvest-festival of Diana, the Virgin, and her parallelism with the Virgin Mary, see The Golden Bough, vol. I, 14 and II, 121). Here we see the Jesus story in earliest antiquity; it has been repeated endlessly and lastly applied to Jesus as well..



But it is well known as a matter of history that the worship of Isis and Horus descended in the early Christian centuries to Alexandria, where it took the form of the worship of the Virgin Mary and the infant Saviour, and so passed into the European ceremonial. We have therefore the Virgin Mary connected by linear succession and descent with that remote Zodiacal cluster in the sky! Also it may be mentioned that on the Arabian and Persian globes of Abenezra and Abuazar a Virgin and Child are figured in connection with the same constellation.

A curious confirmation of the same astronomical connection is afforded by the Roman Catholic Calendar. For if this be consulted it will be found that the festival of the Assumption of the Virgin is placed on the 15th August, while the festival of the Birth of the Virgin is dated the 8th September. I have already pointed out that the stars,

alpha, beta, and gamma of Virgo are almost exactly on the Ecliptic, or Sun's path through the sky; and a brief reference to the Zodiacal signs and the star-maps will show that the Sun each year enters the sign of Virgo about the first-mentioned date, and leaves it about the second date. At the present day the Zodiacal signs (owing to precession) have shifted some distance from the constellations of the same name. But at the time when the Zodiac was constituted and these names were given, the first date obviously would signalize the actual disappearance of the cluster Virgo in the Sun's rays - i.e.. the Assumption of the Virgin into the glory of the God where she/virgo could not be seen with the naked eye any longer - while the second date would signalize the reappearance of the constellation or the Birth of the Virgin. The Church of Notre Dame at Paris is supposed to be on the original site of a Temple of Isis; and it is said that one of the side entrances-that, namely, on the left in entering from the North (cloister) side-is figured with the signs of the Zodiac except that the sign Virgo is replaced by the figure of the Madonna and Child. So draw your own conclusion; coincidence or Sun-myth?

So strange is the scripture of the sky! Innumerable legends and customs connect the rebirth of the Sun with a Virgin birth. Dr. J. G. Frazer in his Part IV of The Golden Bough says: "If we may trust the evidence of an obscure scholiast the Greeks [in the worship of Mithras at Rome] used to celebrate the birth of the luminary by a midnight service, coming out of the inner shrines and crying, "The Virgin has brought forth! The light is waxing!" In Elie Reclus' little book Primitive Folk it is said of the Esquimaux that "On the longest night of the year two priests, of whom one is disguised as a woman, go from hut to hut extinguishing all the lights, rekindling them from a vestal flame, and crying out, "From the new sun cometh a new light!"

All this above-written on the Solar or Astronomical origins of the myths does not of course imply that the Vegetational origins must be denied or ignored. These latter were doubtless the earliest, but there is no reason - as said before - why the two elements should not to some extent have run side by side, or been fused with each other. In fact it is quite clear that they must have done so; and to separate them out too rigidly, or treat them as antagonistic, is a mistake. The Cave or Underworld in which the New Year is born is not only the place of the Sun's winter retirement, but also the hidden chamber beneath the Earth to which the dying Vegetation goes, and from which it re-arises in Spring. The amours of Adonis with Venus and Proserpine, the lovely goddesses of the upper and under worlds, or of Attis with Cybele, the blooming Earth-mother, are obvious vegetation-symbols; but they do not exclude the interpretation that Adonis (Adonai) may also figure as a Sun-god. The Zodiacal constellations of Aries (lamb/ram) and Taurus (bull) [to which we shall return presently] rule in heaven just when the Lamb and the Bull are in evidence on the earth; and the yearly sacrifice of those two animals and of the growing Corn for the good of mankind runs parallel with the drama of the sky, as it affects not only the said constellations but also Virgo (the Earth-mother who bears the sheaf of corn in her hand).

I shall therefore continue in the next articles to point out these astronomical references; many of which as I said previously are harmless and others not so harmless which when believed lead the uninformed believer into idolatry and blasphemy.

In closing I need to mention one more thing. Between Christmas Day and Easter there are several minor festivals or holy days:

- **The 28th December (the Massacre of the Innocents),**
- **The 6th January (the Epiphany),**
- **The 2nd February (Candlemas Day),**
- **The period of Lent (German Lenz, the Spring),**
- **The Annunciation of the Blessed Virgin,**

...and so forth-which have been commonly celebrated in the pagan cults before Christianity, and in which elements of Star and Nature worship can be traced; but to dwell on all these would take too long; so let us pass at once to the period of Easter itself. Concerning Candlemas day this is a festival of the Purification of the Virgin which corresponds with the old Roman festival of Juno Februata (i.e. purified) which

was held in the last month (February) of the Roman year, and which included a candle procession of Ceres, searching for Proserpine. (F. Nork, Der Mystagog.)

So in this short presentation it is impossible to say that such accounts as applied to the Jesus of the New Testament are Divine and Unique Revelations; they are little more than Solar and Astro-theology coupled with Nature Worship as applied to Jesus...one more in a long line of Gentile godmen.

I wish I could say that these accounts above exhaust the plagiarism of paganism by Gentile Christianity...but I cannot as you will see in your further study on this website.

Shalom

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE WINTER SOLSTICE...THE RE-BIRTH OF THE SUN

Jer 10:2 2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. (KJV)

The Winter Solstice is also known as Yule, Christmas, and Saturnalia, occurs in mid December.

It is when the ancients celebrated the birth of the new Solar year and the beginning of Winter. The Goddess manifests as the Great Mother and the God as the Sun Child (the pattern as applied to many personified gods and godmen as well as Jesus). The God also appears as Santa Claus and Old Man Winter. The colors connected with the Winter Solstice are Red, Green, and White. This is a festival of inner renewal.

Today, many people in Western-based cultures refer to this holiday as "Christmas." Yet a look into its origins of Christmas reveals its Pagan roots. Emperor Aurelian established December 25 as the birthday of the "Invincible Sun" in the third century as part of the Roman Winter Solstice celebrations. Shortly thereafter, in 273, the Christian church selected this day to represent the birthday of Jesus, and by 336, this Roman solar feast day was Christianized. January 6, celebrated as Epiphany in Christendom and linked with the visit of the Magi, was originally an Egyptian date for the Winter Solstice.

Most of the customs, lore, symbols, and rituals associated with "Christmas" actually are linked to Winter Solstice celebrations of ancient Pagan cultures. While Christian mythology is interwoven with contemporary observances of this holiday time, its Pagan nature is still strong and apparent.

Winter Solstice has been celebrated in cultures the world over for thousands of years. This start of the solar year is a celebration of Light and the rebirth of the Sun. In old Europe, it was known as Yule, from the Norse, Jul, meaning wheel.

Today, many people in Western-based cultures refer to this holiday as "Christmas." Yet a look into its origins of Christmas reveals its Pagan roots.

The primary, motivating factor that inspired early man to worship god, was his fear and dread of the potential fierceness of his environment. His (primitive man) major impetus for worshipping and sacrificing to the Sun God was to assure that the Sun God would continue protecting mankind from the ravages of the dreaded winter.

So for primitive man, the inception of winter, Dec. 22, was the worst day of every year for him. This day, Dec.

22 was the start of winter and marked the beginning of the worst stage of his yearly struggle for survival. This day, Dec. 22, is referred to by astronomers as the Winter Solstice. This word, Solstice, according to Webster's Dictionary means "to stand still, pause, a turning point." Primitive man even believed the Sun had died as he could detect no movement of the Sun in the sky for 3 days and and these 3 days were days having the shortest daylight of the year. This day, Dec. 22, the start of winter, was the harbinger of his potential perdition.

On Dec. 22 of each year, the Sun reached its Winter Solstice, the lowest point of the trajectory (angle of rays) of the entire year. After Dec. 22 (the turning point), the Sun again rises northward, which is a sign that summer shall come again!

Even though Dec. 22 marks the beginning of winter and the weather turns progressively worst from that point (Dec. 22) until the spring (March 21), all is not lost. Because the fact that the angle of the Sun's rays projecting on the earth, was moving progressively northward told early man that the warmth and comfort of the summer Sun would eventually prevail. But there was a period of doubt, for early primitive civilization. Primitive man did not understand our universe and solar system as we do today. We, today, know exactly what causes the four seasons of the year. But early man did not. He did not possess knowledge of our Solar System, the axis of the earth, its rotation and revolving around the Sun. He did not understand that these forces operated by a Natural, Providential Law, that would stay its course, no matter what. Early man only understood the result, not the cause. Because of this he would "reason" such events as best he could and these resulting "myths" would be handed down among mankind until Science would advance to replace such foolishness. The problem is that such foolishness would be later personified into acts of each nation's heroes and later ascribed to Jesus by the Sun-worshipping Romans who had control over the New Testament.

Now you can better understand that each year, early society awaited the approach of Dec. 22, with foreboding. Dec. 22, the day of the Winter Solstice (definition is to stand still) was a day of reckoning for them. Because it seemed to them, as they observed and tracked the North to South movement of the Sun, that on this day DEC 22, the sun entered its grave. The sun dies or the sungod dies. The North to South progression of the Sun can be likened to a swinging pendulum. You know that when a pendulum reaches its solstice (the point where it swings back - its turning point), that for a slight imperceptible moment, it actually stands still. But in terms of our vast solar system, the point of solstice is not imperceptible. It lasts for days, three days to be exact. For three days, after the sun reaches its solstice, it appears to stand still. This period of pause, between the Suns descent and ASCENT, wrought paralyzing dread and fear into the hearts and minds of the early pre-Christians. Over time, they established rituals and traditions concerning this period (DEC 22 to DEC 25). They passed the word through oral tradition, and eventually, after their societies established writing, wrote it down, concerning their Sun God: the sun shall lay in a grave (point of solstice) for 3 days. But after 3 days the sun shall rise, be resurrected, (according to Webster's Dictionary, the word resurrect is linked to the word resurge, which means "To Rise Again", to revive), and ascend toward heaven, (progressively ascend northward to the position of the summer Sun). And when the sun completes its ascent upward toward the point of its summer solstice, it will comfort us and bless us with warm weather and long days and will save us (be a savior) from the ravages of winter. So, this, that I have explained to you here, is the ORIGINAL, authentic, true CONCEPT of the resurrection. As the revelation of God would grow among Mankind, men could see how the God of the Universe has spoken such to them in the Cosmos.

When the pre-Christians spoke and wrote of the resurrection of the Sun; they meant exactly that. It did not refer to a person, but to the SOLAR SUN. That would come later. We see the the culminating of it in the teachings later connected to Jesus.

What you, the reader must be sharp enough to see, is that many "untruths" have been mixed with "truths" in the life of Jesus as portrayed in the New Testament and "cast out the leaven."

But, when the Gentile Church broke from their Jewish Roots the Gentile priesthood began to associated with

the inherited traditions about Jesus their older "religious traditions" of the Sun-gods. Long ago their Gentile ancestors had changed the Sun to Son. The priesthood told the pagans that the SON (Christ) was born on DEC 25, just like their SUN. They told them that the Son had been dead in a grave for three days and then was resurrected (revived) and ascended to heaven (upward) just like their Sun. This is totally a matter of faith for you, the reader.

THE WINTER SOLSTICE AND OSIRIS

The Winter Solstice is the shortest day of the year, when the sun reaches its lowest point on the horizon. ("Solstice" literally means "sun stop.") In ancient times, pagans celebrated this day as a "rebirth" of the sun or a sun god, and the beginning of a new year. In some cultures, the Winter Solstice was also a time to celebrate the birth or rebirth of a savior man-god (who was often connected with the sun). He was usually believed to be the offspring of a god father and a goddess or human mother, who was often a virgin. In ancient Egypt, the god-man/saviour Osiris died and was entombed on December 21st. At his moment of death, the priests brought out a baby, indicating his immediate rebirth; the Christians celebrate a birth of a god just after this time as well.

About 3000 B.C.E., Egyptians began worshipping the god Osiris, who was associated with the sun. He was portrayed as a trinity: a heavenly god, an earthly god, and a falcon. (Later, Christians depicted their trinity as God, Jesus, and a Holy Spirit dove). The king of Egypt claimed to be the earthly god. He acted as a link between humanity and the heavenly god. It was believed the earthly god king became the heavenly god after death. Later, the heavenly god, Osiris, was said to have fathered (through Isis, a virgin) an earthly god son, Horus, who was actually a rebirth of Osiris. According to legend, this birth of Osiris/Horus was announced by Three Wise Men, symbolized by three stars in Orion's Belt pointing to Osiris' star in the east. Angelic voices hailed his arrival. His birth was often depicted in a manger, with Isis as the Madonna standing over him, and was said to have occurred on the Winter Solstice. Belief in Osiris, Horus, and Isis became popular in the Roman Empire, until believers began to be persecuted under Christianity.

THE WINTER SOLSTICE AND MITHRA

About 2000 B.C.E., Persians began worshipping the man-god Mithra, who was supposedly born from a god father and a human virgin mother. Mithra's birth was said to have occurred in a cave or stable, and was witnessed by shepherds who brought him gifts. Later, his followers celebrated this event with a ceremony at midnight on the eve of the Winter Solstice. Mithra was viewed as a Redeemer. He was believed to have performed miracles, such as raising the dead, healing the sick, making the blind see and the lame walk, and casting out devils. According to legend, Mithra celebrated a Last Supper with his twelve disciples before he ascended to heaven. In memory of this, his worship-pers partook of a sacramental meal of bread marked with a cross. In subsequent years, a stone image symbolizing Mithra was buried in a tomb. It was then withdrawn and he was said to live again. Followers of Mithra believed a person had to be baptized in order to ascend into the heavens after death. Mithra is supposed to return at the end of time to judge the human race. In 67 B.C.E., Mithraism was introduced into the Roman Republic. Later, Mithraism stood as a powerful rival to the newly emerging Christianity. In fact, by 307 C.E., Mithra was officially designated the "Protector of the Roman Empire." However, by 358 C.E., followers of Mithra began to be persecuted under Christianity. In addition to being a man-god savior, Mithra was connected to the sun god. Later, Christians began referring to their own man-god savior, Jesus, as the "Light of the World" and the "Sun of Righteousness." Christians moved their Sabbath from Saturday to Sunday (sun-day). The Seventh-Day Adventists, however, are an example of one modern Christian group which has kept its Sabbath on Saturday.

THE WINTER SOLSTICE AND KRISHNA

The Hindu man-god Krishna was believed to have been born c. 1200 B.C.E. He was said to be an incarnation of the god Vishnu, born of a human mother, Devaki. Krishna's birth was celebrated on the Winter Solstice.

According to legend, Krishna's birth was announced by a star and angelic voices. Shepherds and wise men hailed him as the Redeemer and gave him gifts. King Kansa tried to kill Krishna by ordering the death of all male infants born on the same night as Krishna. A heavenly voice warned his earthly foster father (a carpenter) to flee with his family. Krishna was said to have taught moral lessons, forgiven sins, performed miracles, and defeated demons. It was believed that the Lord and Savior Krishna atoned for the world's sins by pouring out his blood while lying on a cross-shaped temple rock. However, some Indian art depicts Krishna hanging from a cross and being pierced by an arrow. It was also believed Krishna rose from death and ascended to heaven.

THE WINTER SOLSTICE AND CHRISTMAS

The Winter Solstice is the shortest day of the year, when the sun reaches its lowest point on the horizon. ("Solstice" literally means "sun stop.") In ancient times, pagans celebrated this day as a "rebirth" of the sun or a sun god, and the beginning of a new year. In some cultures, the Winter Solstice was also a time to celebrate the birth or rebirth of a savior man-god (who was often connected with the sun). He was usually believed to be the offspring of a god father and a goddess or human mother, who was often a virgin. Tammuz of Babylon, Attis of Phrygia, Horus of Egypt, Mithra of Persia, Krishna of India, Heracles of Greece and, last of all, Jesus of Nazareth are just some of the ancient man-gods whose births were celebrated on the Winter Solstice. In 46 B.C.E., Julius Caesar adopted the Julian calendar. The Winter Solstice and the beginning of the new year fell on December 25th. Caesar declared this date the "Birthday of the Unconquered Sun." (Later, Christians called it the "Birthday of the Unconquered Son.") The ancient Roman festival of the Saturnalia (honoring Saturn, the god of agriculture) lasted from December 17th to December 24th. The event concluded with a great feast, the Brumalia, held on December 25th. Pagan celebrations of the Winter Solstice included social gatherings, lights, singing, gifts, feasts, yule logs, mistletoe, holly, and decorated trees. These festivities were later adopted by many Christians. The Christian Bible acknowledges that decorating trees is a pagan idea. Jeremiah 10.2-4 states: "Learn not the way of the heathen... For the customs of the people are in vain: for one cutteth a tree out of the forest... They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not." It seems it is not proper for a Christian to have a Christmas tree! The 1911 edition of the Catholic Encyclopedia admits: "Christmas was not among the earliest festivals of the Church... the first evidence of the feast is from Egypt." Again it finds it's origin with Osiris.

JESUS, CHRISTIANITY AND CHRISTMAS

There are many parallels between these and other pre-Christian savior man-gods and Jesus. Indeed, so much of Jesus' legend has been plagiarized that a few scholars doubt whether he ever actually existed! Others claim that if he existed, his life is obscured in myth and we know virtually nothing about him. Most of the Roman persecution of Christianity occurred from 250 to 313 C.E. In 380, the Roman emperor Theodosius ordered all pagan temples to be destroyed and forced pagans to accept Christianity. The Roman celebration of the sun god's rebirth was still held on December 25th. However, due to imperfections in the Julian calendar, the actual Winter Solstice had drifted to December 21st. Pagan sun god celebrations proved too popular for early Christians to overcome. Therefore, they decided to superimpose their story of Jesus (which contained many pagan elements anyway) onto the sun god festi-vals of the Winter Solstice (Christmas) and the Spring Equinox (Easter). In 354, Bishop Liberius of Rome decreed that the birth of Jesus should be celebrated on the same day as the birth of the sun gods - December 25th. Before this, the Christian church had no official observance of the birth of Jesus. From 1652 to 1659, Oliver Cromwell and the Puritans in the English Parliament outlawed Christmas because it was not sanctioned in the Bible. Churches were ordered to be closed and shops were ordered to be open on this day. Clergymen were imprisoned for preaching on Christmas, and some parish officers were fined for decorating the church. From 1659 to 1680, Puritans in the colony of Massachusetts prohibited the observance of Christmas, imposing a five shilling fine on anyone caught celebrating this pagan festival. It wasn't until 1856 that Georgia became the first state to make Christmas a legal holiday. In 1894, Christmas was included in the first group of federal holidays. Previously, Congress had met, and mail was delivered, on Christmas Day. The Worldwide Church of God, the Seventh-Day Adventists, and the Jehovah's Witnesses, all Christian religions, do not celebrate Christmas.

WHAT CAN WE LEARN...AND WOULD GOD WANT US TO?

Emperor Aurelian established December 25 as the birthday of the "Invincible Sun" in the third century as part of the Roman Winter Solstice celebrations. Shortly thereafter, in 273, the Christian church selected this day to represent the birthday of Jesus, and by 336, this Roman solar feast day was Christianized. January 6, celebrated as Epiphany in Christendom and linked with the visit of the Magi, was originally an Egyptian date for the Winter Solstice. If you have ever studied the Jewish Roots of Christianity you can easily see that Yeshua was conceived at Hanukkah (the Festival of Lights...light to the world) and was born at the High Holy Days (9 months later). This is why Bet Emet exists for we desire to help the readers to sanctify themselves before the L-RD and one day meet Him with truth in their lives instead of paganism passed off as truth!

Most of the customs, lore, symbols, and rituals associated with "Christmas" actually are linked to Winter Solstice celebrations of ancient Pagan cultures. While Christian mythology is interwoven with contemporary observances of this holiday time, its Pagan nature is still strong and apparent. Pagans today can readily re-Paganize Christmas time and the secular New Year by giving a Pagan spiritual focus to existing holiday customs and by creating new traditions that draw on ancient ways.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE WINTER SOLSTICE..THE BIRTH/REBIRTH OF THE SUN AND THE GODS

To our earliest ancestors, who could only guess at the "meaning" of natural events, winter solstice was the time when the sun came back to earth. Light and warmth were restored, and another fertile season could begin. Life could go on. The cycle would repeat, after all.

There are more celebrations and festivals between the end of November and early January than any other time of year. Many of these celebrations have overlapped and been combined, and lost their origins of nationality and purpose. Best known to Americans are Thanksgiving (the harvest festival), Christmas and New Year's. These are all vestiges of earlier, simpler holy days.

This important winter celebration has been adapted and adopted by many people in all parts of the world. It (the winter solstice) has been incorporated into the major religions. It has been purified, and it has prospered. Today, in America, as in most of the developed world, we don't celebrate winter solstice, that time when the sun is on its lowest point on the horizon, and seems poised, unable to return to its position high in the sky of summer and plenty. Today, we celebrate Christmas. The birth of the Savior, the King of Light.

THE WINTER SOLSTICE AND SOLAR SAVIORS/DYING GODS

There is a tradition of December as the month of the birth of many solar saviors and dying gods. They include:

- **Osiris**
- **Thy Syrian Baa**
- **Attis**
- **Adonis**
- **Helios**
- **Apollo**
- **Dionysus**
- **Mithras**
- **Jesus**
- **Balder**
- **Frey**

In the Roman tradition, 25 December was Dies Natalis Solis Invictus, the Day of the Birth of the Undefeated Sun. All of these deities were given similar titles:

- **the Light of the World**

Sun of Righteousness

- **Savior**

The festival of Christmas is a wonderful amalgam of many religious traditions, ancient and modern, Pagan, Zoroastrian, Jewish, Mithraic and Christian. But have you ever stopped to wonder where all our Christmas customs came from? Their origins are as wonderful and colorful as presents under the Christmas tree!

The earliest winter solstice celebrations were part of the year of a largely agricultural society. If there is the right amount of sunshine (and water) crops will grow, the animals will eat and get fat, and there will be grain for the long winter. As every farmer knows, nothing affects crop success like the right amount of light. If you're a backyard gardener who buys your vegetable seeds in little packets, information listed first on growing instructions tells you "plant in full sun. 90 days to maturity." Without 90 days of eight hours or more of sun, that vegetable will not mature into nutritious, life-giving food, regardless of any other existing conditions.
\

Earliest recorded history recounts celebrations of the return of light. And so, many celebrations and festivals, while pagan in their beginnings, have been adopted over the millennia to fit the needs of the people and their level of technology. The Romans celebrated Saturnalia, a festival to honor Saturn, the god of harvests. He civilized the Romans and taught them agriculture.

On his festival, which occurred then around December 17 and continued for seven days, work ceased, gifts were exchanged, and war was outlawed. Beyond that, Saturnalia was known for its extravagant decadence. Slaves were allowed to meet their masters on equal terms, and festivities were marked by drinking and being drunk, gaming, singing naked, noise-making, and all manner of debauchery! The god Saturn represented the "golden age" of the innocence of mankind, therefore, there were no classes, no slaves or masters, no right or wrong.

The Kalends of January also had major influence in the Latin countries. I quote here, Libanius, the famous Greek sophist of the fourth century:--
"The festival of the Kalends is celebrated everywhere as far as the limits of the Roman Empire extend. . . . Everywhere may be seen carousals and well-laden tables; luxurious abundance is found in the houses of the rich, but also in the houses of the poor better food than usual is put on the table. The impulse to spend seizes everyone. He who the whole year through has taken pleasure in saving and piling up his money, becomes suddenly extravagant. . . . People are not only generous toward themselves, but also toward their fellow men. A stream of presents pours itself out on all sides. . . ."

Well, I don't know about you, but I recognize something of the season here!

The Druids, thriving in the harsh northern Atlantic, rather than the more temperate climate of sunny, Mediterranean Italy, were a little more basic. The symbols they assembled to celebrate this most important holy day were also simple. Evergreens: symbols of life everlasting, and flame: symbol of light and warmth. Evergreens were used for everything from door decorations (inviting life everlasting into the home) to "Christmas" trees, to "Yule" logs. Holly was planted on either side of the doorway and the prickly leaves guarded the household from evil spirits. Evergreen trees were brought into the home and decorated with candles (encouraging the return of the Sun God) and fruits and grains (celebrating the past harvest and the hope for a good harvest in the new year).

Yule logs, not only giving out warmth against the midwinter cold, but possessing magical properties of healing, prosperity, protection, fertility and good fortune, were reverently brought into the home and tended to in a most serious fashion. Usually, there was great significance placed on keeping the log burning for a certain period of time. And during that time, should your fire go out, great misfortune was portended. Not only were you without the warmth and light of flame, but your neighbors would not help you rekindle your fire, for it was very bad luck to let the light go out of your house. Some traditions mandated that the yule log's flame be kept alive for the entire year, till the lighting of the next log; others allowed for keeping charcoal or unburnt pieces

of the log for use in the following year's ceremonial lighting. There are obvious practical applications for these beliefs within context. Today, they have become charming rituals and superstitions.

And what about the most popular "superstition" of all -- Santa Claus? Where did he come from? Santa's real name, is, of course, St. Nicholas. And he is a relative newcomer to the scene, patterned around the fourth century bishop of Myra in Asia Minor, who, for some unknown reason, became the patron saint of boys. It's uncertain whether his wondrous works for the benefit of young people gave rise to, or are due to his connection with children. Most likely, he is a product of improved agriculture and other causes which made early December, rather than mid-November, the time for final harvest and its attendant rejoicing. (St. Nicholas Day is December 6.) His origin, which was well after the establishment of the Christian Church, is patterned after a real-life saint, and his traditional dress of red, trimmed with white fur also seems to have been established very early.

St. Nicholas went largely unnoticed in much of the world, but he caused quite a stir in Holland and Belgium. There, on December 6th, when night falls, people dress up as St. Nicholas and "check their lists," whether the children have been naughty or nice. Children, in hopes of a reward, place their wooden shoes (sabots) at the foot of their beds, and fill them with straw or carrots for Santa's horse or ass (reindeer hadn't been invented yet). When morning comes, they find treats in place of the fodder, or, if they've been bad, they'd find sticks.

Now here's an interesting twist. It seems that Santa Klaus is known to every English child, but, according to Clement Miles, author of Christmas Customs and Traditions, "as an incarnation of Christmas as a saint with a day of his own. Santa Klaus, probably, has come to us via the United States, whither the Dutch took him, and where he still has immense popularity."

And this was supposed to be a story on winter solstice. Well, it is. A pagan holiday (holyday) has been incorporated into the calendar of nearly every major religion in the world. We all celebrate the birth (or rebirth) of the sun, as it returns to its position in the southern sky. We celebrate the birth of Christ, the Son of God, the God of Goodness and Light, at the same time every year. This year, on December 21, take notice of the sun. Look how low it is in the sky. This is the shortest day of the year. But from this day forth, the sun will rise higher in the sky, bringing us closer to summer. And once again, we can look forward to a season of warmth, light and fertility.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE BIRTHDAY OF THE SON OF THE SUN GOD

The Aryans looked up to the sky and gave it the name Dyaus, from a root-word which means "to shine." When, out of the forces and forms of nature, they would later fashion other gods, this name of Dyaus became Dyaus Pitar, the "Heavenly Father," or "All-Father." The earth they worshipped as the Mother of all.

Their reasoning let them to believe that the Sun was the "off-spring" or product of the Sky god; the Heavenly Father. This "offspring of the Sky-god was none other than "the Son of the Sky", or that the Sun was the "Son of the Heavenly Father", the "Son of the Sun-God", and that the immaculate virgin, the Earth (sometimes it was the dawn or the night), was the Mother of the Sun. Hence we have the Virgin, or Virgo, as one of the signs of the Zodiac.

As the Sun begins the apparent annual northward journey on the 25th of December, this was said to be the birthday of the Sun (all movement commences with birth). This special day, the birthday of the Sun, was observed with great rejoicings. On this day the sign of the Virgin is rising on the eastern horizon, the Sun having reached the winter solstice.

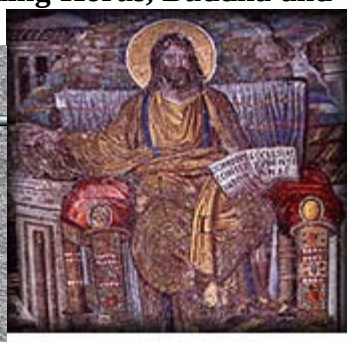
For instance, many of the world's crucified god-men have their traditional birthday on December 25th ("Christmas"). The logical question arises: Why, if Jesus is a historical character, are there are presently two dates for both Christmas and Easter? This purportedly well-known character, who set the world on fire, has no birth date whatsoever, and the "historical" references and genealogies found in the gospel accounts differ from each other. The gospels are not history at all but a retelling of the Mythos that find their origin in Sun Worship. The historical Jesus is a phantom. "These, which cannot both be historical, are based on the two birthdays of the double Horus in Egypt." In addition, early Christian "doctors" were constantly contradicting themselves as to when exactly "the Lord" died or "ascended to heaven" after "he" was resurrected. Two of the most powerful early bishops, Irenaeus and Papias record that Christ lived to be very old, "flatly denying as 'heresy' the Gospel stories as to his crucifixion at about thirty years of age." (J. Wheless, Forgery in Christianity).

As concerning the above dates, the ancients recognized that (from an earthcentric perspective) the sun makes an annual descent southward until December 21st or 22nd, the winter solstice, when the sun stops moving southerly for three days and then starts to move northward again. During this time, the ancients declared that "God's sun" had "died" for three days and was "born again" on December 25th. The ancients realized quite abundantly that they needed the sun to return every day and that they would be in big trouble if the sun continued to move southward and did not stop and reverse its direction. Thus, these many different cultures celebrated the "Sun of God's" birthday on December 25th. InThe Truth about Jesus, M. Mangasarian states: "The selection of the twenty-fifth of December as his birthday is not only an arbitrary one, but that date, having been from time immemorial dedicated to the Sun, the inference is that the Son of God and the Sun of heaven enjoying the same birthday, were at one time identical beings [notice the Son is identified with the Sun...here comes the Trinity again as the Son is of the same essence as the Sun...reminds us of Nicea Council..right?].The fact that Jesus' death was accompanied with the darkening of the Sun, and that the date of his resurrection is also associated with the position of the Sun at the time of the vernal equinox, is a further intimation that we have in the story of the birth, death, and resurrection of Jesus, an ancient and nearly universal Sun-myth, instead of verifiable historical events."

THE FOLLOWING ARE THE CHARACTERISTICS OF THE "SUN OF GOD":

- **The sun "dies" for three days on December 22, the winter solstice, when it stops in its movement south, to be born again or resurrected on December 25th, when it resumes its movement north.**
- **In some areas, the calendar originally began in the constellation of Virgo, and the sun would therefore be "born of a Virgin."**
- **The sun is the "Light of the World."**
- **The sun "cometh on clouds, and every eye shall see him."**
- **The sun rising in the morning is the "Savior of mankind."**
- **The sun wears a corona, "crown of thorns" or halo. Many of the sun-gods, including Horus, Buddha and Krishna (as seen in is ascension), are depicted with halos, hundreds to thousands of years before it became fashionable in Christianity.**





Mosaic of Christ enthroned

- **The sun "walks on water."**
- **The sun's "followers," "helpers" or "disciples" are the 12 months and the 12 signs of the zodiac or constellations, through which the sun must pass.**
- **The sun at 12 noon is in the house or temple of the "Most High"; thus, "he" begins "his Father's work" at "age" 12.**
- **The sun enters into each sign of the zodiac at 30°; hence, the "Sun of God" begins his ministry at "age" 30.**
- **The sun is hung on a cross or "crucified," which represents its passing through the equinoxes, the vernal equinox being Easter, at which time it is then resurrected.**

Answer for yourself: Does this remotely sound like what you have been taught or read about Jesus in the New Testament?

Answer for yourself: Where does fable end and truth begin?

Mangasarian states: "Like the dogmas of the Trinity, the virgin birth, and the resurrection, the sign of the cross or the cross as an emblem or a symbol, was borrowed from the more ancient faiths of Asia." Walker states: "Early Christians even repudiated the cross because it was pagan. . . . Early images of Jesus represented him not on a cross, but in the guise of the Osirian or Hermetic 'Good Shepherd,' carrying a lamb." In Christianity, the original occupant of the cross was a lamb, not a man. The man hanging on the cross did not occur until the 7th cent. C.E. "The stave, stake, prop or stay of the suffering sun was the Stauros, which was primarily a stake for supporting, shaped as a cross." This image can be found in crosses that have a circle on them (the circle is representative of the Sun).



Taylor: "On a Phoenician medal found in the ruins of Citium, and engraved in Dr. Clarke's Travels, and proved by him to be Phoenician, are inscribed not only the cross, but the rosary, or string of beads, attached to it, together with the identical Lamb of God, which taketh away the sins of the world." Graves: ". . . the consecrated twenty-fifth of March is also the day marked in our calendars as the date of the conception and annunciation of the Blessed Virgin Mary." March 25th was considered the end of the sun's passing through the vernal equinox, when the sun was "resurrected," i.e., the day was now longer than the night.

Contrary to popular belief, the ancients were not an ignorant and superstitious lot who actually believed their deities to be literal characters. Indeed, this slanderous propaganda has been part of the conspiracy to make the ancients appear as if they were truly the dark and dumb rabble

that was in need of the "light of Jesus." "The picture of the New Beginning commonly presented is Rembrandt-like in tone. The whole world around Judea lay in the shadow of outer darkness, when suddenly there was a great light seen at the centre of all, and the face of the startled universe was illuminated by an apparition of the child-Christ lying in the lap of Mary. Such was the dawn of Christianity, in which the Light of the World had come to it at last! That explanation is beautifully simple for the simple-minded; but the picture is purely false - or, in stronger words, it is entirely false." Jacolliot: "We have repudiated Greek and Roman mythologies with disdain. Why, then, admit with respect the mythology of the Jews? Ought the miracles of Jehovah to impress us more that those of Jupiter? . . . I have much more respect for the Greek Jupiter [Zeus] than for the God of Moses; for if he gives some examples not of the purest morality, at least he does not flood his altar with streams of human blood."

The reality is that the ancients were no less advanced in their morals and spiritual practices, and in many cases were far more advanced, than the Christians in their own supposed morality and ideology, which, in its very attempt at historicity, is in actuality a degradation of the ancient Mythos. Indeed, unlike the "superior" Christians, the true intelligentsia amongst the ancients were well aware that their gods were astronomical and atmospheric in nature. Socrates, Plato and Aristotle surely knew that Zeus, the sky god father figure who migrated to Greece from India and/or Egypt, was never a real person, despite the fact that the Greeks have designated on Crete both a birth cave and a death cave of Zeus. As it had with so many preceding purveyors of wisdom and ideologies, the Church ripped off both Aristotle and Plato, presenting their known accomplishments in philosophy. The "Logos" is pure Platonism, which refined the "Word" aspect of the extant Mythos, the Logos in Greece being Hermes, who is also found in Egypt as the "Trismegistus." Cardinal Palavicino is quoted as saying, "Without Aristotle we should be without many Articles of Faith." It is amusing to consider that the omniscient "Lord," who came to deliver a "New Dispensation," needed the writings of Aristotle to determine doctrine for his Church.

In addition, all over the world are to be found sites where this god or that allegedly was born, walked, suffered, died, etc., a common and unremarkable occurrence that is not monopolized by, and did not originate with, Christianity. As concerns the "Jesus Lived in India" theory by Kersten, et al., it is claimed that in Kashmir is a tomb of a traveling prophet named "Yuz Asaf," which is an Arab name that some have attempted to link to "Jesus." Notovich claimed to have found a text in Tibet about the "Life of Saint Issa." It is also claimed that the tombs of "Moses" and "Thomas" are in India. And there are several places where the "Virgin Mary" purportedly rested and/or died. It should be noted that there were innumerable "traveling prophets" throughout the ancient world, all spouting the same parables and platitudes and doing the standard bag of magic tricks, as do the countless Indian yogis of today. It is difficult to believe that the Indians or Tibetans would be very impressed by such stories, since they have had numerous miraculous god-men of their own. It has also been claimed by the Athenians that the olive tree alive today on the Acropolis was miraculously planted by the goddess Athena, an act for which she was honored by having that city-state named after her; and, there are numberless "footprints" of this Buddha and that throughout Buddhist countries. In addition, in the Notovich text concerning the "Life of Saint Issa," which is of late date, it says at the very beginning, "This is what is related on this subject by the merchants who have come from Israel," thus demonstrating both that it is not an eyewitness account of a visit by the Jewish god-man and that there was an extensive trading and brotherhood network which would readily allow for such stories to spread. Again, all around the globe are stories of where this god or that set foot, did miracles, was born or died. This is standard in the world of mythmaking, and it is not an indication or evidence of historicity.

It is evident that there was no single historical person upon whom the Christian religion was founded, and that "Jesus Christ" is a compilation of legends, heroes, gods and god-men. In other words, there is a big difference between the Jesus of History and the Jesus Christ of Faith! There is not adequate room here to go into detail about each god or god-man that contributed to the formation of the Jewish Jesus character; suffice it to say that there is plenty of documentation to show that this issue is not a question of "faith" or "belief." The truth is that during the era this character supposedly lived there was an extensive library at Alexandria and an incredibly nimble Essene brotherhood network that stretched from Europe to China, and this information network had access to numerous manuscripts that told the same narrative portrayed in the New Testament with different place names and ethenicity for the characters. This become the "Greatest Story Ever Told." In

actuality, the legend of Jesus nearly identically parallels the story of Krishna, for example, even in detail, as was presented by noted mythologist and scholar Gerald Massey over 100 years ago, as well as by Rev. Robert Taylor 160 years ago, among others (Gnostic and Historic Christianity by Massey). See also The Diegesis by Rev. Robert Taylor, The World's Sixteen Crucified Saviors by Kersey Graves, Pagan Christs by J.M. Robertson, any works by Hilton Hotema, Pagan and Christian Creeds by Edward Carpenter, and Deceptions and Myths of the Bible by Lloyd Graham. Although some historicizers may glob onto these dates as proof that the research is outdated, this is simply not true. These numbers are provided here to demonstrate that this truth has been known, and has been suppressed by vested interests, for a long time.

HOW DID THE CHRISTIANS ANSWER THE CHARGES OF THE PAGANS THAT THEY ONLY "COPIED THEIR ALREADY EXISTING PAGAN RELIGIONS"?

Justin explain this in the following manner: "It having reached the Devil's ears that the prophets had foretold that Christ would come...he [the Devil] set the heathen poets to bring forward a great many who should be called sons of Jove [that is, the sons of God]; the Devil laying his scheme in this to get men to imagine that the true history of Christ was of the same character as the prodigious fables and poetic stories" (Justin, Apol 2).

Julius Frimicus says, "The Devil has his Christs" (Taylor, Diegesis, p. 164).

Answer for yourself: Now don't you think that these Christian Fathers, when cornered by these Pagans and charged with "mimicking" their Pagan Religions, could be more honest than blaming the whole thing on the Devil as counterfeiting the Christian faith in the beginning? I would hope so.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DECEMBER 25TH, BIRTH OF THE SUN GODS AND JESUS...COINCIDENCE?

Humanity has, since time immemorial looked upon December 25, as the birth of the Sun God. We have seen in the first two articles in this series that personification of the Sun, stars, and Nature were very important for the ancients in order to preserve for all posterity the wisdom and knowledge that they received from the God of the Cosmos. That being said then it is a small step from the birth of the Sun God to the birth of the SON God!

In a book by Malik Jabbar, entitled The Biggest Lie Ever Told, he states:

the key to the connection between the Sun God and the Son of God is the number 3. The bible is replete with verses stating that the major sign for identifying the Son of God is that he would lay in a grave for three (3) days and then be resurrected-BORN AGAIN

THE JESUS CHRIST OF THE NEW TESTAMENT IS A PERSONIFICATION OF THE SUN-G-D

It is not easy to say or admit what I will say next but I will let the facts speak for themselves. I struggle with this fact as do many who were raised as Christians and followers of Jesus but the fact remains that if you searched from now till doom's day, you will not find any SECULAR HISTORY of a person living 2,000 years ago, in Palestine, by the name of Jesus Christ, that accomplished the feats that are attributed to him, in the bible. The source of all knowledge concerning a person (prophet) called the Christ or Jesus are Rome's biblical scriptures and other literature that was derived from the original biblical sources. Furthermore the bible was compiled and translated and revised by proponents of the Christian faith who established that religion, during the early centuries of this era (this era began approximately 2,000 years ago).

Accompanying the above fact is another fact. Much of the depiction of this Jesus of the New Testament is not Jewish in many of the sayings and accounts describing his life as given to us by Rome New Testament. If you are familiar with Biblical or Rabbinical Judaism in the least then when reading the New Testament the non-Jewish Jesus jumps off the pages and screams "this is not a Jew." What we have here is a false representation in many places of the Historical Jesus. Christianity today answers such charges by pointing out that the Jesus of the New Testament is the "Christ of Faith" and not the Historical Jesus. That might be true but understand in so doing that this "Christ of Faith" of Gentile Christianity is a Sun-God personified. Let me prove it to you.

THE PERSONIFICATION OF THE SUN AS THE "SON"

The pre-Christian Europeans practiced a variety of paganistic rituals that culminated each year, at the dawning

of the winter type weather, on Dec. *25.* They celebrated this day as the day of the Birth or Resurrection of the Sun God. If you remember I mentioned earlier that the ancients looked to the Heavens and noticed cycles and patterns in the Cosmos as well as in Nature which told then what the Creator was doing. They then applied these observations to their own lives as well. These observations remained with them as metaphors of Divine Spiritual Realities they saw and understood through Revelation. Later Mankind would take these "metaphors" and make them "literal" and these were no longer understood as symbols. These observations and dates were no longer symbols. Losing this knowledge later Gentiles actually looked upon Dec. 25 as the day when the Sun was Born anew - Resurrected into new life. This ritual worship of the resurrection (birth) of the Sun-God on Dec. 25 goes back thousands of years into pre-history.

The primary, motivating factor that inspired early man to worship God, was his fear and dread of the potential fierceness of his environment. His (primitive man) major impetus for worshipping and sacrificing to the Sun God was to assure that the Sun God would continue protecting mankind from the ravages of the dreaded winter.

So for primitive man, the inception of winter, DEC 22, was the worst day of every year for him. This day (DEC 22, the start of winter) marked the beginning of the worst stage of his yearly struggle for survival. This day (DEC 22, the start of winter) was the harbinger of his potential perdition.

This day DEC 22, is referred to by astronomers as the Winter Solstice. This word, Solstice, according to Webster's Dictionary means "to stand still, pause, a turning point". On DEC 22 of each year, the Sun reached its Winter Solstice, the lowest point of trajectory (angle of rays) of the entire year. The Sun had been steadily settling lower in the horizon as the days of light became shorter and the days of darkness became longer. It benefits the reader to understand that primitive man was afraid of the dark. In the darkness man's life was threatened by predator animals, quarreling tribes, poisonous snakes, accident, and the cold. Primitive man made a correlation between the dark with his near death and often died in the dark as he fell prey to the above dangers. When the Sun arose each morning then the new light brought warmth and security. With the Sun's light man was "saved" from his enemies, wild animals that wished to eat him for lunch, and poisonous creatures who bit would take his life. Light for man was his salvation and he connected such ideas with the Sun which was picture to him of God and His salvation. On the other hand darkness was connected with evil and in doing so man understood that the dark was evil and invented a word for it: dark/evil or d/evil or devil! Now we have another religious doctrine...the devil which originally was personified darkness which later became a real entity for some and the world had been fighting the devil or darkness ever since. After DEC 22 the Sun and its rays remained motionless in it's southern trajectory neither sinking any lower on the horizon or rising any higher. The ancients reasons that the Sun was submitted to the darkness for these 3 days. Said another day the Sun fought the darkness/Devil for 3 days. On December 25, after this 3 days of fighting the darkness/Devil the Sun again Rises northward and had triumphed over the works of the Devil which is a sign that summer shall come again! I hope you understand once the Sun was personified into the "Son" we end up with this:

I Jn 3:8 8 He that committeth sin is of the devil [darkness]; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. (KJV)

Even though DEC 22 marks the beginning of winter and the weather turns progressively worst from that point (DEC 22) until the start of spring (March 21), all is not lost. Because the fact that the angle of Sun's rays projecting on the earth, was moving progressively northward told early man that the Warmth and Comfort of the summer Sun would eventually prevail. But there was a period of doubt not only for these 3 days but until Spring and new greenery appeared, for early primitive civilization. Primitive man did not understand our universe and solar system as we do today. We, today, know exactly what causes the four seasons of the year. But early man did not. He did not possess knowledge of our solar system, the axis of the earth's rotation and revolving around the sun. He did not understand that these forces operated by a Natural, Providential Law,

that would stay it's course, no matter what. Early man only understood the result, not the cause.

So each year, early society awaited the approach of DEC 22, with foreboding. DEC 22, the day of the Winter Solstice (definition is to stand still) was a day of reckoning for them. Because it seemed to them, as they observed and tracked the North to South movement of the Sun, that on this day DEC 22, the sun entered its grave.

The North to South progression of the Sun can be likened to a swinging pendulum. You know that when a pendulum reaches its solstice (the point where it swings back - its turning point), that for a slight imperceptible moment, it actually stands still. But in terms of our vast solar system, the point of solstice is not imperceptible. It lasts for days, three days to be exact. For three days, after the sun reaches its solstice, it appears to stand still. This period of pause, between the Suns *descent* and *ASCENT*, wrought paralyzing dread and fear into the hearts and minds of the early pre-Christians.

Over time, they established rituals and traditions concerning this period (DEC 22 to DEC 25).

They passed the word through oral tradition, and eventually, after their societies established writing, wrote it down, concerning their Sun God:

***the sun shall lay in a grave (point of solstice) for 3 days. But after 3 days the sun shall rise, be resurrected,* (according to Webster's Dictionary, the word resurrect is linked to the word resurge, which means To Rise Again, to revive), and ascend toward heaven, (progressively ascend northward to the position of the summer sun). And when the sun completes its ascent upward toward the point of its summer solstice, it will comfort us and bless us with warm weather and long days and the Sun [also Son as the personification of the Sun] will save us (be a savior) from the ravages of winter.**

***So, this, that I have explained to you here, is the ORIGINAL, authentic, true CONCEPT of the resurrection*.**

When the pre-Christians spoke and wrote of the resurrection of the Sun; they meant exactly that: not only the daily rising and falling of the sun but the winter solstice where the Sun entered the grave and fought the Devil/darkness for 3 days only to triumph in the resurrection of the Sun (on December 25). The lack of greenery at that time required the celebration of this resurrection being postponed until Spring and then we encounter the Vernal/Spring equinox at Easter. The rest is Roman heresy and history. Originally the resurrection did not refer to a person, but to the SOLAR SUN. But, when the Roman priesthood founded and established Christianity, they changed the Sun to Son. The priesthood told the pagans that the SON (Christ) was born on DEC 25, just like their SUN.

They told them that the Son [the Sun personified] had been dead in a grave for three days and then was resurrected (revived) and ascended to heaven (upward) just like their Sun.

The reverence for December 25, as the Day of Birth for the Sun (Son of God) goes back into pre-history. The hollowed reckoning for this day did not begin two thousand years ago with the Christ. Jesus Christ, so called , was simply the latest personage to be linked to this ancient date of December *25*, depicted as the birth of the Sun God.

EXAMPLES OF OTHER CHRISTS AND THEIR RELATIONSHIP TO DEC. 25:

Krishna, of India, born on December *25*, his mother was a virgin, mother's name was Maia. The name Krishna means Black or Dark. His uncle , Kamsa, the ruler at the time of his birth sought to kill him (Krishna) because he had heard a Prophecy that Krishna would overthrow him. Krishna escaped death by being smuggled out of

the area to safety.

Mithra, of Persia, born on December *25*, his birth was witnessed by Shepherds that brought gifts to honor him. He was styled as a Mediator between God and Man. Witness this quote from the Encyclopedia Encarta,

"Mithraism was similar to Christianity in many respects, for example, in the ideals of humility and brotherly love, baptism, the rite of communion, the use of holy water, the adoration of the shepherds at Mithra's birth, the adoption of Sundays and of December 25 (Mithra's birthday) as holy days, and the belief in the immortality of the soul, the last judgment, and the resurrection. Mithraism differed from Christianity in the exclusion of women from its ceremonies and in its willingness to compromise with polytheism. The similarities, however, made possible the easy conversion of its followers to Christian doctrine" **"Mithraism," Microsoft ® Encarta. Copyright © 1994 Microsoft Corporation. Copyright © 1994 Funk & Wagnall's Corporation.**

Horus, of Egypt, born on December 25. His mother, Isis, gave birth to him in the swamp, she was warned by the God Thoth, to flee and conceal the child from the evil Set. Set had killed the father of Horns, whose name was Osiris, and sought to kill Horns, also. Isis was able to keep Horns hidden from Set, till he (Horns) grew to manhood. Horns sought to avenge the murder of his Father, and made war against Set, and defeated him.

Buddha, of India, born on December *25*, his mother's name was Maya, she was a virgin. He was immaculately conceived, and at birth , he announced that he was a savior to the world. His birth was announced by a star. At his birth, he was visited by Wise Men who declared that they had seen Signs of his birth, that is to say, signs of the royal birth.

Beddou (Fot), was a God of the orient born 1027 BC, his mother was a virgin, he was born of royal blood. The king sought to kill him at birth, because he felt the newborn infant posed a future threat to his Throne. The God child was saved by shepherds, and lived in the desert till he reached the age of thirty, at which time he commenced teaching his spiritual doctrine to that region.

Quetzalcoatl, a God the Western Hemisphere, was born of a virgin. He sojourned in the wilderness, fasted forty days and was crucified. He was variously represented as the God of light that struggled against the God of darkness called Tezcatlipoca.

Hercules, son of the God Zeus, predestined by birth to inherit the throne of Argos. Hera, the jealous wife of Zeus desired the throne for another and sought to delay the birth of Hercules, and subsequently tried to kill Hercules while in his crib , by sending two snakes to strangle him. Hercules killed the snakes, though he was less than a year old. Later, He was sent away to the countryside where he became a shepherd.

Attis, of Phrygia, His mother was a virgin, her name was Nana. He was a shepherd, and reported to have died by self emasculation under a pine tree. He was alleged to have risen from the dead at Easter i.e. The vernal Equinox.

Tammuz. hailed as the only begotten son of the God Ea. His mother was a virgin, by the name of Ishtar. As an infant he was hidden in a chest by Aphrodite, the Goddess of love and entrusted to Persephone, the Goddess of the nether world. Persephone later opened the chest and was so stricken by the beauty of the babe, that she refused to return the child to Aphrodite. The two Goddesses fought each other for possession of the child, till finally the God Zeus mediated the matter, and declared that the child shall spend half it's year with Aphrodite and the other half in the nether world with Persephone.

There were many, many more Gods and saviors born of virgin mothers, than I have listed here. To explore this subject in detail, read The World's Saviors, by Charles Vail - The Worlds Sixteen Crucified Saviors, by Kersey Graves, and The Golden Bough, by George Frazer.

The fact that so many saviors were alleged to have been born on the same day of the year, under the same and similar circumstances, in vastly scattered locations of the world, throughout thousands of years of history, indicates a worldwide dissemination of a common mythology.

The similarity of these various myths that are widely separated geographically and in language and racial affiliation indicates an extremely ancient source as well as a coalescence of thought and philosophy within the ancient world that, perhaps many of us had not envisioned. Indeed ancient society was evidently nourished from the same spiritual fountain (Religious Philosophy). We see, that over the millennium, minor superficial descriptive differences have entered the ancient Myths, But nevertheless we can easily recognize the original core that pervades all of the various tales.

We should not assume that all people from the various regions of the world possessed the same interpretation of this symbolism. Nor should we assume that all the people within any given society, at the various strata (levels) of which all societies are layered possessed the same interpretation of this allegory. It is evident that the ancient sages, in their wisdom, devised a very refined and uniquely adaptable religious system that was distinctively compatible to an individuals level of understanding.

IN CONCLUSION

It might be well to summarize what we have said up to this point. We saw that the ancients and primitive peoples of thousands of years ago were surrounded by a hostile environment and had little if any science or developed understanding of their predicament. Such a lack of intellectual development led to their reasoning the development of Gods and Demons as the Controllers of the forces and elements within their environment. This being the case then primitive man found the need to establish rituals and sacrifices to appease or please their imagined deities and demons. Later as society progressed intellectually it became aware of the fact that they should know better than to continue such "pagan" rites and traditions but because of an ingrained mentality cultivated over the millennia and habitually perpetuated then society continually finds itself locked into such traditions unable to free itself due to the influence of the priestcrafts and pastors who control religion. Today we have evolved further from the truth due to the efforts of organized establishments of religion as well as the alliances between political and financial factions within organized religion that desires to perpetuate the ignorance of the laity for the purpose of control, organization, defense, aggression, and the accumulation and protection of their leadership and the wealth it provides.

The priesthoods have always been privy to a certain esoteric knowledge concerning the Heavens and the movements of its objects. The general public, unkowledgeable of these "mysteries," by and large, accepted the Priest's ancient mythology as LITERAL and or HISTORICAL. The general public, in so doing and not being able to discern the difference between the "literal" from "historical" fell prey to believing everything as "literal." Understand that the ancients had used the method of symbolism to preserve esoteric knowledge and in so doing preserved it since any ruling power or enemy that was adverse to preserving anything this gnosis could not destroy that which they could not find. Being that the gnosis, mysteries, and this knowledge was shielded in myth and fable, it has weathered the storms of time throughout thousands of years intact and remains interpretable today by those who possess acute insight and are who are not blinded by society's prejudices, traditions, or popular religious concepts.

Among the laity many of the myths were taken literally, as actual history, just at it is today with many of our religious myths. Many of us actually believed that Jesus walked on water, that he actually brought a corpse back to life after 3 days of decomposition, that he actually healed and brought sight to people with only a touch of his hand. It is the fate of those who lack the gnosis and knowledge concerning interpreting this ancient mythology to accept more religious myths as historical truths about the Jesus of history. Without this knowledge of the personification of the cosmos and it's application to sun-gods and sun-godmen then it is likewise their fate to continue to accept religion as the literal truth and moral truth on the basis of faith when to do so is not warranted when one possesses all the facts.

All of the Savior gods and godmen, including Jesus, can be referred to as Solar Gods or Gods of the Sun. In other words their births, lives, and deaths can be correlated to the Transit Cycles of the Sun.
When the ancients formulated their religious beliefs, they used the larger image of the Creator God [the Cosmos] as their example and pattern. They personified elements of the Cosmos, and record the movements of the stars and planets as personified deities and demons. They contrived fables and tales that hold exact correlation to the planetary and stellar movements within the celestial heavens,

These Transit Cycles of the Sun and Stars were in time applied to a Jewish rabbi named Yeshua/Jesus in the News Testament. On the surface you might think that there is little harm in a story applied to Jesus but when you realize that many of the religious doctrines taught as essential to Eternal Life in the New Testament come from such solar Transit Cycles then it dawns upon you that Christianity has the wrong message of salvation and atonement. That is not to say as well the wrong ideas and beliefs of and associated with the Jewish Messiah.

Time to look at more of this information as we prepare ourselves to learn the truth from fiction as it applied to the Jesus of History. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMPLES OF FAMOUS BIRTHS ON DEC. 25 BESIDES THAT OF JESUS

The reverence for December 25, as the Day of Birth for the Sun (Son of God) goes back into pre-history. The hollowed reckoning for this day did not begin two thousand years ago with the Christ. Jesus Christ, so called, was simply the latest personage to be linked to this ancient date of December 25, depicted as the birth of the Sun God.

Some of the others that were revered on this day are as follows:

Chrishna, of India, born on December 25, his mother was a virgin, mother's name was Maia. The name Chrishna means Black or Dark. His uncle, Kamsa, the ruler at the time of his birth sought to kill him (Chrishna) because he had heard a Prophecy that Chrishna would overthrow him. Chrishna escaped death by being smuggled out of the area to safety (sounds like Herod and Jesus does it not?).

Mithra, of Persia, born on December 25, his birth was witnessed by Shepherds that brought gifts to honor him. He was styled as a Mediator between God and Man. Witness this quote from the Encyclopedia Encarta,

"Mithraism was similar to Christianity in many respects, for example, in the ideals of humility and brotherly love, baptism, the rite of communion, the use of holy water, the adoration of the shepherds at Mithra's birth, the adoption of Sundays and of December 25 (Mithra's birthday) as holy days, and the belief in the immortality of the soul, the last judgment, and the resurrection. Mithraism differed from Christianity in the exclusion of women from its ceremonies and in its willingness to compromise with polytheism. The similarities, however, made possible the easy conversion of its followers to Christian doctrine" ("Mithraism," Microsoft (R) Encarta. Copyright (c) 1994 Microsoft Corporation. Copyright (c) 1994 Funk & Wagnall's Corporation).

Horus, of Egypt, born on December 25. His mother, Isis, gave birth to him in the swamp, she was warned by the g-d Thoth, to flee and conceal the child from the evil Set. Set had killed the father of Horus, whose name was Osiris, and sought to kill Horus, |also. Isis was able to keep Horus hidden from Set, till he (Horus) grew to manhood. Horus sought to avenge the murder of his Father, and made war against Set, and defeated him.

Buddha, of India, born on December 25, his mother's name was Maya (similar to Mary) she was a virgin. He was immaculately conceived, and at birth, he announced that he was a savior to the world. His birth was announced by a star. At his birth, he was visited by Wise Men who declared that they had seen Signs of his birth, that is to say, signs of the royal birth (coincidence?).

Beddou (Fot), was a g-d of the orient born 1027 BC, his mother was a virgin, he was born of royal blood. The king sought to kill him at birth, because he felt the newborn infant posed a future threat to his Throne. The g-d child was saved by shepherds, and lived in the desert till he reached the age of thirty, at which time he commenced teaching his spiritual doctrine to that religion.

Quetzalcoatl, a g-d the Western Hemisphere, was born of a virgin. He sojourned in the wilderness, fasted forty days. Was crucified. He was variously represented as the G-d of light that struggled against the g-d of darkness

called Tezcatlipoca.

Hercules, son of the g-d Zeus, predestined by birth to inherit the throne of Argos. Hera, the jealous wife of Zeus desired the throne for another and sought to delay the birth of Hercules, and subsequently tried to kill Hercules while in his crib, by sending two snakes to strangle him. Hercules killed the snakes, though he was less than a year old. Later, He was sent away to the countryside where he became a shepherd.

Attis, of Phrygia, his mother was a virgin, her name was Nana. He was a shepherd, and reported to have died by self emasculation under a pine tree. He was alleged to have risen from the dead at Easter i.e. The vernal Equinox.

Tammuz was hailed as the only begotten son of the g-d Ea. His mother was a virgin, by the name of Ishtar. As an infant he was hidden in a chest by Aphrodite, the goddess of love and entrusted to Persephone, the goddess of the nether world. Persephone later opened the chest, and was so stricken by the beauty of the babe, that she refused to return the child to Aphrodite. The two goddesses fought each other for possession of the child, till finally the g-d Zeus mediated the matter, and declared that the child shall spend half it's year with Aphrodite and the other half in the nether world with Persephone.

There were many, many more g-ds and saviors born of virgin mothers, than I have listed here. To explore this subject in detail, you need to read only 3 books in detail:

1. The World's Saviors, by Charles Vail

2. The Worlds Sixteen Crucified Saviors, by Kersey Graves

3. The Golden Bough, by George Frazer.

The fact that so many Gentile "Saviors" were alleged to have been born on the same day of the year, under the same and similar circumstances, in vastly scattered locations of the world, throughout thousands of years of history, indicates a worldwide dissemination of a common mythology.

The sameness of these various myths that are widely separated geographically and in language and racial affiliation indicates an extremely ancient source as well as a coalescence of thought and philosophy within the ancient world that, perhaps many of us had not envisioned. Indeed ancient society was evidently nourished from the same spiritual fountain (Religious Philosophy). We see, that over the millennium, minor superficial descriptive differences have entered the ancient Myths, But nevertheless we can easily recognize the original core that pervades all of the various tales.

We should not assume that all people from the various regions of the world possessed the same interpretation of this symbolism. Nor should we assume that all the people within any given society, at the various strata (levels) of which all societies are layered possessed the same interpretation of this allegory. It is evident that the ancient sages, in their wisdom, devised a very refined and uniquely adaptable religious system that was distinctively compatible to an individuals level of understanding.

The problem is that we have come to believe the same "myths" about Jesus as Christians!

It is time to wise up. Whether you want to admit it or not if you are a Christian then your religious philosophy and belief system is directly descended from the Mythical allegories of the ancient world. When in Rome do as the Romans, right? Well you have and not know it. All along you have been falsely assured by those you "trust" as spiritual leaders that you are "right with G-d." You better rethink that because if half or more of what you believe about Jesus can be shown to be lies, myths, and pagan superstitions derived from their fear and worship of Nature, then you better study for yourself and repent and learn how a non-Jew relates to G-d within Biblical

Judaism, the religion and faith of the Jesus you love and say you follow.

For sharing such things I am often chastised severely by well-meaning simple Christian shepherds thinking they have all truth because they read the New Testament. Understand there are people that know more than they and most spiritual Christian Gentile leaders will reject such knowledge outright because they fear being proved wrong. The facts speak for themselves. When you take the time to look for yourself you only need ask yourself two questions:

Do you want to know the truth before you die?

In the face of such overwhelming facts and overwhelming evidence then is the Christian faith I have followed as inherited from my parents truly a "Divine and unique revelation from G-d" or should I begin a serious investigation into the faith of Jesus, Biblical Judaism, and the place for the non-Jewish God-fearer within it who sets at the feet of the teachers of Israel and receive the "light to the world"?

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS CHRIST'S DESCENT INTO HELL AS RECORDED IN THE NEW TESTAMENT....TRUTH... OR A SUN-MYTH RETOLD?

The doctrine of Christ Jesus' descent into hell is emphatically part of the Christian belief, although not alluded to by Christian divines excepting when unavoidable. In the first place, it is taught in the Creed of the Christian Church.

The Nicene Creed was created at the Synod at Nicea in 325 A.D. and set forth this Creed: We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, the only-begotten of his Father, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father. By whom all things were made, both which be in heaven and in earth. Who for us men and for our salvation came down [from heaven] and was incarnate and was made man. He suffered and the third day he rose again, and ascended into heaven. And he shall come again to judge both the quick and the dead. And [we believe] in the Holy Ghost. And whosoever shall say that there was a time when the Son of God was not, or that before he was begotten he was not, or that he was made of things that were not, or that he is of a different substance or essence [from the Father] or that he is a creature, or subject to change or conversion--all that so say, the Catholic and Apostolic Church anathematizes them (From The Seven Ecumenical Councils, ed. H. Percival, in the Library of Nicene and Post Nicene Fathers, 2nd series (New York: Charles Scribners, 1990), Vol XIV, 3).

Notice if you will the "third day" portion; this is a clear reference to the New Testament doctrine of Jesus' descent into hell prior to the resurrection.

The gospels pretend to be matter of fact stories of some events in the life of the Christian God. The various "Creeds" reflect such a story. They tell what people saw or heard. They claim they saw Jesus rise to heaven, but it is difficult to know how they could have known he descended to hell, unless they simply had the risen Jesus confessing it in one of his mysterious post mortem appearances. Anyway, it was not expressly written into the gospels. Nevertheless, it became and remains a firm belief among Christians that Jesus did descend to Hell. A Christian writer explains that the early Christians were united on the doctrine of Christ's underground mission. It was too well settled to admit of dispute

The Apostles' Creed teaches the doctrine explicitly and it was once thought of as equal in authority to the gospels, being supposedly written by the apostles themselves.

The New Testament attests to this as well: Peter (1 Peter 3:18) is thought to be referring to the descent into Hell when he writes: being put to death in the flesh, but quickened by the spirit, by which also he went and preached unto the spirits in prison. Prison must mean Hell.

In Acts 2:31 we find that his soul was not left in hell. The writer plainly considered Jesus's soul had been there. The most positive declaration that Christ did descend into hell could not make it more certainly a scriptural

Christian doctrine.

WHERE DID SUCH A BELIEF ARISE?

Answer for yourself: Where then did such a belief arise?

You need to know that the most important event in the lives of Pagan Saviours, after their crucifixion, is that of their descent into the infernal regions. In the Hindu bible, written more than three thousand years ago, the Saviour Krishna:

…went down to hell to preach to the inmates of that dark and dreary prison, with the view of reforming them, and getting them back to heaven, and was willing himself to suffer to abridge the period of their torment.

Elsewhere we find that Krishna even descended into hell to teach souls in bondage. We have references to prison and to bondage. Hell is a prison and souls are in bondage. Souls are therefore in prison just as Peter says. The writers of the Gospel of Luke and the first epistle of Peter seem greatly indebted to the Hindu bible in these passages.

Another God who descended into hell was Quexalcoatl of Mexico (300 BC). The story will be found in the Codex Borgianus, wherein is related the account of his death, and burial after crucifixion, his descent into hell, and subsequent resurrection. After Adonis descended into hell, he rose again to life and immortality. Prometheus of Caucasus (600 BC) also suffered and descended into hell, rising again from the dead, and ascending to heaven. Horus first reigned a thousand years, then died, and was buried for three days, at the end of which time he triumphed over Typhon, the evil principle, and rose again to life evermore. And Osiris of Egypt also descended into hell and after a period of three days rose again. Homer and Virgil speak of Hercules, Ulysses and AEneas descending into Hades. The Gods became incarnate, and descended into hell to teach humility and set an example of suffering. The story of their descent into hell was doubtless invented to occupy them during their three days in the tomb.

THE EARLY CHURCH FATHERS TEACH THE SAME DOCTRINE ABOUT THE CHRIST

The doctrine was also taught by the Fathers of the Church. St. Chrysostom (born 347 A.D.) asks:

"Who but an infidel would deny that Christ was in hell?" (quoted by Bonwick; Egyptian Belief, p. 46).

And St. Clement of Alexandria, who flourished at the beginning of the third century, is equally clear and emphatic as to Jesus' descent into hell. He says:

"The Lord preached the gospel to those in Hades, as well as to all in earth, In order that all might believe and be saved, wherever they were. If, then, the Lord descended to Hades for no other end but to preach the gospel, as He did descend, it was either to preach the gospel to all, or to the Hebrews only. It accordingly to all, then all who believe shall be saved, although they may be of the Gentiles, on making their profession there"

Origen, who flourished during the latter part of the second, and beginning of the third centuries, also emphatically declares that Christ Jesus descended into hell (Origen, Contra Celsus, bk.ii. c. 48).

Ancient Christian works of art represent his descent into hell (Jameson, Hist. Of Our Lord in Art, vol. ii. pp. 364-365).

The apocryphal gospels teach the doctrine of Christ Jesus' descent into hell, the object of which was to preach to

those in bondage there, and to liberate the Saints who had died before his advent on earth.

On account of the sin committed by Adam in the Garden of Eden, all mankind were doomed, all had gone to hell excepting those who had been translated to heaven—even those persons who were "after God's own heart," and who had belonged to his "chosen people." The coming of Christ Jesus into the world, however, made a change in the affairs of man. The saints were then liberated from their prison, and all those who believe in the efficacy of his name, shall escape hereafter the tortures of hell. This is the doctrine to be found in the apocryphal gospels, and was taught by the Fathers of the Church (Jameson, Hist. Of Our Lord in Art, vol. ii. pp. 250-251).

THE GOSPEL OF NICODEMUS

In the Gospel of Nicodemus (apoc.) is to be found the whole story of Christ Jesus' descent into hell, and of his liberating the saints. It goes like this:

Satan, and the Prince of Hell, having heard that Jesus of Nazareth was almost to descend to their domain, began to talk the matter over, as to what they should do, etc. While thus engaged, on a sudden, there was a voice as of thunder and the rushing of winds, saying: " Lift up your gates, O ye Princes, and be ye lifted up, O ye everlasting gates, and the King of Glory shall come in."

When the Prince of Hell heard this, he said to his impious officers: "Shut the brass gates . . . and make them fast with iron bare, and fight courageously."

The saint having heard what had been said on both sides, immediately spoke with aloud voice, saying: "Open thy gates, that the King of Glory may come in." The divine prophets, David and Isaiah, were particularly conspicuous in this protect against the intentions of the Prince of Hell.

Again the voice of Jesus was heard saying: " Lift up your gates, O Prince; and be ye lifted up, ye gates of hell, and the King of Glory will enter in." The Prince of Hell then cried out: " Who is the King of Glory" upon which the prophet David commenced to reply to him, but while he was speaking, the mighty Lord Jesus appeared in the form of a man, and broke asunder the fetters which before could not be broken, and crying aloud, said: " Come to me, all ye saints, who were created in my image, who were condemned by the tree of the forbidden fruit . . . live now by the word of my cross."

Then presently all the saints were joined together, hand in hand, and the Lord Jesus laid hold on Adam's hand, and ascended from hell, and all the saints of God followed him (Nicodemus; Apoc. Ch. xvi and xix).

When the saints arrived in paradise, two " very ancient men " met them, and were asked by the saints: " Who are ye, who have not been with us in hell, and have had your bodies placed in paradise?" One of these " very ancient men" answered and said: " I am Enoch, who was translated by the word of God, and this man who is with me is Elijah the Tishbite, who was translated in a fiery chariot" (Nicodemus; Apoc. Ch. xx).

THE NEW TESTAMENT'S WITNESS

The doctrine of the descent into hell may be found alluded to in the canonical books; thus, for instance, in I Peter:

"It is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also bath suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: by which he also went and preached unto the spirits in prison" (I Peter 3:17-19).

Again, in "Acts," where the writer is speaking of David as prophet, he says:

"He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts 2:31).

The reason why Christ Jesus has been made to descend into hell, is because it is a part of the universal mythos, even the three days' duration. The Saviors of mankind had all done so, he must therefore do likewise. The Gentile redactors and writers of the New Testament only "patterned" the life of Jesus after their own pagan beliefs. Events in the life of the pagan Sun-gods and Saviors were transposed into the life of Christ.

Crishna, the Hindu Savior, descended into hell, for the purpose of raising the dead (the doomed), before he retired to his heavenly seat (Asiatic Researches, vol. i. p. 237; Bonwick, Egyptian Belief, p. 168).

Zoroaster, of the Persians, descended into hell (Monumental Christianity, p. 286).

Osiris, the Egyptian Savior, descended into hell (Dupuis, Origin of Religious Belief, p. 256; Bonwick Egyptian Belief, pp. 125).

Horus, the virgin-born Savior, descended into hell.

Adonis, the virgin-born Savior, descended into hell (Bell, Pantheon, vol. i. p. 12).

Bacchus, the virgin-born Savior, descended into hell (Higgins, Anacalypsis, vol. i. p. 322; Dupuis, Origin of Religious belief, p. 257; Dunlap, Mysteries Adoni, p. 33).

Hercules, the virgin-born Savior descended into hell (Taylor, Mysteries, p. 40; Mysteries of Adoni, pp. 94-96).

Mercury, the Word and Messenger of God, descended into hell (Bell, Pantheon, vol. ii. p. 72).

Baldur, the Scandinavian god, being killed ,descended into hell (Bonwick, Egyptian Belief, p. 169).

Quetzalcoatle, the Mexican crucified Savior, descended into hell (Mexican Antiquities, vol. i. vi. P. 166).

All these gods, and many others that might be mentioned remained in hell for the space of three days and three nights. "They descended into hell, and on the third day rose again."

SO WHY THE THREE DAY TIME PERIOD THAT THEY HAD TO REMAIN IN HELL?

One only need look at the stars to know the story. Also, this explains why nation after nation had the same story of the Sun-gods. They all studied the stars.

Thus the story of the three days' entombment has an astronomical explanation...the winter soltice. The sun lies still and apparently motionless, neither ascending nor descending, for nearly three days at the midwinter solstice. It was thought by primitive man that the sun was in a tomb for three days having descended to Hell, the lowest point of its annual cycle. In tracking the course of the sun man could detect the time when the sun shown least every year. For 3 days when the sun is the lowest in the horizon it appears to be motionless for 3 days then beings it northward ascent again. These 3 "shrortest" days of the year provided the least amount of light of the whole year. The sun was believed to have died. The prayer was that it would rise again and the prayer always worked, the sun was born-again each year at midwinter (raised from the dead) as it began it northward track in the sky. However the battle of light with darkness (temptation) continued until the vernal equinox and only when the days became longer than the nights were the ancient astrologer priests happy to celebrate the sun's rebirth. So, the birth of god was at the midwinter solstice but he was fully born again at the vernal equinox (spring). Hence, spring was chosen to represent this "three days' descent of the gods into hell and death because very shortly the days would get longer and spring would arrive with its new life and vegetation after the "death" of winter. The Persians had an astronomical figure representing the descent of a

god into hell and returning at the time that Orsus, the goddess of spring, had conquered the god of winter. The author of Revelation describes the Lamb of God (Rev 12) as conquering the dragon, which is the Scorpion or Dragon of the first month of winter, October, being conquered by the Lamb of March or spring.

NOW FOR SOME TOUGH QUESTIONS

If you are a "thinking believer" then you can easily see that the above story concerning Jesus is pure fiction based upon the primitive fears and suspicions of mankind. Hopefully today we know better. But to the point.

We possess a document that is touted to be "inspired, infallible, and inerrant;" the New Testament. As you can see we have a sever problem here both in I Peter and Acts let alone the doctrines emanating from such a book as expressed in the "Creed" of the Church.

Answer for yourself: If I Peter can be shown to be in error, what other "errors" are contained within it let alone other books in the New Testament?

Answer for yourself: If the writer of I Peter got it wrong about the descent into hell, what about other doctrines within the same verse: atonement, redemption, etc? Could he be wrong about these as well?

Answer for yourself: What about the book of Acts as well as it represents the Pauline mission with its doctrines as well?

WHAT DOES A JEWISH JESUS WHO PREACHED REPENTANCE AND OBEDIENCE TO THE COMMANDMENTS OF GOD GOT TO DO WITH SUN-MYTHS AND PAGAN SAVIORS?

DID GOD SEND HIS MESSIAH INTO THE WORLD IN PAGAN "DRAG?"

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



SOL INVICTUS...THE RELIGION OF ROME...THE LEGACY OF GENTILE CHRISTIANITY

The official recognition of sun worship in the Roman Empire began during the time of Aurelian when he instituted the cult of "Sol invictus". The cult of Sol Invictus and that of Mithra are virtually the same. In the year 307 A.D. Emperor Diocletian, a sun worshipper, was involved in the dedication of a temple to Mithra and was responsible for the burning of scripture which made it possible for later emperors (like Constantine) to formulate their own version of "Christianity." After the rein of Diocletian, Emperor Constantine, while claiming to be a Christian maintained the title "Pontifus Maximus" the high priest of paganism. Constantine's coins were were inscribed: "SOL INVICTO COMITI" (COMMITTED TO THE INVINCIBLE SUN). During his reign pagan sun worship was blended with the worship of the Creator, and officially entitled "Christianity." Cybele the Phrygian g-ddess, known to her followers as "the mother of g-d", was closely related to the worship of Mithra. As Mithraism was a man's religion, the worship of Cybele was practiced by the women. The priests of Mithra were known as "Fathers" and the Priestesses of Cybele as "Mothers." After baptism into the Mysteries of Mithra, the initiate was marked on the forehead. The sign of the cross formed by the elliptic and the celestial equator was one of the signs of Mithra. Sunday (Deis Solis), the day of the sun, was considered by Mithraist a sacred day of rest. December 25th was celebrated as the birth of the sun, given birth by the "Queen of Heaven" - "Mother of g-d." The Mithraists celebrated a mithraic love feast. This feast consisted of loaves of bread decorated with crosses with wine over which the priest pronounced a mystic formula. Mithra was considered mediator between g-d and man. Mithraists also believed in eternal life in heaven and in the torture of the wicked after death. Many of these beliefs and rituals were exclusive to Mithraism and up until the fourth century were not a part of the Christian faith. Only those in accordance with the commandments of G-d could possibly be in honor of Christ. In the 4th century, through confusion and manipulation, rituals of "sun worship" were pronounced, by the followers of Satan to be "Christian" in nature. There is no Biblical support for the inclusion of Mithraic ritual, which is the worship of Satan, in the worship of the G-d of Abraham, Isaac and Jacob, the Creator of heaven and earth. It is a Satanic scheme to disguise the transgression of G-d's laws under the title of "Christianity". This same system, characterized by the shrouding of truth in secrecy and the manipulation of the truth in order to achieve its ends, has been working for two millennia to combine paganism with Christianity. The mystery of iniquity is at work and it only takes a little leaven to leaven the whole lump.

Let us continue in the next article.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE WINTER SOLSTICE AND MAN'S VARIED CELEBRATION OF IT THROUGHOUT HISTORY

HOLIDAYS AND THE LEGACY OF SUN-WORSHIP

Among all peoples of the world, the most common times for celebration are the Winter Solstice and the Vernal Equinox. Considering that the austerity and bleakness of Winter (in contrast to the relative abundance and warmth of Summer) would be so impactful upon the lives of primitive peoples living in temperate climates, these festival times -- and even Sun-worship -- should come as no surprise.

In the Northern Hemisphere, the Winter Solstice occurs around December 21st, when the Sun is at its greatest distance below the celestial equator. The Vernal Equinox occurs around March 21st when the sun crosses the celestial equator and days have the same duration as nights ("equinox" comes from a Latin word meaning "time of equal days and nights"). The Vernal Equinox marks the beginning of Spring. The constellation (Zodiac sign) visible at dawn on the day of the Vernal Equinox has been regarded as of special significance (currently changing from Pisces to Aquarius due to the 26,000 year precession of the Earth).

The chief holiday for the ancient Hebrews was celebrated at the first full moon after the Vernal Equinox. Although this holiday was originally a celebration of Spring, it was later celebrated in remembrance of the Exodus from Egypt and was called Passover. The holiday entered Christian celebration by the fact that Christ was reputedly arrested and crucified at Passover. Because Christians insisted that Easter should be celebrated on a Sunday, the Council of Nicea decreed that Easter be the first Sunday after the fourteenth day of the moon (which is approximately the full moon) following the date of the Vernal Equinox (which is assumed to be March 21st).

The word for "Easter" in most of the Romance Languages is a variant of the Hebrew "Passover", but the English word is unrelated to these forms. Possibly, the English word "Easter" is derived from the name of an Anglo-Saxon goddess of Spring, "Eostre". Or it may have come from "Ishtar/Astarte" the Babylonian/Chaldean Venus who was the consort of the sun-god. Sunrise service, painted eggs and rabbits have all symbolized rebirth and fertility in Spring celebrations from ancient times. Celebration of motherhood (mother's day) is also most often in the Spring, another possible association with fertility.

DIVINITY AND THE VIRGIN BIRTH

Claims of divinity were commonly associated with virgin birth in the ancient world. The Hindu god Krishna, Gautama Buddha and Zoroaster were reputedly the product of virgin births. Alexander the Great, Constantine and Nero claimed to have virgin births. Admirers of Plato, Socrates, Aristotle and Pythagoras claimed virgin births for these sages.

In ancient Egypt, Osiris and his wife Isis were reputed to have been divine secular rulers of Egypt until Osiris was murdered by his jealous brother Seth. Seth cut the body of Osiris into 14 pieces and strew them about the land. Isis gathered up the pieces -- with the exception of the genitals, which had been eaten by a fish -- and

restored Osiris to life. Osiris then dwelled in the underworld as the king & judge of the dead. Isis nonetheless gave birth to the divine child "Horus the younger" (presumably a virgin birth). In fourth-century Alexandria, "Madonna" could have been a reference to the mother goddess Isis or Saint Mary. The last Egyptian Temple of Isis was converted to a Christian Church in the sixth century AD.

THE STAR OF BETHLEHEM AND THE WISE MEN

The birth of Christ is described in only two of the four gospels -- Luke & Matthew -- and only Matthew mentions wise men and the Star of Bethlehem. Since the wise men were following a star from the East, they may have been Babylonian astrologers -- renowned in the ancient world for their wisdom. A legend of wise men honoring the baby Jesus was the equivalent of academic certification.

Stars had also signalled the birth of Krishna, Lao-Tze, Moses and Abraham. Several attempts have been made to give explanations for the Star of Bethlehem. In the 14th century Albert Magnus (teacher of Thomas Aquinas) noted that the constellation Virgo rose above the horizon at midnight on December 24th at the reputed time of Christ's birth. In 1606 the German astronomer Johann Kepler suggested that the "star" was the conjunction of Jupiter & Saturn on May 29th, 7 B.C. But Jupiter & Saturn would have been separated by a relative distance greater than two diameters of the moon -- so they could not have appeared as a single star. Jupiter & Venus actually overlapped on June 17th, 2 B.C., but this would have been after the death of King Herod. A supernoval explosion occurred in the constellation Capricorn in 5 B.C. and Halley's comet was visible in 11-12 B.C.

Natural explanations cannot account for a star being directly above a 20-meter radius on the surface of the earth such that it could be followed to such a specific location, unless the star was not high above the earth: "... and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was." (Matthew 2:9). A natural explanation for a supernatural event may undermine the claim that there was anything supernatural about the event at all.

Modern scholars now date Christ's birth between 6 BC and 4 BC. But the exact day is not known. Some historians doubt that the story of Christ in the New Testament is really a description of the activities of a single man. There were likely many, perhaps even hundreds, of individuals claiming to be saviors and prophets during that period. Thus, the Gospels could have been a compilation of stories and folklore that arose around the activities of many such persons.

CHRISTMAS IN ANCIENT ROME

Saturn was the Roman god of agriculture, after whom Saturday was named. In Italy, December was a time of harvesting, sowing and Thanksgiving. Saturnalia was the most popular of Roman holidays, with "Marti-Gras"-like street celebrations occurring between December 17th and December 24th, ending with feasting on December 25th. There was an exchange of gifts, principally wax candles and little clay dolls. Authority figures, however, were given tribute in the form of urns, jewelry, coins or gold.

The Sun god Mithras was worshipped in Persia from before the 6th century before Christ. Mithra was a divine being borne of a human virgin on December 25th (the Winter Solstice by Roman reckoning). As an adult, Mithras healed the sick, made the lame walk, gave sight to the blind and raised the dead. Mithraism had emerged from Zoroastrian beliefs in the struggle between good & evil, symbolized as darkness & light. This militaristic morality -- including a final judgement affecting the afterlife -- probably accounted for the popularity of Mithraism among Roman soldiers.

Despite the intense persecutions of Christians in the Roman Empire, Christianity continued to win many converts from paganism. The Roman Emperor Constantine was said to have accepted Christianity in 312 AD on the eve of a battle, after having a dream or vision that his troops would prevail under the banner of Christ. Possibly, massive conversions of his soldiers to Christianity and a case of pre-battle jitters provide the explanation for Constantine's decision. Further evidence for the idea that Constantine was motivated by

political expediency can be found in the fact that he was not baptized until he was on his deathbed. In any case, the Christianization of Rome was accompanied by the Romanization of Christianity.

Pope Julius I adopted December 25th as the date of Christ's birth in 350 AD, probably as a means of co-opting the "pagans". If shepherds near Bethlehem were watching their flocks at night during the birth of Jesus (as described in Chapter 2 of Luke), then the birth would probably not have been in a winter month like December. Mithraism is probably also the reason why Christianity moved the sabbath from the Jewish Saturday to the Mithric Sunday.

In Greece, January 6th was the birthday celebration of the child-god Dionysus, borne of the virgin goddess Kore. Dionysus was also known as Jesus. The Eastern Christian Churches celebrated January 6th as the date of both the Nativity and the Epiphany (Greek for "manifestation") -- the manifestation of Christ to the Gentiles (the wise men). In the 4th century, the Eastern Churches began to accept December 25th as the date of Christ's birth and the Roman Church began to introduce the January 6th feast of Epiphany. In 567 AD the Council of Tours proclaimed December 25th to January 6th as a 12-day holy festival -- the Twelve Days of Christmas.

FROM SAINT NICHOLAS TO SANTA CLAUS

A wealthy orphan whose parents died in an epidemic, Saint Nicholas was made the bishop of Myra (now the city of Demre on the south coast of Turkey) when he was quite young -- near the beginning of the fourth century. Soon after his appointment, the government of Rome jailed all Christian bishops who did not publicly sacrifice to the gods of Rome. Nicholas remained in prison for nearly ten years until edicts of toleration were issued. So many Christians had defected that the sacrament of confession was created, so that the "traitors" could cleanse their souls before re-entering the Christian Church.

Saint Nicholas became the subject of many legends. A sailor who fell overboard was reputedly saved by Nicholas when the saint walked on water, retrieved the sailor and carried him back to the ship. After an innkeeper had robbed & dismembered some students, Nicholas reputedly re-assembled them and restored them to life. Nicholas took pity on a poverty-stricken family with 3 daughters who faced the threat of being forced into prostitution without wedding dowries. For two daughters he crept-up to their house at night and threw bags of gold through a bedroom window. For the last daughter, he threw a bag of gold down the chimney -- which landed in a stocking she had set by the fireplace for drying. Nicholas was also noted for his generosity with children, who he would reward with treats if they had studied their catechism & behaved well.

The legend of Nicholas made him so popular that more European churches bore his name than that of any of the apostles. He was made patron saint of Greece and Russia. He was also made patron saint of banking & pawnbroking at a time when the two trades were closely related. The 3-ball symbol of pawnshops represents the three bags of gold he threw as dowries. The date of Nicholas's death -- reputedly on December 6th, 326 AD -- was widely celebrated as the feast of Saint Nicholas, but was removed from the Roman Catholic calender in 1969 because the legends about Saint Nicholas are so incredible.

The transformation of Saint Nicholas (in his red & white bishop's robes) to Santa Claus happened largely in America -- with inspiration from the Dutch. Even today, December 6th (Saint Nicholas Day) is the day children in Holland receive their gifts. In the early days of Dutch New York, "Sinterklass" became known among the English-speaking as "Santa Claus".

Washington Irving, a leading figure in the New York literary world, created a tale of a pipe-smoking Saint Nicholas who road a magic horse through the air visiting all houses in New York with gifts for the good children and switches for the bad ones. The poem *The Night Before Christmas* (reputedly by Clement Moore) replaced the horse with a sleigh drawn by flying reindeer. Thomas Nast -- head cartoonist for *Harper's Weekly* magazine (the man who invented both the Democratic donkey and the Republican elephant) -- depicted Santa Claus as a jolly, bearded fat man who lived at the North Pole and wore a furry suit & sleeping cap. Rudolf the Red-Nosed Reindeer was invented in 1939 by a staff copywriter for Montgomery Ward. The story was patterned after *The Ugly Duckling*, but turned a genetically defective glowing nose into a foggy-night navigation asset.

In the fall of 1897 an 8-year-old girl named Virginia O'Hanlon wrote a letter to the *New York Sun* asking if Santa Claus really exists. Francis Church, one of the Sun's editorial writers wrote a "Yes, Virginia" reply which has become a classic example for adults fostering children's belief in Santa Claus.

According to one study, 85% of 4-year-olds believe in Santa Claus. Belief drops to 65% by age 6 and to 25% by age 8. As children begin to question how Santa can visit every house, how a large man can fit in a chimney, how Santa can be in so many shopping malls at the same time, etc -- many parents resort to increasingly strained explanations to maintain the fiction. The uncritical belief of children can be touchingly cute. The temptation to build a poetic fantasy-world in formative minds -- removed from the harsh realities of life -- can be great. But potential damage can result from erosion of trust in teaching that Santa Claus is a fact rather than a fairy tale.

Some Christians can become uncomfortable with the God-like qualities of Santa Claus. He is all-knowing, has magical powers and distributes reward or punishment (but nearly always reward).

OTHER CHRISTMAS TRADITIONS

Ancient Egyptians used palms in their Winter Solstice festivals -- and the Romans used firs -- in anticipation of the lush greenery of Spring with the return of the Sun. Bringing an evergreen tree into the house at wintertime was a tradition among the Germans from at least 700 AD. When Victoria became Queen of England in 1837 at age 18, she married the German Prince Albert. Newspaper illustrations of the Christmas tree in Windsor Castle with the teenage monarch fired the popular imagination in Britain.

Mistletoe is a parasitic plant that attaches itself to trees and never touches the ground. The Druids regarded mistletoe as sacred. The Scandinavians associated it with the goddess of love. Ancient Babylonian legend regarded mistletoe as a divine branch from heaven which was grafted to earthly trees. Mistletoe was a token of peace & reconciliation -- with a kiss symbolizing pardon.

From the time of the ancient Egyptians, goose was the main course of Winter Solstice feasts. Henry VIII of England is credited with replacing goose with turkey -- the exotic new bird from North America. Fruit from an exotic American plant -- the cranberry -- was also added to Christmas dinners.

In olden times a huge log was carried into the house to serve as the foundation for holiday fires. Bringing in the yule log was once an important part of Christmas tradition. Lighted candles and winter fires were used by sun-worshippers to encourage the rebirth of the Sun. Tying fruit to the branches of trees symbolized the coming of Spring.

The song "Jingle Bells" was composed in 1857 by James Pierpoint, who became a Confederate soldier in the Civil War. Although Pierpoint never rose out of poverty, his nephew James Pierpoint Morgan (J.P.Morgan) became one of the wealthiest businessmen in America.

The Greek word for Christ is Xristos. The shortening of Christmas to Xmas has been common since the sixteenth century.

A FORBIDDEN CHRISTMAS

Christmas as celebrated by Catholics and early Protestants a few hundred years ago was not the secular holiday we recognize today. It was a "Christes Maesee" (Old English for Christ's Mass) or Nativity service plus a large family dinner. But celebration of birthdays -- even including that of Christ -- was rejected as a pagan tradition during the first three hundred years of Christianity.

In 1583 the Presbyterian church suppressed the observation of Christmas in Scotland because there are no biblical references to Christmas celebrations nor any biblical commandments to celebrate the birthday of

Christ. The English Puritans also felt that there was "no biblical sanction" for Christmas -- regarding the holiday as popish and bacchanalian. Oliver Cromwell's government abolished English Christmas celebration by an act of Parliament in 1644. A similar law forbidding Christmas celebration in New England was passed by the Massachusetts Bay Colony Puritans ("Pilgrams") in 1659.

Although Christmas was not widely celebrated in New England until 1852, it was popular in the American South beginning with the Anglican settlement of Jamestown, Virginia in 1607. The Virginian colonists were the first to establish eggnog as a holiday beverage. Dutch influence in the settlement of New York City (New Amsterdam) helped make New York a mostly pro-Christmas state, although there was still an anti-Christmas New England influence.

THE CHRISTMAS SPIRIT

Charles Dickens wrote A Christmas Carol in 1843. This popular book had an extremely powerful influence on undermining opposition to Christmas, especially among those influenced by Puritans in England and New England. Dickens used Scrooge to symbolize the idea that those who don't celebrate Christmas are uncharitable, twisted, mean-spirited and socially isolated. In 1957 Dr.Seuss reinforced this view with his picture-book How the Grinch Stole Christmas. The Grinch -- a nasty mountain hermit -- steals Christmas paraphernalia and plans to destroy it. But his heart is touched by the sound of Christmas carols, and he becomes transformed (as happened to Scrooge).

Gallop polls have shown that over 90% of Americans regard Christmas to be their favorite holiday. Many love the fun of giving and receiving presents. Christmas has become, above all, a celebration of family. For most, the feelings of sharing, togetherness and love experienced at Christmastime is a special joy. But the expectations some family members project upon other members often have the character of "familial moral duty". The season thus frequently occasions reopening old hurts and conflicts. This forces many people to re-examine their lives, especially since Christmas is a period which interrupts routing daily living. Resolutions for the New Year are often the result.

Perhaps no modern institution apart from Christmas elicits such ritualistic behavior from so many people. And the pressures to conform to these rituals can be very great. Suicide rates at Christmastime exceed those of any other time of year, although the explanation for these deaths can as easily be impediments to conformity as reaction against conformity.

Hard liquor sales are 30% greater in December than in September. Although alcoholic toasting is part of the holiday tradition, a large number of consecutive non-working days appeals to some people as a drinking opportunity.

Growing numbers of non-Christian immigrants exposed to Christmas traditions find it easier to adapt when the religious aspects of Christmas are de-emphasized. The modern celebration of Christmas tends to emphasize commercial activity. The time to Christmas is measured by "shopping days" rather than "prayer days". For retailers, it is "the season to be jolly" (except when their expectations are too high). In the 18th century gifts tended to be made by the giver, and practical (eg, mittens or food), but modern gifts tend to be more "frivolous" or "fun". Half of the year's sale of diamonds, furs and luxury watches happen in December. Christmas shopping is increasingly procrastinated. Since 1990 the busiest shopping day of the year has shifted from the day after Thanksgiving to the Saturday before Christmas.

Some non-religious people have attempted to combine conformity and rebellion by celebrating Isaac Newton's birthday. But it is doubtful that Isaac Newton was born on Christmas Day. Isaac's Anglican parents listed December 25th on the birth certificates of all their children as a protest against the anti-Christmas Cromwell government. Other non-believers who celebrate the Winter Solstice risk promoting paganism. Pagan Wiccans, of course, exult in their Solstice celebrations.

As all elements of society become increasingly politicized, with particular emphasis on toleration of diversity, it

is difficult to predict what changes the future will bring to the way Christmas is observed (or not observed).

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE VERNAL/SPRING EQUINOX (AROUND 19TH/21ST MARCH)...OSTARA....EASTER

Jer 10:2 2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. (KJV)

ALTERNATE NAMES

Eostre's Day, Celtic 'Bird Festival'

DRUIDIC NAME

Alban Eilir or Alban Eiler (Light of the Earth)

CHRISTIAN EQUIVALENT

Lady Day or the Annunciation (25th March), Easter (moveable date)

PLACE IN THE NATURAL CYCLE

Ostara is the solar festival that marks the transition from the dark to the light half of the year: day and night are of equal length. On this day, the sun rises due east and sets due west. The spring quarter of the year runs from Imbolic to Beltane, so Ostara marks the mid-point of spring. By Ostara, life is returning to the land in noticeable ways, and thus nature demonstrates the festival's associations with revival (resurrection of the sun) and the ascendancy of light.

FURTHER DETAILS

The Spring or Vernal Equinox, is when the equator is in the direct path of the sun, day and night are of equal length, North and South Poles receive equal light, thus the name equinox. It is a time of rebirth, an awakening of the earth, a time to plant, new beginnings.

In many cultures New Years Day was traditionally in late March. Most of the Roman republic and Medieval Europe celebrated New Years in March. It was not until 1582 and the institution of the Gregorian calendar that January 1st became the date to begin a New Year in the Western world.

Festivals and rites, a time to celebrate the renewal of life, generally preceded by a period of fasting. The Babylonians celebrated Akitu at the spring equinox. Ostara, German Goddess of Fertility, and Eostre, Saxon

Goddess of Fertility, both represent the awakening of the earth. Christians celebrate Easter, the resurrection of Christ.

The Jewish people, being on a lunar calendar, prior to Equinox celebrate Purim, a festival mainly for children. It is a time when even the strictest Orthodox sects allow some foolishness and merriment to reign. The Celtic tradition has the April Fool, a holdover from the 'Great Fool', Dalua, the Green Man of the spring festival. According to Aleister Crowley "The Green Man is a personification of the mysterious influence that produces the phenomena of spring . . .The world is always looking for a saviour . . ." Parsifal is such a figure in the opera by Wagner, but the tale is much older, from ancient Pagan Druid and Nordic mythology.

Festivals occurring around the Spring Equinox are the Festival of Trees, Alban Eilir, Passover, Rites of Eostre, Easter, Ostara, Rites of Spring, Holikadehan, Lent, Buddha's birthday, St. Patrick's Day, and April Fools Day .

Ostara is a celebration of conception, regeneration and the triumph of light over darkness. In terms of the Goddess cycle, it is the time when the Maiden of Imbolic conceives the child that will be born at Yule.. The Christian Church celebrates both aspects of Ostara as the day of the Annunciation (when Mary conceives Christ) and the day of the Resurrection (when Christ returns triumphant from the darkness of death). The latter, Easter, is celebrated in the Western Christian Church on the first Sunday after the Paschal ('Passover') moon (usually the full moon that occurs on or next after the vernal equinox, taken as March 21).

Ostara is a Germanic goddess of spring and fertility, and the name of her Anglo-Saxon equivalent, Eostre, was used to derive the term Easter by the Venerable Bede in the 8th century. Eostre is a lunar goddess, and her symbols include the egg and the rabbit, both of which are obvious fertility symbols. In addition, the egg represents the Cosmic Egg of Creation and the rabbit is symbolic of the moon (it used to be thought that an image of a hare could be seen in the full moon). Eostre's festival was held on the first full moon on or next after the vernal equinox, so this fertility goddess lends her festival, her symbols and her name to the Christian celebration of the Resurrection.

The Spring Equinox brings a time of balance. The Sun God has overtaken the darkness and day and night are of equal lengths. The Goddess, the Earth Mother, supposedly awakens from Her long slumber to replenish the Earth. One is to interpret this as new Life rising from the cold ground. The Horned God has grown weak from the Winter and at this time dies in order to return to the healing Earth. From His "death", He is reborn as the Green Man. He has shed his antlers and fur for green leaves and vines. He is young still, but as the days grow longer he gains strength. He is a God of fertility, to aid our Goddess in the growing of our fields and livestock. Many Pagan customs from this Sabbat continue to this day. For instance, the Easter Egg is a common Pagan custom. Eggs have always been a symbol of fertility and thus used as a symbol for this holiday. They were traditionally painted red or scarlet to symbolize the Suns rays in hopes that the rays of the Sun would warm the Egg and from it would spring Life. Easter is celebrated around this time because it has always been, in older traditional religions, the time of the willing sacrifice and rebirth of the God. Therefore it was only logical to place the sacrifice and rebirth of Jesus around this time.

Just as Ostara is a time to sow the seed that will be harvested later in the year, it is also a time to act on new ideas and begin new ventures that will grow as the year proceeds. It is the point when, conceptually at least, the Sun enters the sign of Aries and the astrological cycle begins again. Ostara is a time for renewal.

Many, perhaps most, Pagan religions in the Mediterranean area had a major seasonal day of religious celebration at or following the Spring Equinox. Cybele, the Phrygian fertility goddess, had a fictional consort who was believed to have been born via a virgin birth. He was Attis, who was believed to have died and been resurrected each year during the period MAR-22 to MAR-25. About 200 B.C. mystery cults began to appear in Rome just as they had earlier in Greece. Most notable was the Cybele cult centered on Vatican hill ...Associated with the Cybele cult was that of her lover, Attis ([the

older Tammuz, Osiris, Dionysus, or Orpheus under a new name). He was a god of ever-reviving vegetation. Born of a virgin, he died and was reborn annually. The festival began as a day of blood on Black Friday and culminated after three days in a day of rejoicing over the resurrection.

Wherever Christian worship of Jesus and Pagan worship of Attis were active in the same geographical area in ancient times, Christians used to celebrate the death and resurrection of Jesus on the same date; and pagans and Christians used to quarrel bitterly about which of their gods was the true prototype and which the imitation.

Many religious historians believe that the death and resurrection legends were first associated with Attis, many centuries before the birth of Jesus. They were simply grafted onto stories of Jesus' life in order to make Christian theology more acceptable to Pagans. Ancient Christians had an alternate explanation; they claimed that Satan had created counterfeit deities in advance of the coming of Christ in order to confuse humanity.

Wiccans and other Neopagans continue to celebrate the Spring Equinox as one of their 8 yearly Sabbats (holy days of celebration). Near the Mediterranean, this is a time of sprouting of the summer's crop; farther north, it is the time for seeding. Their rituals at the Spring Equinox are related primarily to the fertility of the crops and to the balance of the day and night times. Where Wiccans can safely celebrate the Sabbat out of doors without threat of religious persecution, they often incorporate a bonfire into their rituals, jumping over the dying embers to assure fertility of people and crops.

Passover and the Feast of Unleavened Bread were observed by the ancient Israelites early in each new year. The Jewish people followed the Persian/Babylonian calendar and started each year with the Spring Equinox circa MAR-21. The name Passover was derived from the actions of the angel of death as described in the book of Exodus. The angel 'passed over' the homes of the Jews which were marked with the blood obtained from a ritual animal sacrifice. The same angel exterminated the first born son of every family whose doorway was not so marked - perhaps the greatest act of genocide mentioned in the Bible following the killing of infants, children, men and women in Sodom.

OSIRIS AND THE SPRING EQUINOX

Before the occasion of Easter which celebrates the resurrection of Jesus, people celebrated the Vernal equinox. To Christians around the world, the first Sunday after the first full moon after the Vernal Equinox is Easter Sunday, the celebration of the resurrection of Jesus. But for thousands of years before the Christian era, the Vernal Equinox signaled the beginning of the season of rebirth, the resurrection of nature and of many an ancient pagan god. In ancient history the resurrection or rebirth concerned pagan gods. One of the first stories ever recorded of death and then resurrection is the Egyptian myth of Isis and Osiris. **The goddess Isis and the god Osiris ruled an ancient land in peace and bliss. This ended when Set, Osiris' brother, murdered Osiris in a fit of jealousy. He cut up his body and scattered it throughout the world. Isis was heartbroken and gathered back these pieces. She took them to Anubis, lord of the underworld who brought Osiris back to life. Through the reunion of Isis and Osiris the sun god Horus was born. Out of the darkness came the light. Thus, one of the oldest resurrection stories, as mentioned above, is of Isis and Osiris of Egypt. They were goddess and god who ruled an ancient land in peace, until Set, brother of Osiris, murdered him out of jealousy. Set cut up Osiris's body and scattered it throughout the world. Isis in grief collected all the pieces. Then, with the help of Anubis, Lord of the underworld,** brought Osiris back to life (as spring is a picture of renewed life after winter as seen in nature). **Then, according to the Osiris myth, Isis and Osiris begat, Horus, the Sun god.**

We encounter such myths of of the gods at the vernal equinox like Osiris, Attis, Adonis, and Dionysus - who like Christ die and are reborn each year. These gods are always the son of a God and a mortal woman. The son is a savior who saves his people in some way, sometimes through sacrifice. He is the vegetation, dying each year (at harvest) to be reborn in the spring.

To the ancient Egyptian people, the Orion constellation represented the god Osiris. According to Bernadette Brady's Book of Fixed Stars (Weiser, 1998), "The constellation was not [just] a symbol of god, it was god... The Egyptians knew him as Osiris and the Pharaohs came from him; they were his physical flesh, and were returned to him." For several thousand years, the constellation Orion rose just before the Spring equinox sunrise. As precession caused more and more of the Orion constellation to slip into the Spring equinox sunrise, the Egyptians recognized that Osiris was disappearing into the underworld. Bernadette Brady tells us, "To account for these observations the Egyptians developed the concept of an immortal god dying and passing on his throne to his son." Because the constellation above Orion (Taurus) has a bright red star (Aldeberan) like Orion's red star (Betelguese), Taurus and Aldeberan became mythologically associated with Horus, the son and heir of Osiris. At this point, the Egyptian cosmology included both Osiris, "ruler of the underworld, or afterlife" and Horus, ruler of "the new world order" (according to Brady's Book of Fixed Stars, p. 165).

Easter is the Christian version of the same myth. Even the name Easter is stolen. It comes from the Saxon dawn-goddess Eostre, whose festival was celebrated on spring equinox. The date of Easter is still determined by the old moon cycle. It is always the first Sunday on or after the first full moon after the spring equinox.

MITHRA AND THE SPRING EQUINOX

Another popular mythological theme related to Taurus is that of Mithras from ancient Persian culture. According to Brady, Mithras was a god of great military valor riding the solar chariot (Spring Equinox Sun) across the sky. Mithras was also known as Ahura Mazda, a Persian savior-figure, who produced the life of our world by slaying a cosmic bull and spreading its blood upon the earth. According to Alan Watts, Ahura Mazda was recognized by some Mahayana Buddhists as the Great Sun Buddha, whose radiance blesses the entire cosmos with eternal peace and light.

TRADITIONS, SUPERSTITIONS, RITUALS

The gathering of different colored eggs from a variety of birds. These eggs were then used as amulets for fertility, prosperity, and protection. Ostara were the hare and the egg. Both represented fertility. From these, we have inherited the customs and symbols of the Easter egg and Easter rabbit. Dyed eggs also formed part of the rituals of the Babylonian mystery religions. Eggs were sacred to many ancient civilizations and formed an integral part of religious ceremonies in Egypt and the Orient. Dyed eggs were hung in Egyptian temples, and the egg was regarded as the emblem of regenerative life proceeding from the mouth of the great Egyptian god.

Easter Sunrise Service: This custom can be traced back to the ancient Pagan custom of welcoming the sun God at the vernal equinox - when daytime is about to exceed the length of the nighttime. It was a time to celebrate the return of life and reproduction to animal and plant life as well.

Jer 10:2 2 Thus saith the L-RD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. (KJV)

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



OSIRIS...ORION...AND THE RELATIONSHIP TO THE VERNAL - SPRING EQUINOX

Halfway between the solstices in late March and in late September, there are two days when the northern and southern hemispheres receive the same amount of sunlight and the days and nights are of the same length. Then the tilt of the Earth's axis is not towards the Sun, but lies at a right angle to an imaginary Earth-Sun line. At the Equator, the Sun is directly overhead. These days are the equinoxes. Equinox means "equal night". Ancient people regarded the equinoxes, like the solstices, as significant moments of the year.

EQUINOX MYTHOLOGY

Before the occasion of Easter which celebrates the resurrection of Jesus, people celebrated the Vernal equinox and the rebirth of Spring. In ancient history the resurrection or rebirth of pagan gods was commemorated at the Spring or Vernal Equinox. One of the first stories ever recorded of death and then resurrection is the Egyptian myth of Isis and Osiris. **The goddess Isis and the god Osiris ruled an ancient land in peace and bliss. This ended when Set, Osiris' brother, murdered Osiris in a fit of jealousy. He cut up his body and scattered it throughout the world. Isis was heartbroken and gathered back these pieces. She took them to Anubis, lord of the underworld who brought Osiris back to life.** Through the reunion of Isis and Osiris the sun god Horus was born. Out of the darkness came the light in the many different "Horus" of the nations over the eons. The "Osiris Pattern" at the Vernal Equinox was applied to a host of pagan gods and godmen; including Jesus at Easter no less!

Aphrodite the goddess of love and fertility fell in love with the handsome Adonis. She hid him in a box so no one could see him. She then gave the box to Persephone, the queen of the underworld for safekeeping. She opened the box and also fell in love with Adonis and refused to return him to Aphrodite. Aphrodite mourned her loss, and as a result the land became barren. Zeus, her father tried to intervene, but neither goddess would give up Adonis. Zeus finally decreed that Adonis would spend a third of the year with each goddess and one third of the year alone. So each Spring Adonis returns to Aphrodite and each winter he spends with Persephone in the underworld.

Dionysus, the god of wine was the son of Zeus and Semele, a mortal princess. Zeus promised Semele anything she asked of him. Semele was pregnant and asked only to see him in his splendor as the god of gods. Zeus knew no mortal could witness this sight and live. Despite this Semele insisted. She died and Zeus took their baby from her body and hid it within his own until the baby was born. Dionysus was raised by nymphs, and when he grew up he travelled to faraway lands, performing feats that proved his godhead. What he longed for was the mother he never knew, so he went to the underworld to find her. When he found her he defied death and escaped death with his mother. He brought her to Mt. Olympus where she was allowed to dwell with the gods.

The worship of Dionysus took place not in temples or wild places, but in the theatres, the plays put

on about him were acts of worship and the forerunners of today's "Passion Plays." Dionysus was killed, but because he had overcome death, he rose again. As the god of the vine he dies each year and then resurrects. His rites were held in spring, when the vines put forth new shoots. **In all the numerous myths having to do with resurrection, the element that causes the resurrection is love.**

SEASONAL ASSOCIATIONS

Each season of the year is associated with a direction and time of day. Spring is associated with an eastern direction and the dawn. This is in honor of the goddess of spring and the east, Eostre. The time of dawn (new beginnings or rebirth) is also associated with her, since she was also called goddess of the dawn. Pagan Anglo-Saxons made offerings of colored eggs to this goddess Eostre. They placed them among grave goods in burials, as a symbol of rebirth. Egyptians also placed eggs in tombs and pagan Greeks placed eggs on the fresh graves of their loved ones to ensure resurrection of the dead by the magic associated with the eggs.

VARIOUS CELEBRATIONS AND BELIEFS

In Mexico, in the Aztec capital of Tenochtitlan is the Templo Mayor, a pyramid surmounted by two symmetrical temples. This pyramid has been called a functioning astronomical observatory whose main purpose was to announce the equinoxes. The fact that the Aztecs aligned their principal religious structure with the equinoctial sunrise is partly to be explained by the fact that they celebrated the main festival of the god Xipe Totec at the vernal equinox.

In the Amazon, the equinoxes coincide with the start of the two rainy seasons- one in March, the other in September. The Desana and Barasana Indians see connections between everything that happens on Earth - and particularly, the availability of fish and game animals with what they see in the sky. They see the night sky as a great brain, with its two hemispheres divided by the Milky Way. According to their myths, on the First Day the Sun Father fertilized the world at its center by creating a perfectly vertical rod. It was from this spot that the first people emerged. This place is the equator. Each spring and fall equinox, when the Sun is directly overhead, and an upright staff casts no shadow, these Indians believe the Sun's rays are again directly penetrating the Earth, making the world fertile and new.

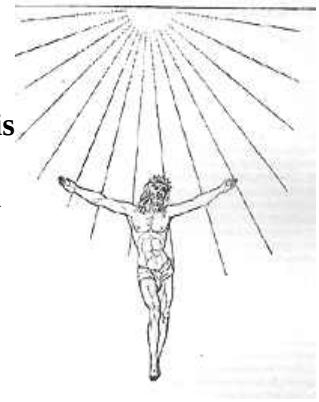
I think you get the idea; "new birth or raising from the dead" and no greater time could be found to commemorate such "myth" that at the same time the earth was re-awakeing from the "dead of winter"...the Spring Equinox.

Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE SUN DIES ON THE CROSS...TO BE LATER PERSONIFIED INTO THE SON THAT DIES ON THE CROSS

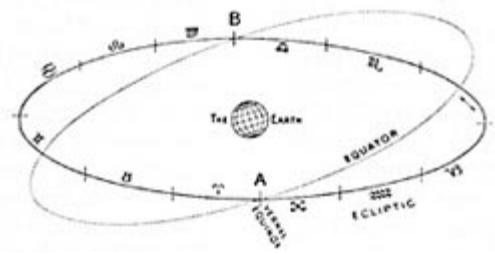
By now you have read enough to know the ancients looked to the Heavens and were in wonder at what they saw and in order to make sense out of the forces of the Heavens and it's influence upon them and Nature often resorted to symbolism, myth, and personification of these forces and observations which gave them a sense of understanding of these things. Since all nations saw the same things in the sky and the Heavens then there was to be expected very similar understanding of these events around the world as recorded in almost every nation under the sun and this is exactly what we find if we look. Christianity is not immune to such things as well as you are finding out. What should be of concern for us is the concept that we find in almost all of these nations that the SUN, PERSONIFIED AS "THE SON OF THE SUN," WAS CRUCIFIED IN THE HEAVENS BEFORE THE FOUNDATION OF THE WORLD!



Now for a little reviews. When the Sun reached his extreme Southern limit in the sky, then his career was ended and it was assumed by primitive man that the Sun had been overcome by his enemies. The Sun was dead. If you remember in our study on the Winter Solstice that the Sun, for 3 days a year, remains motionless in the sky. It does not move lower on the horizon in its track across the sky nor does it begin its upward journey either. The Sun remains "dead" for 3 days. Again if you remember this was the origin of the "descent into hell" stories as the Sun was submitted to the the "Dark-Evil" or the "D-Evil" (Devil). The powers of darkness, and of winter, which had sought in vain to wound him, have at length won the victory: The bright Sun of summer is finally slain, crucified in the heavens, and pierced by the arrow, spear or thorn of winter. If need be refresh yourself with our articles on the "Son or Sun of God" as you see for yourself how the Sun was submitted to the "cross" of the equinoxes and later personified into the "Son" who was submitted to the same "cross of the equinoxes."



The intersection of the 4 equinoxes is represented as a "cross" by primitive man. As the Sun was placed on this cross it was easily seen and understood by primitive man that the Sun is divided up into 4 parts, or should I say that the Sun divides the year into 4 parts (spring, summer, autumn, winter...easily seen in the picture above). Pictured this way the Sun as on the cross was understood to be "crucified" by primitive man. When you then remember how the Sun, when personified by the ancients, became the Son then you have the Son on the Cross. In the black and white graphic we see what the Anciens knew; namely, that the plane of the zodiac intersects the celestial equator of the earth at an angle of approximately 23° 28´. The two points of intersection (A and B) are called the equinoxes and from this they reasoned the "crossing" of these



two intersections as the Sun submitted to this cross in the Heavens (remember the earth was thought to be the center of the Universe at that time). When you personify the "Sun" into the "Son" then we have the "Son on the Cross." Oh by the way Jesus was crucified on a single stake by the Romans but the myth must live!

The crucifixion of the Sun-gods is simply the power of Darkness triumphing over the "Lord of Light," and Winter overpowering the Summer. It was at the Winter Solstice that the ancients wept for Tammuz, the fair Adonis, and other Sun-gods, who were put to death by the boar, slain by the "thorn" of winter (Cox, Aryan Mythology, vol. ii. p. 13).

Other versions of the same myth tell us of Eurydike stung to death by the hidden serpent, or Sifrit smitter by Hagene (the Thorn), of Isfendiyar slain by the thorn or arrow of Rustem, or Achilleus vulnerable only in the heel, of Brychild enfolded within the dragon's coils, of Meleagros dying as the torch of doom is burnt out, of Baldur, the brave and pure, smitter by the fatal mistletoe, and of Chrishna and others being crucified.

These solar myths all began in Summer and later carried on in Egyptian mythology, Set, the destroyer, triumphs in the West which was understood as the Sun dying at sunset where Darkness triumphed over the Light of the Sun. Set is the personification of Darkness and Winter, and the Sun-god whom he puts to death, is Horus the Savior (himself the "son" of Osiris himself the personified Sun) (Renouf, Hibbert Lectures, pp. 112-115).

Throughout this tale, the Sun-god was but fulfilling his doom as seen in the heavens. This natural laws of the universe were interpreted by primitive man and later personified as we have seen into mythos of his culture. Everyone on the planet saw the same things and this explains the uncanny similarities of the Sun-Myths around the globe from thousands of years ago. The suffering of a violent death was a necessary part of the mythos; and, when his hour had come, he must meet his doom, as surely as the Sun, once risen, must go across the sky, and then sink down into his bread beneath the earth or sea. It was a fate from which there was no escaping.

THE DEVELOPING MYTHS OF THE NATIONS

Answer for yourself: Has the Gospel borrowed historical accounts describing Jesus from previous Eastern scriptures which existed centuries before the Bible?

Krishna was depicted as if crucified. The Persian remembered only the atoning sufferings on the cross of Mithras the Mediator. Aztecs prayed for the return of their crucified saviour, Quexalcoatl, and were rewarded with Cortez. Caucasians chanted praises to their slain Divine Intercessor, Prometheus, for voluntarily offering himself upon the cross for the sins of a fallen race. Yet the Christian disciple hugs to his bosom the bloody cross of the murdered Jesus, confident that only one god ever died for the sins of man.

To retain their following, Christianity is based on unchangeable dogmas which disciples must accept to the exclusion of all knowledge adverse to their own creed. Whenever they are able they actually destroy contrary evidence for fear of rivalry. Then they magnify their own religion to a unique position above all others.

The earlier Christian saints, having determined like Paul, to know only Jesus Christ and him crucified, made stern efforts to obliterate from the page of history facts damaging to their case.

A report on the Hindu religion, made out by a deputation from the British Parliament, sent to India to examine their sacred books and monuments, was left in the hands of a Christian bishop at Calcutta, with instructions to forward it to England. On its arrival in London, it was so horribly mutilated as to be scarcely recognizable. The account of the crucifixion was gone. The inference is patent.

The disciples of the Christian faith have burnt books, blotted out passages and destroyed opposing testaments which suggested the opposite of their belief. Not only that, they have demolished monuments showing

crucifixions of previous atoning gods so that they are now unknown. Hence, the disbelief of Christians when other cases are mentioned.

For the same reasons stated above the dates of the occurrence of these crucifixions are doubtful and because chronology before the time of Alexander the Great (330 BC) is far from certain, and the dating of icons, especially from distant or isolated cultures is uncertain. Even mainstream studies of the ancient Near East are involved in controversy over dates, Peter James for example claiming in a well argued case that several centuries have been mistakenly inserted into near Eastern chronologies. It is certain these crucifixions occurred before the time of Christ, but their exact date cannot be fixed with absolute certainty but fairly accurate estimates are given.

These crucifixions are not conceded as actual occurrences. The objective is not to prove them real events but simply that the belief in the crucifixion of gods was prevalent long before the crucifixion of Christ. To establish this point then six will prove it as well as sixteen. Indeed, one case is sufficient. The reader is left to decide.

EXAMINING THE EVIDENCES

Osiris And Hours Pre 4,000 BC.

Osiris, the Egyptian Savior, was crucified in the heavens and was the "pattern" for all other crucified saviors which would follow; including his son Horus. To the Egyptian the cross was a symbol of immortality, an emblem of the Sun, and the god himself was crucified to the tree, which denoted his fructifying power (Ibid. pp. 115, 125).

Horus was also crucified in the heavens. He was represented, like Chrishna and Christ Jesus, with outstretched arms in the vault of heaven (Bonwick, Egyptian Belief, p. 157).

As a side note the principal Phenician deity, El, which says Parkhurst, in his Hebrew Lexicon, "was the very name the heathens gave to their god Sol, their Lord or Ruler of the Hosts of Heaven," was called "The Preserver (Savior) of the World," for the benefit of which he offered a mystical sacrifice (Wake, Phallism, p. 55). Notice again the connection between the Sun's (Sol's) sacrifice on behalf of mankind!

Thulis of Egypt 1700 BC.

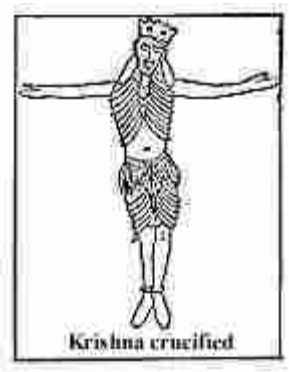
Thulis of Egypt, whence comes Ultima Thule, died the death of the cross about thirty-five hundred years ago. Ultima Thule was the island which marked the ultimate bounds of the extensive empire of this legitimate descendant of the gods. This Egyptian saviour appears also to have been known as Zulis. His history is curiously illustrated in the sculptures, made seventeen hundred years BC of a small, retired chamber lying nearly over the western adytum of the temple. Twenty-eight lotus plants near his grave indicate the number of years he lived on the earth. After suffering a violent death, he was buried, but rose again, ascended into heaven, and there became the judge of the dead, or of souls in a future state. He came down from heaven to benefit mankind, and that he was said to be full of grace and truth.

Crite of Chaldaea 1200 BC.

The Chaldeans have noted in their sacred books the crucifixion of a god with the above name. He was also known as the Redeemer, and was styled the Ever Blessed Son of God, the saviour of the Race, the Atoning Offering for an Angry God. When he was offered up, both heaven and earth were shaken to their foundations.

Chrishna 1200 BC.

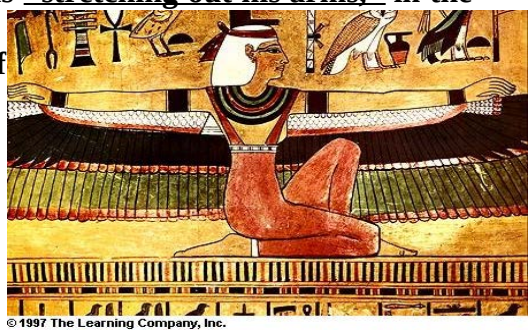
Chrishna, the crucified Savior of the Hindoos, is a personification of the Sun crucified in the heavens. One of the names of the Sun in the Vedic hymns is "Vishnu" and it is very important to know that in the Rig-Veda the



god Vishnu is often named a a manifestation of Solar Energy, or rather as a form of the Sun (Indian Wisdom, p. 322).

Chrishna is Vishnu is human form. Chrishna says: "I am Vishnu, Brahma, Indra, and the source as well as the destruction of things, the creator and the annihilator of the whole aggregate of existences (Cox, Aryan Mythology, vol. ii. p. 131).

In the hymns of the Rig-Veda the Sun is spoken of as "stretching out his arms," in the heavens, "to bless the world, and to rescue it from the terror of darkness." This reminds me of many of the examples of Isis with the Sun-disk on her head as she "stretches out her arms.



Attis of Phrygia 1170 BC.

Speaking of this crucified Messiah, the Anacalypsis informs us that several histories are given of him, but all concur in representing him as having been an atoning offering for sin. And the Latin phrase suspensus lingo, found in his history, indicates the manner of his death. He was suspended on a tree, crucified, buried and rose again.

Tammuz of Mesopotamia 1160 BC.

Tammuz of Mesopotamia is dated around 1160 BC. Tammuz was a god of Assyria, Babylonia and Sumeria where he was known as Dumuzi. He is commemorated in the name of the month of June, Du'uzu, the fourth month of a year which begins at the spring equinox. The fullest history extant of this saviour is probably that of Ctesias (400 BC), author of Persika. The poet has perpetuated his memory in rhyme.

- **Trust, ye saints,**
- **your Lord restored,**
- **Trust ye in your risen Lord;**
- **For the pains which Tammuz endured Our salvation have procured.**

Tammuz was crucified as an atonement offering: *Trust ye in God, for out of his loins salvation has come unto us.* Julius Firmicus speaks of this God rising from the dead for the salvation of the world. This saviour which long preceded the advent of Christ, filled the same role in sacred history.

Wittoba is represented in his story with nail-holes in his hands and the soles of his feet. Nails, hammers and pincers are constantly seen represented on his crucifixes and are objects of adoration among his followers, just as the iron crown of Lombardy has within it a nail claimed to be of his true original cross, and is much admired and venerated for that reason. The worship of this crucified God prevails chiefly in the Travancore and other southern states of India in the region of Madura.

Hesus of the Celtic Druids 834 BC.

Around 834 B.C.E. the Celtic Druids depict their god Hesus as having been crucified with a lamb on one side and an elephant on the other, and that this occurred long before the Christian era. The elephant, being the largest animal known, was chosen to represent the magnitude of the sins of the world, while the lamb, from its proverbial innocent nature, was chosen to represent the innocence of the victim, the god offered as a propitiatory sacrifice. We have the Lamb of God taking away the sins of the world. The Lamb of God could therefore have been borrowed from the Druids. This legend was found in Gaul long before Jesus Christ was known to history.

Indra of Tibet 725 BC.

Indra, the crucified Savior worshipped in Nepal and Tibet, is identical with Chrishna, the Sun. Indra, who was represented as a crucified god, is also the Sun. No sooner is he born than he speaks to his mother. Like Apollo and all other Sun-gods he has "golden locks (reminescent of the Sun rays of golden light," and like them he is possessed of an inscrutable wisdom. He is also born of a virgin...the Dawn. This Tibetan saviour is shown nailed to the cross. There are five wounds, representing the nail-holes and the piercing of the side. The antiquity of the story is beyond dispute. Marvellous stories are told of the birth of the Divine Redeemer. His mother was a virgin of black complexion, and hence his complexion was of the ebony hue, as in the case of Christ and some other sin-atoning saviours. He descended from heaven on a mission of benevolence, and ascended back to the heavenly mansion after his crucifixion. He led a life of strict celibacy, which, he taught, was essential to true holiness. He inculcated great tenderness toward all living beings. He could walk upon the water or upon the air; he could foretell future events with great accuracy. He practised the most devout contemplation, severe discipline of the body and mind, and completely subdued his passions. He was worshiped as a god who had existed as a spirit from all eternity, and his followers were called Heavenly Teachers. Chrishna and Indra are one (Cox, Aryan Mythology, vol. i. pp. 88, 341; vol. ii. p. 131).

Bali of Orissa 725 BC.

In Orissa, in Asia, they have the story of a crucified God, known by several names, including the above, all of which, we are told, signify Lord Second, his being the second person or second member of the trinity. Most of the crucified gods occupied that position in a trinity of gods, the Son, in all cases, being the atoning offering. This God Bali was also called Baliu, and sometimes Bel. Monuments of this crucified God, bearing great age, may be found amid the ruins of the magnificent city of Mahabalipore, partially buried amongst the figures of the temple.

Iao of Nepal 622 BC.

Next we find the crucified Iao around 622 B.C.E. in Nepal. Iao (Divine Love personified) is the crucified Adonis, the Sun. The Lord and Savior was called Iao (Cox, Aryan Mythology, vol. ii. p. 113). Iao was crucified on a tree in Nepal. The name of this incarnate god and oriental saviour occurs frequently in the holy bibles and sacred books of other countries. Some suppose that Iao is the root of the name of the Jewish God, Yehouah (Jehovah), often abbreviated to Yeho.

Mithras of Persia 600 BC.

This Persian God was slain upon the cross to make atonement for mankind, and to take away the sins of the world. He was born on the twenty-fifth day of December, and crucified on a tree. Christian writers both speak of his being slain, and yet both omit to speak of the manner in which he was put to death. And the same policy has been pursued with respect to other crucified gods of the pagans, as we have shown.

Devatat of Siam, Ixion of Rome, Apollonius of Tyana in Cappadocia, are all reported to have died on the cross.

Alcestos of Euripides 600 BC.

A less usual crucified God was Alcestos, who was female, the only example of a feminine God atoning for the sins of the world upon the cross. The doctrine of the trinity and atoning offering for sin was inculcated as a part of her religion.

Quezalcoatl of Mexico 587 BC.

Historical authority of the crucifixion of this Mexican god is explicit, unequivocal and ineffaceable. The evidence is tangible, and indelibly engraven upon metal plates. One of these plates represents him as having been crucified on a mountain. Another represents him as having been crucified in the heavens, as St Justin tells us Christ was. Sometimes he is represented as having been nailed to a cross, sometimes with two thieves hanging with him, and sometimes as hanging with a cross in his hand.

Prometheus 547 B.C.

The story of the crucifixion of Prometheus was allegorical, for Prometheus was only a title of the Sun, expressing providence or foresight, wherefore being crucified in the extremities of the earth, signified originally no more than the restriction of the power of the Sun during the winter months (Knight, Ancient Art and Mythology, p. 88). The crucifixion of Prometheus of Caucasus, described by Seneca, Hesiod, and other writers, states that he was nailed to an upright beam of timber, to which were affixed extended arms of wood, and that this cross was situated near the Caspian Straits. The modern story of this crucified God, which has him bound to a rock for thirty years, while vultures preyed upon his vitals, is a Christian fraud. The poet, in portraying his propitiatory offering, says: "Lo! streaming from the fatal tree His all atoning blood, Is this the Infinite?–Yes, 'tis he, Prometheus, and a god! Well might the sun in darkness hide, and veil his glories in, when God, the great Prometheus, died for man the creature's sin." It is doubtful whether there is to be found in the whole range of Greek letters deeper pathos than that of the divine woe of the beneficent demigod Prometheus, crucified on his Scythian crags for his love to mortals. When he dies: That the whole frame of nature became convulsed. The earth shook, the rocks were rent, the graves were opened, and in a storm, which seemed to threaten the dissolution of the universe, the solemn scene forever closed, and Our Lord and saviour Prometheus gave up the ghost. The cause for which he suffered was his love for the human race. The whole story of Prometheus' crucifixion, burial and resurrection was acted in pantomime in Athens five hundred years before Christ, which proves its great antiquity. Minutius Felix, one of the most popular Christian writers of the second century addresses the people of Rome: Your victorious trophies not only represent a simple cross, but a cross with a man on it, and this man St. Jerome calls a god. These coincidences are more proof that the tradition of the crucifixion of gods has been very long prevalent among the heathen.

Quirinius of Rome 506 BC.

The crucifixion of Quirinus the Roman saviour is remarkable for the parallel features to that of the Judaean saviour, not only in the circumstances of his crucifixion, but also in much of his antecedent life. He is represented, like Christ:

- **As having been conceived and brought forth by a virgin.**
- **His life was sought by the reigning king, Amulius.**
- **He was of royal blood, his mother being of kingly descent.**
- **He was put to death by wicked hands or crucified. At his mortal exit the whole earth is said to have been enveloped in darkness, as in the case of Christ, Krishna, and Prometheus.**
- **And finally he is resurrected, and ascends back to heaven**

Ixion 400 BC.

Ixion was crucified on a wheel, the rim representing the world, and the spokes constituting the cross. He bore the burden of the world, the sins of the world, on his back while suspended on the cross. He was therefore called the crucified spirit of the world. Ixion, who was bound to the wheel (Sun wheel), was none other than the god Sol, crucified in the heavens. The Sun, as climbing the heights of heaven, was sometime interpreted by men as the Sun being "arrogant" since for himself he made exorbitant claims. He was punished by being bound to a "fiery cross." Stories were invented of the Sun revolving daily on a four-spoked cross (Cox, Aryan Mythology, vol. ii. p. 27). Whatever be the origin of the name, Ixion is the "Sun of noonday," crucified in the heavens, whose four-spoked wheel is seen whirling in the highest heaven. So was Ixion bound on the fiery wheel, and the sons of men see the flaming spokes day by day as it whirls in the big heaven. The "wheel" upon which Ixion and criminals were said to have been executed was a cross, the name of the thing was dissembled among Christians; it was a St. Andrew's cross, of which two spokes confined the arms, and two the legs.

It is curious that Christian writers will recount a long list of miracles and remarkable incidents in the life of Apollonius of Tyana, the Cappadocian saviour, forming a parallel to those of the Christian saviour, yet say not a word about his crucifixion.

Christian writers find it necessary to omit the crucifixion of these saviours fearing the telling would lessen the spiritual force of the crucifixion of Christ, which has to be unique. They thus exalted the tradition of the crucifixion into the most important dogma of the Christian faith. Hence, their efforts to conceal from the public the fact that it is of pagan origin.

Mackey's Lexicon of Freemasonry says that Freemasons secretly taught the doctrine of the crucifixion, atonement and resurrection preceded the Christian era, and that similar doctrines were taught in all the ancient mysteries.

THE ALLEGORICAL REPRESENTATION OF THE GENERATIVE AND DESTRUCTIVE ATTRIBUTES OF THE SUN-GODS

Hercules is torn limb from limb; and in this catastrophe we see the "blood-red sunset" which closes the career of Hercules (Cox, Tales of Ancient Greece, p. xxxii). The Sun-god Hercules cannot rise to life of the blessed gods until he has been slain. The morning cannot come until Eos who closed the previous day has faded away and died in the black abyss of night.

Achilleus and Meleagros represent alike the "short-lived Sun," whose course is one of toil for others, ending in an early death, after a series of wonderful victories alternating with periods of darkness and gloom (Ibid., p. xxxiii). In the tales of the Trojan war, it is related of Archilleus that he expires at the Skaian, or western gates of the evening. He is slain by Paris, who here appears as the Pani, or dark power, who blots out the light of the Sun from the heaven

We have the story of Adonis, born of a virgin, and known in the countries where he was worshipped as "The Savior of Mankind," killed by the wild boar, afterwards "rose from the dead, and ascended into heaven." This Adonis, Adonai in Hebrew or "My Lord," is simply the Sun. He is crucified in the heavens put to death by the wild boar (personified Winter). "Babylon called Typhon or Winter 'the boar;' they said he killed Adonis or the fertile Sun" (Muller, Science of Religion, p. 186).

The Crucified Dove worshipped by the ancients, was none other than the crucified Sun. Adonis was called the "Dove." At the ceremonies in honor of his resurrection from the dead, the devotees said, "Hail to the Dove! the Restorer of Light" (Calemt, Fragments, vol. ii. pp. 21-22). This Crucified Dove" is described by Pindar, the great lyric poet of Greece, born about 522 B.C.E.

"We read in Pinda of the venerable bird Iynx bound to the wheel, and of the pretended punishment of Ixion. But this rotation was really no punishment, being, as Pindar saith, voluntary (compare to Jesus' death), and prepared by himself and for himself; or if it was, it was appointed in derision of his false pretensions, whereby he gave himself out as the crucified spirit of the world." "The four spokes represent St. Andrew's cross, adapted to the four limbe extended, and furnish perhaps the oldest illusion to the crucifixion. The same cross of St. Andrew was the Taw (T), which Ezekiel commands them to mark upon the foreheads of the faithful, as appears from all Israelitish coins whereon that letter is engraved. The same idea was familiar to Lucian, who calls T the letter of crucifixion. Certainly, the veneration of the cross is very ancient. Iynx, the bird of Mautic inspiration, bound to the four-legged wheel, given the notion of Divine Love crucified. The wheel denotes the world, of which she is the spirit, and the cross the sacrifice made for that world" (Pindar, Nimrod: vol. i. p. 278; Higgins, Anacalypsis, p. 503).

This "Divine Love," of whom Nimrod speaks, was "The First-begotten Son" of the Platonists. The crucifixion of "Divine Love" is often found among the Greeks. Ionah or Juno, according to the Iliad, was bound with fetters, and suspended in space, between heaven and earth. Ixion, Prometheus, Apollo of Miletus were all crucified. At Miletus was the crucified Apollo who overcomes the Serpent of evil and the evil principle in the world.

Semi-Ramis was both a queen of unrivaled celebrity, and also a goddess, worshipped under the form of a Dove. Her name signifies the "Supreme Dove." She is said to have been slain by the last survivor of her sons, while

others say, she flew away as a dove. In both Grecian and Hindu histories this mystical queen Semiramis is said to have fought a battle on the banks of the Indus, with a king called Staurobates, in which she was defeated, and from which she flew away in the form of a Dove.

Of this Nimrod says:

"The name Staurobates, the king by whom Semiramis was finally overpowered, alluded to the cross on which she perished," and that, "the crucifixion was made into a glorious mystery by her infaturated adorers"

Make no mistake about it. This Oriental story has had unbelievable impact and influence in almost every nation of the world. These words apply to Christ Jesus , as well as Semiramis, according to Christian Father Ignatius. In his Epistle to the Church of Ephesus, he says: "Now the virginity of Mary, and he who was born of her, was kept in secret from the prince of this world, as was also the death of our our Lord: three of the mysteries the most spoken of throughout the world, yet done in secret by God."

Here we have the crucified Dove, the Sun, for it is well known that the ancients personified the Sun female as well as male.

We also have the fable of the Crucified Rose, illustrated in the jewel of the Rosicrucians. The jewel of the Rosicrucians is formed of a transparent red stone, with cross on one side and a red rose on the other thus forming a crucified rose. This idea stems from the fable of Adonis who was the Sun whom we have seen often crucified whereupon he was then changed into a red rose by Venus (The Rosicrucians, p. 260).

The emblem of the Templars is a red rose on a cross. Often we find this symbol surrounded with a glory, and placed on a calvary. This is the Naurutz, Natsir, or Rose of Isuren, of Tamul, or Sharon, or the Water Rose, the Lily Padma, Pena, Lotus, crucified in the heavens for the salvation of man (Ibid.). The Knights Templars also have a "Cross and the Crown" symbol. A frequent Masonic symbol often seen on churches or religious literature such as the "Bible Tract Watchtower" magazine of the Jehovah's Witness. Charles Tess Russell was a 32nd Degree Freemason. As well as Mary Baker Eddy's Christian Science. Her husband was a Freemason. This symbol can be found on the side of USC Medical Center. The Cross represents the "Cross of the Zodiac" or the Separation of the four seasons. The Crown represents the SUN dying on the cross of the zodiac.



Answer for yourself: Is it just coincidence that Jesus Christ was called the Rose, the Rose of Sharon?

Jesus was believed by his followers to be the incarnation of Divine Wisdom. He was the son of Mair or Maria. He was the Rose of Sharon and the Lily of the Valley, which bloweth in the month of his mother Maia. Thus, when the angel Gabriel gives the salutations to the Virgin, he presents her with the lotus or lily; as may be seen in hundreds of old pictures in Italy. We see therefore that Adonis, "the Lord," "the Virgin-born," "the Crucified," "the Resurrected Dove," "the Restorer of Light," is one and the same with the "Rose of Sharon," the crucified Christ Jesus.

Plato (429 B.C.E.) in his Pimaeus, philosophizing about the Son of God says:

"The next power to the Supreme God was decussated or figured in the shape of a cross on the universe."

This brings to recollection the doctrine of certain so-called Christian heretics, who maintained that Christ Jesus was crucified in the heavens.

The Chrestos was the Logos, the Sun was the manifestation of the Logos or Wisdom to men; or, as it was held

by some, was his peculiar habitation. The Sun being crucified at the time of the winter solstice was represented by the young man playing the Bull (emblem of the Sun) in the Mithraic ceremonies. The Chrest was the Logos, or Divine Wisdom, or a portion of divine wisdom incarnate; in this sense he is really the Sun or the solar power incarnate, and to him everything applicable to the Sun will apply.

Lund, in his Monumental Christianity, provides a great picture of the Christian Savior crucified in the heavens. The pattern of the illustrations can be traced to Chrishna who is also represented crucified in "space." This is exactly displayed in the form of a Romish crucifix, but not fixed to a piece of wood, though the legs and feet are put together in the usual way. There is a glory over the top of it, coming from above, not shining from the figure, as is generally seen in a Roman crucifix. It has a pointed Parthian coronet instead of a crown of thorns. All the avatars, or incarnations of Vishnu, are painted with Ethiopian or Parthian coronets. For these reasons the Christian author will not own that it is a representation of the "True Son of Justice," for he was not crucified in space; but whether it was intended to represent Chrishna, Wittoba, or Jesus, it tells a secret: it shows that someone was represented crucified in the heavens, and undoubtedly has something to do with "The next power to the Supreme God," who, according to Plato, "was decussated or figured in the shape of a cross on the universe." The Sun-gods Apollo, Indra, Wittoba, or Chrishna, and Christ Jesus, are represented as having their feet pierced with nails (Cox, Aryan Mythology, vol. ii. p. 28).

Answer for yourself: Who was the crucified god whom the ancient Romans worshipped, and whom they, according to Justin Martyr, represented as a man on a cross?

Answer for yourself: Can we doubt, after what we have seen, that he was this same crucified Sol, whose birthday they annually celebrated on 25th of December?

In the poetical tales of the ancient Scandinavians, the same legend is found. Frey, the Deity of the Sun, was fabled to have been killed, at the time of the winter solstice, by the same boar who put the god Adonis to death, therefore a boar was annually offered to him at the great feast of Yule (Knight, Anct. Art and Myth, pp. 87-88). "Baldur the Good," son of the supreme god Odin, and the virgin-goddess Frigga, was also put to death by the sharp thorn of winter.

The ancient Mexicans crucified Savior, Quetzalcoatle, another personification of the Sun, was sometimes represented as crucified in space, in the heavens, in a circle of nineteen figures, the number of the metonic cycle. A serpent (emblem of evil, darkness, and winter) is depriving him of the organ of generation (Higgins, Anacalypsis, vol. ii. p. 32).

It is a well known fact that Christ Jesus, and many of the heathen saviors, healers, and preserving gods, were represented in the form of a Serpent. This is owing to the fact that, in one of its attributes, the Serpent was an emblem of the Sun (think of Moses and the serpent on the cross...the Sun crucified). It may, at first, appear strange that the Serpent should be an emblem of evil, and yet also an emblem of the beneficent divinity; but, as Prof. Renouf remarks, in his Hibbert Lectures, "The moment we understand the nature of a myth, all impossibilities, contradictions, and immoralities disappear."

The serpent is an emblem of evil when represented with his deadly sting; he is the emblem of eternity when represented casting off his skin; and an emblem of the Sun when represented with his tail in his mouth, thus forming a circle. This idea is quite consistent with the ideas entertained by the Phenicians as to the Serpent, which they supposed to have the quality of putting off its old age, and assuming a second youth (Sanchoniation: quoted by Wake: Phallism, p. 43). This idea even existed in the Americas. The great century of the Aztecs was encircled by a serpent grasping its own tail, and the great calendar stone is entwined by serpents bearing human heads in their distended jaws. The annual passage of the Sun, through the signs of the zodiac, being in an oblique path, resembles, or at least the ancients thought so, the tortuous movements of the Serpent, and the facility possessed by this reptile of casting off his skin and producing out of itself a new covering every year, bore some analogy to the termination of the old year and the commencement of the new year. Accordingly, all the ancient spheres: Persians, Indian, Egyptian, Barbaric, Mexican, etc., were surrounded by the figure of a serpent holding its tail in its mouth (Squire: Serpent Symbol, p. 249).

Thus there came to be, not only good, but also bad, serpents, both of which are referred to in the narrative of the Hebrew exodus, but still more clearly in the struggle between good and the bad serpents of Persian mythology, which symbolized Ormuzd, or Mithra, and the evil spirit Ahriman (Wake, Phallism, p. 42).

As the Dove and the Rose, emblems of the Sun, were represented on the cross, so was the Serpent (Cox, Aryan Mythology, vol. ii. p. 128). The famous "Brazen Serpent," said to have been "set up: by Moses in the wilderness, is called in the Targum (the Aramaic versions of the Old Testament) the Savior! It was probably a serpentine crucifix, as is called a "cross" by Justin Martyr. The crucified serpent denoted the Phallos, or the Sun after it had lost is power. It is the Sun in winter, crucified on a tree, which denoted its fructifying power. Being the most intimately connected with the reproduction of life on earth, the Linga became the symbol under which the Sun, invoked with a thousand names, has been worshipped throughout the world as the restorer of the powers of nature after the long sleep or death of Winter. In the brazen Serpent of the Pentateuch, the two emblems of the Cross and the Serpent, the quiescent and energizing Phallos, are united (Cox, Aryan Mythology, vol. ii. pp. 113-118). As Mr. Wake remarks, "There can be no doubt that both the Pillar (Phallus) and the Serpent were associated with many of the Sun-gods of antiquity (Wake, Phallism, p. 60).

This is seen often when the serpent is represented with rays of glory surrounding its head.

The Ophrites, who venerated the serpent as an emblem of Christ Jesus, are said to have maintained that the serpent of Genesis, who brought wisdom into the world, was Christ Jesus. The brazen serpent was called the Word by the Chaldee paraphrast. The Word, or Logos, was Divine Wisdom, which was crucified; thus we have the cross, or Linjga, or Phallus, with the serpent upon it. Besides considering the serpent as the emblem of Christ Jesus, or of the Logos, the Ophites are said to have revered it as the cause of all the arts of civilized life. Several females have been believed to have been selected and impregnated by the Holy Ghost, and is was, in some cases, the form of a serpent which was the form the Holy Ghost chose to impregnate them. This was the incarnation of the Logos.

The serpent was held in great veneration by the ancients, who, considered it as the symbol of the beneficent Deity, and an emblem of eternity. As such it has been variously expressed on ancient sculptures and medals in various parts of the globe.

Although generally, it did not always, symbolize the god Sun, or the power of which the Sun is an emblem; but, invested with various meanings, it entered widely into the primitive mythologies. As Mr. Squire observes:

"It typified wisdom, power, duration, the good and evil principles, life, reproduction; in short, in Egypt, Syria, Greece, India, China, Scahdinavia, America, everywhere on the globe, it has been a prominent emblem" (Squire, Serpent Symbols, p. 155).

The serpent was the symbol of Vishnu, the preserving god, the Savior, the Sun (Wake, Phallism in Acnt. Religs., p. 72). It was an emblem of the Sun-god Buddha, the Angel-Messiah (Ibid. p. 73; Squire, Serpent Symbol, p. 195). The Egyptian Sun-god Osiris, the Savior, is associated with the snake (Faber, Orig. Pagan Idol., in Squire, p. 158). The Persian Mithra, the Mediator, Redeemer, and Savior, was symbolized by the serpent (Ibid.). The Phenicians represented their beneficent Sun-god, Agathodemon, by a serpent (Kendrick, Egypt, vol. i. p. 375). The serpent was, among the Greeks and Romans, the emblem of a beneficent genius. Antipator of Sidon, calls the god of Ammon, the "Renowned Serpent" (Ibid.). The Grecian Hercules, the Sun-god, was symbolized as a serpent; and so was AEsculapius and Apollo. The Hebrews, at one time in their antiquity, worshipped the Sun-god Sol, and represented him in he form of a serpent. This the the "seraph" spoken of above as set up by Moses (Num. 21:3) and worshipped by the children of Israel. Seraph is the singular of seraphim, meaning Semilice (splendor, fire, light); emblematic of the fiery disk of the Sun, and which, under the name of Nehush-tan, "Serpent-dragon," was broken up by the reforming Hezekiah.

The principal god of the Aztecs was Tonac-actcoatl, which means the Serpent Sun (Squire, p. 161).

The Mexican virgin-born Lord and Savior, Quetzalcoatle, was represented in the form of a serpent. In fact, his names signifies "Feathered Serpent." Quetzaloatle was a personification of the Sun (Ibid. p. 185).

So we see it is relatively easy to connect the Serpent and the Sun, as corresponding symbols of the reproductive or creative powers.

The mysteries of Osiris, Isis, and Horus, in Egypt; Attis and Cybele, in Phrygia; Ceres and Proserpine, at Eleusis; of Venus and Adonis, in Phenicia; of Bona Dea and Priapus, in Rome, and all susceptible of one explanation. They are all set forth and illustrated, by solemn and impressive rites, and mystical symbols, the grand phenomenon of nature, especially as connected with the creation of things and the perpetuation of life. In all, it is worthy of remark, the Serpent was more or less conspicuously introduced, and always as symbolical of the invigorating or active energy of nature, the Sun.

In early Christian art Christ Jesus was represented as a crucified lamb. The crucified lamb is "the Lamb of God taking away the sins of the world, and slain from the foundation of the world" (Lundy, Monumental Christianity, p. 185). In other words, the crucified lamb typifies the crucified Sun, for the lamb was another symbol of the Sun and one of the signs of the Zodiac (Aires which in those days had displaced Taurus in the precession of the equinox...the beginning of a new age had come with the prominence of Aires..the ram/lamb).

We find, then, that the stories of the crucifixion of the different so-called Saviors of mankind all melt into one, and that they are allegorical, for "Savior" was only a title of the "Sun," and his being put to death on the cross, signifies no more than the restruction of the power of the Sun in the winter quarter.

With Justin Martyr, then, we can say:

"There exists not a people, whether Greek or barbarian, or any other race of men, by whatsoever appellation or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell under the tents, or wander about in crowed wagons, among whom prayers are not offered up in the name of a CRUCIFIED SAVIOR to the Father and creator of all things" (Justin Martyr, Dialogue With Trypho, quoted in Gibbons' Rome, vol. i. p. 582).

Now you know...that these same concepts were applied to Jesus of the New Testament.

I guess Pontus Pilate said it best: "What is truth?"

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



TAURUS, THE BULL

The bull is the second symbol of a god in the heavens, the first symbol being Orion. As the spring equinox slipped into the stars of Taurus around 4,500 B.C.E., The Bull with its red eye became Horus (Horus was seen as the divine falcon but is linked to stars of Taurus), the son of Osiris to the ancient Egyptians (Jane B. Sellers, The Death of the Gods in Ancient Egypt (London: Penguin, 1992), p. 112). During this equinox shift from the stars of Orion to Taurus, many gods of the ancient world appeared that were connected with or incarnated as bulls. The Phoenician bull-god, called father of men was given the title of Eh meaning "bull," but which translates into English as the word "god" (Walker, The Woman's Encyclopedia of Myths and Secrets, p. 125).

El was worshipped throughout Syria where the Persians labeled the great red star in the eye of the Bull as their watcher of the east (Richard Hinckley Allen, Star Names; Their Lore and Meaning (New York Dover, 1963), p. 385). For them a great ancient cult surfaced, involving a figure called Mithras (The earliest cave paintings of this figure are thought to date from 23,000 B.C.E.) who was a god of the first order, one of military valor without rival, said to ride the solar chariot across the sky (New Larousse Encyclopedia of Mythology (London: Hamlyn, 1968), p. 311). He was also known as or linked with Ahura Mazda (New Larousse Encyclopedia of Mythology, p. 314), a Persian savior figure known as the bull slayer, a humanized version of the Bull who seized a great wild bull by the horns and rode him to exhaustion, after which he slayed the bull whose wounds and spilled blood produced life for the earth (Settegast, Plato Prehistorian (New York: Lindisfarne, 1986), p. 112). His worship involved a baptism of bull's blood where the initiate stood in a pit underneath a slotted platform and was showered with the blood of a sacrificial bull slaughtered on top of the platform. The initiate would bathe in this blood, making sure that it touched eyes, ears, mouth, and body, and drink it as a sacramental act. Thus the initiate emerged from this pit cleansed of sin, washed clean by the blood of the bull (Walker, Encyclopedia, *p.* 126).

The Egyptians also annually slew a sacred bull in atonement for the sins of the realm (Walker, Encyclopedia, p. 126). The concept was that the blood of one god, or the symbol of that god, could cleanse the sins of many. From this ritual arose the belief that blood had to be spilled if sins were to be forgiven, thus probably dictating that thousands of years later Christ was to die a bloody death. However, after two thousand or so years the constellation that had rose at the spring equinox slipped from Taurus the Bull into Aries the Ram, heralding the birth of yet another new god, this time creating a theological storm in Egypt which ultimately led to the Exodus where Moses, as Akhenaton, would leave with a modified and simplified Monotheism in rejection of the complexity of the Osiris based faith of his time in light of Aries surplanting Taurus as the ruling constellation at the spring/vernal equinox. Thus the Israelites where chastised by Moses when constructing the golden calf (symbolic of Taurus) when Moses was leading them away from such a bull centered faith to one centered on a ram/lamb (Aries as the new ruling constellation at the spring equinox). They distinguished themselves from the bull-worshippers by using the blood of the lamb as a sacred fluid and symbol. For Moses was leading his people, chosen with lamb's blood, to a re-new religion which was simpler than the one previous especially in light of the new age which had begun under the sign of Aries. This was the new world age marked by Aries and thus a new god was required which he called "Aten" but known today as YHWH. Returning from Mount Sinai with the new laws of the new world order, Moses was angered that his chosen people were looking backwards to the bull (Golden Calf) instead of forward

to the lamb (G. de Santillana and Hertha von Dechend, Hamlet's Mill (Boston: Nonpareil Books, 1977), p.60).

It was as this time when Taurus, the bull and its key star "Aldebaran" slipped from the spring equinox after Orion has done so previously centuries earlier due to the precession of the Equinox that Horus was given a seat in the solar boat or in the Sun whereby the whole of the Egyptian religion passed from a stellar oriented faith to a solar orientated faith. We need to understand at the "death" of these stars when they failed to rise or be visible before the rising of the sun on these days of "ma'at" or balance when the length of light and darkness was equal (the equinoxes) the ancients interpreted the loss of the star as the "death" of the god and mourned his passing and loss of visibility on the spring equinox. This grief and fear lasted only until its reappearance later with much rejoicing as the "god" had been "reborn" and "resurrected" from the dead. This was the core belief about Orion/Osiris as well as Horus/Taurus as well but since Orion/Osiris was not on the ecliptic or the path of the sun (zodiac) he was relegated not the same as the solar gods who were in "the sun" and occupied a seat in the "netherworld" as the judge of the dead. The bull in these myths is seen as darkness or antilife, as it becomes the symbol of old religion making way for the god of Aries. The Bull as a god has long since lost his power, having slipped from the equinox position around 2,000 B.C.E., but it is from this period that the mythological symbolism was firmly stamped upon his celestial image.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ARIES, THE RAM

As the stars of Aries the Ram became the heliacal rising constellation for the spring equinox, thus placing it in the lead position of the zodiac, the concept of the tropical zodiac was also taking shape. Therefore Aries became the leading sign of the tropical zodiac, a designation that has never been altered even though the stars of Aries have long since lost this lead role, now belonging to the stars of Pisces.

History shows us that when the spring equinox moves into a new constellation, a new age and a new god emerge. This god is either the son of the older god, or a new concept represented by a new god, which springs forth from the collective unconscious. With the movement of the equinox from the stars of Taurus into the stars of Aries, which occurred in about 2,000 B.C.E., the movement was away from the sacred bull of the Egyptians and the god Horus (who had many forms-one of which was the bull) toward gods of a more Arian nature (Wallis E. A. Budge, The Gods of the Egyptians, vol. 1 (New York: Dover Books, 1969), p. 493).

To the people of the Euphrates this new god was known as Tammuz Daum-uzei, the Only Son of Life, with the emphasis on the word *only*. The Israelites, thought to have emerged from Canaan, came forth with their god El, whose name was changed to YHWH (I am that I am) at the time when Moses led the Israelites out of Egypt (Magnus Magnusson, BC-The Archaeology of the Bible Lands (London: British Broadcasting Corporation, 1977). These gods were One-God monotheistic concepts with YHWH (Yahweh) using the blood of a lamb to mark and save his people from his wrath. The new Arian gods were solo creatures who shared their glory with no other.

Through precession the Sun's position at the equinox appears to shift backward through the zodiac. Once, around the time of Christ, the Sun rose with the stars of Aries. Now, the stars with which it rises are those of early Pisces. Later, when the Sun rises among the stars of Aquarius, anywhere from twenty to five hundred years from now, depending on your point of view, it will be known as the age of Aquarius.

The Egyptians by now were moving into their third god as they moved into what is called the period of the New Empire (around 2000 B.C.E.), which culminated with the position of the "king of the gods and lord of the thrones of the two lands", the god Amen-Ra (Wallis E. A. Budge, The Gods of the Egyptians, vol. 1 (New York: Dover Books, 1969), p. 174). He was a new type of god for the Egyptians, for he also shared his glory with no other god. He was supreme. (Budge, The Gods of the Egyptians, vol. 2, p. 5). Amen-Ra was a god with many forms, one of which was ram's horns, and he was called "Lord of the Head," and the Egyptians linked him to the stars of Aries (Jobes, Outer Space, p. 124) since now those stars rode the Chariot of the Sun (The stars of Aries rising with the spring equinox). He was the virile male and the holy phallus; stories or images of a ram in the thicket are considered by some to be sexual metaphors (Barbara Walker, The Woman's Encyclopedia of Myths and Secrets (San Francisco: Harper San Francisco, 1983), p. 841).

Ram imagery in the Old Testament is also linked to Yahweh. Indeed it is this image of a ram in a thicket which saves Abraham from sacrificing his son Isaac on the command of Yahweh. This was an important story

for the new monotheistic religion as it showed that the male god of the ram desired animal sacrifices rather than the more ancient practice of human sacrifices.((Barbara Walker, The Woman's Encyclopedia of Myths and Secrets (San Francisco: Harper San Francisco, 1983), p. 841). The ram was sacred to the Israelites, who sacrificed the paschal lamb each year at Passover as a substitute for the primitive sacrifices of firstborn sons which Yahweh originally demanded in Exodus 13:2 ((Barbara Walker, The Woman's Encyclopedia of Myths and Secrets (San Francisco: Harper San Francisco, 1983), p. 526).

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



PISCES, THE FISHES

Pisces moved into the lead position in the Ring of Life around two thousand years ago, when the spring equinox heliacal rising slipped from Aries the Ram to Pisces the Fishes. There was never a clear distinction between these two constellations, as Pisces is so large, its two Fish reaching through the sky actually encompass the stars of Aries.

The coming of the age of Pisces, the new world order, was eagerly awaited, heralded in 6 B.C.E. by a triple conjunction of Saturn and Jupiter in Pisces. In his fourth Eclogue, Virgil announced it would be the return of the golden age (De Santillana and von Dechend, Hamlet's Mill, p. 244). This conjunction was the astronomical highlight of the time, eagerly awaited and watched, and was later named, in Christian mythology, the Star of Bethlehem. This association is more of an attempt by Christianity to claim Christ as the herald of the new age, rather than having any real basis in historical facts.

But the fish was an ancient symbol long before it was adopted by the new god. It represented wisdom and was recognized as a female sign. The symbol for the fish was derived from the yoni. The Chinese Great Mother, called Kwan-yin, Yoni of Yonis, often appeared as a fish goddess (Walker, The Woman's Encyclopedia of Myths and Secrets, p. 313). The Celts considered that eating fish would put new life in a womb (Green, Dictionary of Celtic Myth and Legends, p. 184). Their hero, Tuan, was eaten by a fish and the fish in turn was eaten by the queen of Ireland who, in the fullness of time, gave birth to him. Thus to eat of the salmon was also to grow in wisdom.

The Greeks incorporated the fish as a sacred symbol through Aphrodite, in her form as a fish goddess called Aphrodite Salacia (Walker, The Woman's Encyclopedia of Myths and Secrets, p. 314). She was depicted as a fertile mother nursing a child, and her temples always contained ponds of fish. Her followers would eat fish on her holy day, which was Friday. They were known as the fish eaters, and this custom was adopted by the Catholic Church who decreed that the eating of fish on a Friday, considered abstinence from meat, was a holy act required of its followers.

As the spring equinox moved into Pisces, the ram god sent his son, Christ, to save the world, and he became the god of fishes. He was a fisherman fishing for men's souls. His disciples were fishermen and one of his miracles, which proved him god, was the miracle of the loaves and fishes, where he was said to have fed five thousand on just a few fish and some bread. The new religion adopted the sign of the Fish as their symbol. The cross belonged to the pagans and was not incorporated into Christian symbolism until after the sixth century C.E. (Walker, The Woman's Encyclopedia of Myths and Secrets, p. 188).

The arrival of any new age heralds more than just a change of gods, for it represents a change in the way humans see the world. One of the features of the Piscean new world order was that our concept of time and its cyclic nature became altered in our collective mind. The new god now ruled forever, and thus everything was measured before or after his incarnation. However, the concept of cycles, of there being an heir to every throne, that had been part of the myths of the Bull (Taurus) and the Ram (Aries), ended with Pisces. For Christ had no children and the only way to acknowledge the whirlpool created by precession (the sinking of the constellations below the horizon at the vernal equinox

where they were no longer visible before the rising of the sun) was to talk about a second coming - who would ostensibly be the new god of Aquarius. For several centuries after Christ, Christians believed the second coming was immanent, forgetting that the cycle was several thousand years long. The cyclic order was crumbling, for the new god ruled forever. As previously mentioned, it was announced that the great Pan was dead, and Plutarch mused, in about 60 C.E., that oracles had ceased to give answers (De Santilana and von Dechend, Hamlet's Mill, *p.* 341). For our logic, under the new god, was no longer cyclic; therefore oracles could no longer predict. Euclidean geometry, logic, linear time, and the separatism of science had begun.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE SUMMER SOLSTICE...LITHA...(AROUND 21ST JUNE)

Jer 10:2 2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. (KJV)

ALTERNATE NAMES

Midsummer, Celtic 'Oak Festival'

DRUIDIC NAME

Alban Hefin or Alban Heruin (Light of the Shore)

CHRISTIAN EQUIVALENT

Saint John the Baptist's Day (24th June)

PLACE IN THE NATURAL CYCLE

Litha is the solar festival that marks the longest day of the year, with the sun rising and setting at its most northerly points. The summer quarter of the year runs from Beltane to Lughnassadh, so Litha stands at the midpoint of summer.

OSIRIS AND THE SUMMER SOLSTICE

Osiris was the Egyptian God of the earth and kingship, and by association with vegetation in general and in particular grain. The yearly drought in Egypt and the regular yearly flooding of the Nile were personified in the life of Osiris as seen in his death and resurrection which coincided with both celestial and agricultural events.

There are two solstices each year. The winter solstice, the shortest day of the year, occurs when the sun appears farthest south in the sky. The summer solstice, the longest day of the year, occurs when the sun appears farthest in the north. Egyptians were especially interested in the summer solstice because it marked the beginning of the Nile's flood season. Accurately predicting the floods was of such vital importance that the appearance of Sirius, which occurs around the time of the summer solstice, was recognized as the beginning of the Egyptian new year. The brightest star in the night sky, Sirius was the

embodiment of Isis, sister and consort of the god Osiris, who appeared in the sky as Orion. Sirius first appeared in the dawn sky each year around the time of the summer solstice and just before the Nile's flood season. Ancient Egyptians learned to predict the summer floods by the disappearance of Orion from the night sky, followed by the first appearance of Sirius, the brightest star in the night sky, at dawn. In ancient theology, Egyptians saw Orion and Sirius as the heavenly embodiment of Osiris and Isis, two of their most important gods, who were believed to bring the life-giving floods each year. Egyptians believed Sirius was responsible for the rains, so it was vital to accurately predict its arrival. Sirius was the centerpiece of Egypt's 365-day solar calendar, and its appearance marked the beginning of the new year. The three bright stars forming the belt of Orion ,the hunter, were the celestial embodiment of Osiris, god of the dead, whose resurrection from the dead was pictured in the flooding of the Nile at the summer solstice which was a picture to them of God's salvation for the people of Egypt.

Orion, the picture of Osiris, was of dual importance to Egyptians. The constellation was believed to be the final resting place of pharaohs, where they joined forever with the gods of the sky. Orion also appeared in the night sky shortly before Sirius, which in turn heralded the arrival of the life-giving summer floods. Sirius represented Isis, Osiris' sister and consort, who trailed him across the sky just as she searched the land for his body in the most famous of Egyptian myths. Known as the Lord of Everything, Osiris symbolized the birth, growth, death, and rebirth of the natural world. In Egyptian mythology, Osiris was murdered and dismembered by his jealous brother, Seth, then briefly brought back to life by his sister and consort Isis to father the god Horus. Egyptians saw Osiris in the Moon, whose phases caused the all-important Nile to rise and fall each month, and in the constellation Orion, whose appearance was connected with the annual flood. As god of the dead, Osiris welcomed the recently deceased to their new world. King Khufu, eager to join Osiris as quickly as possible after his death, had a shaft constructed in his burial chamber pointing directly to Orion, which was considered to be the final resting place of the pharaohs.

Orion was Osiris, the green god who died and was reborn, and Sirius was Isis, his beloved. Its annual appearance just before sunrise near the summer solstice marked the rise of the Nile River. It was said that when the Nile flooded, Osiris and Isis were making love, and their sexual union fertilized the land. The archaeo-astronomer E.C. Krupp writes: "After disappearing from the night sky (for 70 days) Sirius eventually reappears in the dawn, before the sun come up. The first time this occurs each year is called the star's heliacal rising, and on this day Sirius remains visible for only a short time before the sky gets too bright to see it. In ancient Egypt this annual reappearance of Sirius fell close to the summer solstice and coincided with the time of the Nile's inundation. . . Sirius revives the Nile just as Isis revives Osiris. Her time in hiding from Seth is when Sirius is gone (70 days) from the night sky. She (Isis) gives birth to her son Horus, as Sirius gives birth to the new year, and in the texts Horus and the new year are equated. She is the vehicle for renewal of life and order. Shining for a moment, one morning in summer, she stimulates the Nile and starts the year."

The elements of the Osiris story was seen as symbolic of real events that happened in Egypt. With his original association to agriculture, his death and resurrection were seen as symbolic of the annual death and re-growth of the crops and the yearly flooding of the Nile which were signaled by Sirus and the Summer Solstice. This was interpreted as the resurrection of Osiris. The sun too with its daily re-birth and death was associated with Osiris.

The elements of his story was seen as symbolic of real events that happened in Egypt. With Osiris and his original association to agriculture, his death and resurrection were seen as symbolic of the annual death and re-growth of the crops and the yearly flooding of the Nile. The sun too with its daily re-birth and death was associated with Osiris.

Osiris rivalry with his brother Seth, the god of storms and the desert, was symbolic of the eternal war between the fertile lands of the Nile Valley and the barren desert lands just beyond. His death at the hand of his brother Seth represented the yearly Egyptian drought, while his miraculous rebirth, at the summer solstice, represented the flooding of the Nile Valley and its nourishment by the silt left on the land

after the flood.

Several festivals during the year were held in Egypt, in celebration of Osiris. One, held in November, celebrated his beauty. Another, called the "Fall of the Nile" was a time of mourning. As the Nile receded, the Egyptians went to the shore to give gifts and show their grief over Osiris' death. When the Nile began to flood again, another festival honoring Osiris was held whereby small shrines were cast into the river and the priests poured sweet water in the Nile, declaring that the god was found again.

FURTHER DETAILS

The Summer Solstice is the longest day of the year and brings us to the zenith of the Sun god's power. He is celebrated and honored in order to ensure a large harvest. He is thanked for the Life-Giving Light that He brings.

This is also the time of the Great Battle of the Oak King and His twin, the Holly King. It is during this Battle that the Holly King, representing the darker, colder half of the year, slays the Oak King, who represents the lighter, warmer half of the year, in order to keep the wheel of the year spinning. The cycle of Life, Death and Rebirth is constantly flowing, always changing...never static. Such tradition honors the Green Man in all His masculinity. He is at the height of His reign and roams through the fields playing harmless pranks and games. Many celebrate this time with games and competition. It is a time for growing strong. The harvest is coming soon and the Winter months will be harsh. Many usually re-enact the Battle of the Oak and Holly Kings, more as a form of competition than a religious aspect. Honoring the Green Man is the main focus on this Sabbat.

Litha celebrates the height of the sun's power and the abundance of summer. Nature is alive, and fields and fruits are growing towards harvest, but the blessing is mixed, for once light reaches its apogee it can only decline. Litha is a fairly modern term for the summer solstice, and it may be derived from an Anglo-Saxon word for 'moon' that referred to the sixth and seventh months of the year. The Druidic name for the festival, *Alban Heruin* or 'Light of the Shore', is very appropriate for this turning point of the year, lying at the midpoint between "Light of the Earth" and "Light of the Water" (the Druidic terms for the equinoctial celebrations).

In the past, midsummer fires were lit for purification, protection and in the hope that the sun could be kept powerful for long enough to ensure a good harvest. People would leap over these fires in the belief that the crops would grow as high as they could jump. Drumming, dancing and singing were common, making this festival a noisy and social time. The full moon in June is known as the Mead or Honey Moon, and mead is a traditional drink for Litha, just as June is a popular time for weddings and hence honeymoons.

Litha honors the apex of Light, sometimes symbolized in the crowning of the Oak King, God of the waxing year. At his crowning, the Oak King falls to his darker aspect, the Holly King, God of the waning year (days grow shorter after Litha). In terms of the God and Goddess cycle, the God is made King through his marriage to the Queen at Litha.

Just as the winter solstice festival was appropriated by the Christian church to celebrate Christ's birth, so the popular summer solstice festival was taken to mark the birth of one of the church's most important saints: the cousin and baptizer of Jesus, John the Baptist. Other saints' days correspond to the supposed dates of their deaths, but John's is unusual in marking his birth. Saint John's Wort is a flower of traditional importance to midsummer celebrations.

Now let us understand in the Summer Solstice as being when the North Pole is pointed most toward the sun, the longest day and shortest night. The Summer Solstice, Midsummer, is linked with fertility and sexuality. June is the most popular wedding month.

6,000 years ago, people began to form into groups or communities. Food, clothing, and shelter were essential. Man learned that certain foods grew during certain times of the year - the solar year. So keeping tract of time

became necessary in order to know when to plant and when to harvest. The time and season of the migration of animals became equally important. When the work was done and things went well, people celebrated (early holidays). Many of the ways (traditions) we celebrate during holidays which can be traced back to early civilization.

Not many solar holidays were celebrated at this time. (1) People were busy working the fields (2) People knew that for the next six months, daylight would be less and less each day (3) As stated before, this was a time for fertility and sexuality. Work and mating occupied most of the people's time.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ISIS...SIRIUS...AND THE SUMMER SOLSTICE

For thousands of years our ancestors marked the seasons of the year with festivals. The greatest festivals were the twice yearly solstices.

Since earliest times, before even the great pyramids were built, the ancient Egyptians developed a powerful sky religion based on the apparent motions of the sun and stars. As early as the 4th millennium BC a solar calendar was established in Egypt which was calibrated on the conjunction of the heliacal (dawn) rising of the star Sirius and the summer solstice sunrise. This calendar, which can be precisely dated to 3200 BC, was also locked on the annual flooding of the Nile, Egypt's mighty river and on whose waters all life in Egypt depends. This annual miracle, and its curious conjunction with the stellar-solar 'marriage' of Sirius and the summer solstice sunrise, formed the basis upon which all subsequent religious ideas, ceremonies and rituals were developed, and provided the cosmic principles upon which the great pyramid monuments and, later on, the great temples of Egypt, were designed. Perhaps nowhere has Sirius enjoyed a more regal history, than in ancient Egypt, where Sirius was the Star of Queen Isis. Here the star was associated with the great mother goddesses Isis, and her earlier archetype, Hathor. Sirius was the Nile Star. At approximately 2500 BCE, the time the Great Pyramid was constructed, Sirius would rise just before the sun, on the Summer Solstice, (the first day of summer, the longest day of the year, the day when the noon sun stood highest above the horizon). This is known as the "heliacal rising," after the Greek word Helios for Sun). 2500 years later, during Egypts Ptolemaic Period, Sirius would rise before the Sun approximately 2 weeks after the summer solstice. The heliacal rising would presage the annual flood of the Nile, which would bring the life-giving waters to the irrigated fields of the Nile Valley. This is referred to in the divine inscriptions on the walls of the Temple of Isis-Hathor at Denderah in the Nile Valley, where Sirius is called the Divine Sothis. The inscription states: "Her Majesty Isis shines into the temple on New Year's Day, and She mingles her light with that of her father Ra on the horizon." New Year's Day was the Summer Solstice for the Egyptian calender, and Ra was the Sun God. The Temple was oriented to the rising of Sirius, as were several other temples at Karnak, a practice going back to the 18th Dynasty (around 1500 BCE).

Let us focus on the summer solstice. When the north pole is pointing sun ward, people in the northern hemisphere experience the longest day and shortest night of the year. This is their summer solstice. For people in the southern hemisphere, the same day is their winter solstice. Solstice is from the Latin, sol stetit which means "the sun stood still". In late June and late December the sun appears to rise and set at almost exactly the same places. Its rising and setting points appear to stand still.

By the time of the new stone age, six to eight thousand years ago, there were plenty of signs that seasonal festivals were the center of community life. Ancient people used four ways of marking the solstice and equinoxes:

- **Creating spot lighting on walls or caves. People who used this method often carved or painted symbols where they would be struck by a ray of light at sunrise at one of these four times of the year.In Egypt at the Great Temple of Karnak, a beam of light on the solstice would illuminate a sanctuary on the inside of the temple. This spot lighting would have allowed the Egyptian priests to determine the length of the solar year to within a minute. The lighting also had religious purposes. This solstice celebration not only**

dominated their industry, but the astronomy and religion of Egypt. In solar processions priests carried statues of Hapi, god of the Nile through the streets. After the religious ceremonies rejoicing took place on a grand scale and all the classes observed this holiday.

- Measuring the shadow of an upright pillar, usually at noon. This was the favorite techniques of Babylonians, Ionian Greeks, and Peruvians.
- A specially prepared ceremonial structure was made by Central and South American tribes. Only at noon on the summer solstice would the sun shine directly through a hole or tube in its ceiling to a specific point on the floor.
- The last way was to watch from a position where you could observe on the horizon the sun rising and setting over a period of years. This was used a lot in Europe, Asia and the Americas. Stonehenge is the most famous structure where this last method was observed. The Heel Stone appears between two of the stone arches marking the approximate place on the horizon of the summer solstice sunrise.

In Egypt the summer solstice was considered the beginning of the new year. It coincided with the flooding season when the soil would be fertilised and water would quench the arid Nile Valley. There are two solstices each year. The winter solstice, the shortest day of the year, occurs when the sun appears farthest south in the sky. The summer solstice, the longest day of the year, occurs when the sun appears farthest in the north. Egyptians were especially interested in the summer solstice because it marked the beginning of the Nile's flood season. Accurately predicting the floods was of such vital importance that the appearance of Sirius, which occurs around the time of the summer solstice, was recognized as the beginning of the Egyptian new year. The first Egyptian calendar had been a lunar calendar, however this was later changed to a solar one with twelve thirty day months. The year began with the heliacal rising of Sirius on or near the Solstice. In order to have the calendar year fit the solar year, five feast days were added to the end of the year. These days celebrated the births of five gods (and goddesses). The first celebrated the birth of Osiris, the second Horus (Heru-ur or Aroueris), the third Set, the fourth, Isis, and the fifth, Nephthys; (E.A. Wallis Budge, Egyptian Magic, London, 1901). The first, third and fifth feast days were considered unlucky (Osiris was the slain god, Set was the dark god, and Nephthys was the dark goddess). The second and fourth days were lucky, (both Horus and Isis were winged (ascended) god and goddess). By creation of a 365 day year, it was still short by approximately 1/4 day, and so within four years, the calendar was one day behind the Sun. Over many years, the calendar became more and more out of synch. It was determined that it would take 1461 years to complete the solar cycle to account for the loss of about 1/4 day per year and put the calendar back in sync with the Sun, so that New Year's Day would coincide with the heliacal rising of Sirius and the Solstice.

The fundamentals of this Egyptian sky religion remained the same throughout the 3,000 years of Egyptian civilisation and managed to reach our era almost intact; only to spill its ancient ideas into the new emerging Christian myth. And yet, paradoxically, the key to the 'decoding' of Egypt is found in the ever changing alignments of the temples across the epochs to match the majestic drift of the 26,000 years cycle of precession of the stars against the fixed celestial canopy. Many scholars today look at Egypt and see Egypt as a model of the sky, and its system of law and order, Ma'at, was dictated by the pulse-like churning of the machinery of the celestial bodies whose 'heart' was the solar disc. Egypt believed in the famous Hermetic axiom of 'As above, so below' into observable reality. Therefore the story of Egypt is, quite literally, written in the stars.

ISIS-SIRIS

If you look to Orion’s belt and follow it towards the horizon, you will see Sirius, the “Winter Star.” It is the brightest star in the winter sky. Because it is part of the constellation Canis Major, it’s been called the Dog Star and, in medieval Europe, it was considered to be an ill-omen. Since its heliacal (or near-dawn) rising occurs in midsummer, it was associated with the “Dog Days” of summer when it was believed that the summer heat and its attendant disease was caused by the mixture of the sun’s light with the light of Sirius. The ancient Egyptians had a much more positive story to tell about this star. To them, Orion was Osiris, the green god who died and was reborn, and Sirius was Isis, his beloved. Its annual appearance just before sunrise near the summer solstice marked the rise of the Nile River. It was said that when the Nile flooded, Osiris and Isis were

making love, and their sexual union fertilized the land. The archaeo-astronomer E.C. Krupp writes: "After disappearing from the night sky (for 70 days) Sirius eventually reappears in the dawn, before the sun come up. The first time this occurs each year is called the star's heliacal rising, and on this day Sirius remains visible for only a short time before the sky gets too bright to see it. In ancient Egypt this annual reappearance of Sirius fell close to the summer solstice and coincided with the time of the Nile's inundation. . . Sirius revives the Nile just as Isis revives Osiris. Her time in hiding from Seth is when Sirius is gone (70 days) from the night sky. She (Isis) gives birth to her son Horus, as Sirius gives birth to the new year, and in the texts Horus and the new year are equated. She is the vehicle for renewal of life and order. Shining for a moment, one morning in summer, she stimulates the Nile and starts the year" (E. C. Krupp, Echoes of the Ancient Skies, Harper & Row 1983, pg. 142).

One last note. Lastly the fact that we know now that Sirius is a double star presents an equally baffling mystery. As stated above, it was not discovered until 1862 that Sirius had a companion star. The discovery was made by one Alvin G. Clark, the famed maker of world renouned refracting telescopes, using a refractor with a 18 and 1/2 inch diameter objective lens at Dearborn Observatory, operated by Northwestern University of Evanston, Illinois. His observation confirmed predictions made some 10 years earlier by C.H.F. Peters that were based on earlier observations of irregularities of the star's motion by the famous mathematician F.W. Bessel in the 1830's. In short, some of the best minds and equipment of the 19th century were utilized in making the discovery of the double star nature of Sirius. The mystery in all of this however, rests in the possibility that Sirius was may have been known to be a double star several thousand years earlier. A primative tribe known as the Dogon, who currently reside in the North African province of Mali, south of the Sahara, and west of Egypt, have long made a practice of worshiping Sirius. And the Dogon have long claimed that Sirius had an unseen companion. This is part of their oral tradition, and they have made paintings showing Sirius as a double star. They have also asserted that double Sirius has an orbital period of 50 earth years! They also claim that they learned of this when they resided in the land of ancient Egypt (or perhaps Nubia or Kush) several thousand years earlier.

Answer for yourself: If this is true, how did they know, or how did the ancient Egyptians know that Sirius had a companion? You would have to ask the Elohim...who once walked the earth...and that opens a can of worms with no end.

Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



AUTUMNAL EQUINOX...MABON...(AROUND 21st SEPTEMBER)

Jer 10:2 2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. (KJV)

ALTERNATE NAMES

Celtic 'Festival of the Vine'

DRUIDIC NAME

Alban Elfed or Alban Elued (Light of the Water)

CHRISTIAN EQUIVALENT

Saint Matthew's Day

PLACE IN THE NATURAL CYCLE

Mabon is the solar festival that marks the transition from the light to the dark half of the year: day and night are of equal length. On this day, the sun rises due east and sets due west. The autumn quarter of the year runs from Lughnassadh to Samhain, so Mabon marks the mid-point of autumn. By Mabon, the land is showing clear signs of the journey towards winter - leaves are beginning to turn and birds are gathering for migration.

FURTHER DETAILS

The Autumn Equinox not only brings the world again to a time of balance, but also to the second harvest. This is a time of preparation for the cold months ahead. Many take their cue from the balance of day and night and resolve to equalize within themselves anything that they believe to be "tipping the scales". It is important for them to strive toward a balance of mind, body and spirit during this time in order to be prepared for the sometimes depressing, colder months ahead. The nights grow longer and colder now (a picture of death). The Sun god is overtaken by the darkness which will reign supreme from until Yule (again a picture of death....as we see in Osiris's death).

As with the spring equinox, Mabon, the autumn equinox, is a day which holds an equal amount of light and dark, in which--upon the completion of the day--the nights will continue to grow increasingly darker until Yule; after which the days will resume to lengthen. Because of the dramatic change in light, and the apparent

changing of the seasons, myths and legends arose in all religions in order to aide the people of Mother Earth cope with the advancing season. From these legends arose a cornucopia of Gods and Goddess of vegetation, of the land, and of the union of the earth and sky.

OSIRIS AND THE AUTUMN EQUINOX

Many mythological characteristics indicate this as the great passing of the God into the underworld (the death of Osiris). He has yet to conquer this world and his light is now greatly missed. The Goddess, now quite pregnant with the new coming God of light, searches for her lost consort in vain. Much like the search Isis conducted for the dismembered Osiris, the search results in no satisfaction. His passing is necessary.

The main content of the mystery of Isis is the death of Osiris and Isis's search for the dead Osiris. We know that Osiris, the representative of the being of the sun, the representative of the spiritual sun, is killed by Typhon, also known as Set, who, expressed in Egyptian terms, is none other than Ahriman (Seth). Ahriman. as personified darkness, overtakes the light of the sun (autumn and the approach of winter with shorter days and longer darkness) and kills Osiris, throws him into the Nile, and the Nile carries the body away. So Osiris is slain by Seth, divided into 14 pieces, and spread all over Egypt. Isis, Osiris' wife, searched for these 14 pieces, found them and had them buried. Except the phallus of Osiris, which she kept, and used to conceive Horus, by whom Osiris was revived. Isis, the spouse of Osiris, sets out on her search and finds him eventually and she brings him back to Egypt, where Seth (Ahriman), the enemy, cuts the body into fourteen parts. Isis buries these fourteen parts in various locations, so that they belong to the earth for ever after.

We can see from this story how Egyptian wisdom conceived of the connection between the powers of heaven and the powers of earth in a deeply meaningful way. On the one hand, Osiris is the representative of the powers of the sun. After having passed through death he is, in various places and simultaneously, the force that ripens every-thing that grows out of the earth. The ancient Egyptian sage imagines in a spirit-filled way how the powers which shine down from the sun, enter the earth and then become part of the earth, and how, as powers of the sun buried in the earth, they then hand over to the human being what matures out of the earth. The Egyptian myth is founded upon the story of Osiris-how he was killed, how his spouse Isis had to set out on her search for him, how she first brought him back to Egypt and how he then became active in another form, namely, from out of the earth.

One of the Egyptian pyramids depicts the whole event in a particularly meaningful way. The Egyptians not only recorded what they knew as the solution to the great secrets of the universe in their own particular writing, they also expressed it in their architectural constructions. They built one of these pyramids with such mathematical precision that the shadow of the sun disappeared into the base of the pyramid at the spring equinox and only reappeared at the autumn equinox. The Egyptians wanted to express in this pyramid that the forces which shine down from the sun are buried from spring to fall in the earth where they develop the forces of the earth, so that the earth may produce the fruit which humankind needs.

This, then, is the idea we find present in the minds and hearts of the ancient Egyptians, On the one hand, they look up to the sun, they look up to the lofty being of the sun and they worship God which to them was symbolized by the sun. At the same time, however, they relate how this being of the sun was lost in Osiris, and was sought by Isis, and how he was found again so that he is then able to continue working in a changed way.

Agriculturally, the Egyptians took the theme of Osiris as a Harvest Lord, slain, at this time of great reaping; until he was born again by the hands of the Goddess. (Isis, Osiris).

The Greeks and the Romans shared a common theme of a Goddess who has been taken prisoner by the Underworld. (Persephone, Demeter, etc). During this time, the earth would become barren, until her release in Spring. The Celts, of whom the name of this Sabbat has been derived from, tells of a Child of Light stolen from his Mother, and as she grieves for the loss of her child, the earth falls barren, until his release back to her in the Spring. Furthermore, the Celts portray Gods of vegetation (Cernunnos, the Green Man), who die upon the

summer solstice and born again upon the winter solstice. Deities of vegetation are found throughout all traditions, (Cernunnos, Osiris, Dionysus), and are often portrayed as hunters of the wood. (such as the popular stag image). In some circles, a Harvest King and Queen are crowned; who in turn become the earthly vessels for the God and Goddess during the Mabon rite. Housed between the two Sabbats of thanksgiving and death, it is clear that two of the most represented themes of Mabon be that of the two surrounding festivals. While this is a time of great rewards, it too is a season of decline--of death. Leaves begin to wilt from their perches, and nature in itself begins to cycle again through winter. The Pagans knew well that soon their God would die, and it was time to begin to muse on the nature of death. The lengthening nights cause the goddess to grow tired and weak and she prepares to sleep through the long Winter. To help His children survive the coming season, the Green Man returns to the Earth, sheds His leaves and vines and is reborn as the Horned god with the antlers and fur of the animals He must protect. Thus begins the reign of the Horned god, Father and Protector of those trying to survive the long, cold nights.

Mabon is the time of the second harvest, when fruits are ready for collection. In Celtic mythology, Mabon was the Young God, abducted and imprisoned, only to return at a later date. This is thus an appropriate title for the day on which darkness gains the upper hand over light until the following equinox, Ostara. Mabon is the point at which, conceptually at least, the Sun enters the sign of Libra, the Scales or Balance - the most appropriate sign for this day of perfect balance between darkness and light.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EGYPT AND THE AUTUMN EQUINOX

Answer for yourself: What does the Autumn Equinox and the Egyptian festivals in this time of the year have to do with the Festival of Tabernacles in the Bible? Well let us see.

Autumn Equinox, one of the four "cardinal festivals" of the Earth year, so called because on this day the year was thought to turn like a door on a hinge (Latin cardo) as the Sun now reaches the 180° point on the zodiac wheel at 0° Libra, exactly opposite the 0° Aries point of the Spring Equinox. Autumn now begins as Sun enters Libra (the Scales), symbolizing the balance of light and darkness at the moment when the Solar energy of the year begins to wane, and Earth energy waxes toward harvest and abundance.

September 21, Autumn Equinox, is when light and dark are again in perfect balance, though now the movement is toward darkness. On this holy day, the mystery of eternal life is contemplated as the sun goes into the seed that will sustain life through the dark months of winter ahead. The Goddess/God is thanked for her generosity with the completion of the harvest; the God is thanked for his gift of energy as it is embodied in the waning sun; and we reflect upon those goals we have brought to fruition and upon the aspects of our life we must release in order to grow. This holiday was appropriated by the Christian calendar as Michaelmas, for St. Michael, the Archangel of Fire, celebrated a week after Mabon, on September 29.

In conjunction with the agricultural cycle, Autumn Equinox is the time of thanksgiving for a successful and abundant harvest. The Autumn Equinox marks the beginning of Autumn with measures of equal daylight and darkness accompanied with celebration of the bounty of Mother Earth with feasting and aiding those in need. Mabon is also the Autumn Equinox, the balance between light and dark. As we give thanks for the abundance that the long days and strong power have given, we also take this moment to balance, to rest, to simply be, and prepare ourselves for the growing cold and dark. And to recognize and remember, as always, that what appears as death is merely the preparation for rebirth. That what is reaped at the harvest will become seed for the next year. And we remember the mystery - there is no death; all that dies will be reborn. And for this too, we give thanks.

In Egypt it was called the The Day of the Wanderer; the celebration of the death and rebirth of the 'God Osiris'.

In Egyptian Calendar, the Main Festival of Hathor begins Hethara, the month named in her honor. During this month the Nile crests after its annual inundation, and begins to recede until it is dry enough for sowing in November. Hathor, the Neter who embodies the Goddess in her maternal, nurturing aspect, is naturally connected with the life-renewing cycle of the river, and with the climactic last days of the Virgo season.

The Egyptian Autumn ritual is rather a strange story, in which Ra is senile. The events seem to take place on an autumn evening, wherein Isis uses Ra's own power against him. Isis compels Ra to give up the sun and moon to her and Horus, her son, who will be born at the winter solstice. This ritual appears to be one of betrayal, however, it is actually about renewal.

What is surprising is that the Festival of Sukkoth, the nine-day festival culminating in Simhat Torah

(9/28 - 29) kept by Israel, begins on that day. Sukkoth is the annual Feast of Ingathering in the Jewish Calendar, the rite of thanksgiving for the grape harvest, celebrated in a dance ceremony and wine offering (just the way Egypt did...but when you see how the Jewish people came from the loins of the Egyptians this is not surprising).

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



SCORPIUS, THE SCORPION

Scorpius, known to astrologers as Scorpio, is the most southern constellation of the zodiac. It once contained the stars of Libra, known as the Claws of the Scorpion, and once the Scorpion lost its claws its contact with the ecliptic became minimal. The Sun only spends nine days among the stars of Scorpius, the other twenty-one days among the stars of the constellation Ophiuchus, the Serpent Holder. Because of Scorpios ancient claim to the Ring of Life, however, it may have lost its physical place on the ecliptic, but not its hold on the human imagination.

From 5,000 B.C.E. to approximately 1,000 B.C.E. in the northern hemisphere, the Sun was among the stars of the Great Scorpion, Scorpio, and Libra during the autumn equinox. As one of the signs of an equinox, it was considered one of the four gateways to the otherworld, a bringer of darkness, for as the Sun entered this constellation, it moved into the southern hemisphere and the dark part of the year began. Lockyer (Lockyer, Dawn of Astronomy, p. 397) links the constellation to the Babylonian myth of Marduk, the god of light, struggling to overcome Tiamat, a watery monster of darkness, and suggests that this myth shows the great antiquity of the sign. In Egyptian mythology the Sun was Horus/Osiris; the myth of the Scorpion killing Osiris and sending him to his midwinter death only to be reborn again in the form of Horus, is a myth describing the annual journey of the Sun through this constellation as the autumn equinox. Thus the Scorpion, well established in the zodiac by 4,000 B.C.E. if not even earlier (Lockyer, Dawn of Astronomy, p. 407), became linked to darkness and death. From these sources the Greeks developed the myth that the Scorpion killed a great giant called Orion owing to his precession lag at the vernal/spring equinox (Grimal, The Dictionary of Classical Mythology, p. 330). In Egypt, Osiris and/or his son Horus, which was also supported by the visual evidence in northern hemisphere autumn skies where the Scorpion rose while Orion set. The situation in the southern hemisphere is the opposite. In the spring months, as Orion rises as the Scorpion sets. Orion, therefore, was seen as fleeing the Scorpion.

To the Egyptians, the Scorpion with its red flashing heart was one of the great symbols of life and death and, as there can be no life without death, it was the Scorpion who showed the way down into the underworld.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ORIGIN OF DUALISTIC THOUGHT...THE NEED FOR THE OSIRIS MYTH

The first thing that strikes one in Egypt is the Sun. It is truly majestic, far more so than our northern Sun, which too often is obscured by clouds. Therefore the Egyptian Sun commands the lower atmosphere, permeating it with its brilliance. It is a regal presence that dominates the whole country. So radiant is the light that issues from the Egyptian Sun that the ancient Egyptians perceived in it the divine presence of a god they named Shu, of whom it was said that "he fills the sky with beauty". In Egypt, under the light of the brilliant Egyptian Sun one feels that much closer to the heavens, to the divine source that proclaims itself in the all-pervading brilliance of the Sun. And so one understands how this country was once known to its inhabitants as ta *neteru*, "the land of the gods" (Jeremy Naydler, Temple of the Cosmos, Inner Traditions, Rochester, Vermont, 995, p. 1).

THE THEOLOGY THAT SURROUNDS THE NILE AND THE EGYPTIAN DESERT...."AS ABOVE...SO BENEATH": A METAPHYSICAL REALITY

But it is not just the quality of light that has such a profound influence on the character of Egypt. Egypt has a very unique landscape, which is made up of dramatic "opposites" closely juxtaposed, if not intertwined. It is this very unique landscape of Egypt that provides the foundation for most if not all of the religious tenants of the Egyptian Religion which ironically has become the very cornerstone of most world religions including Judeo-Christianity and few recognize it.

Were it not for the Nile, Egypt would be desert. Yet because of the Nile, Egypt is a long, lush oasis with an exuberance of vegetation. It is true that the Sun is the source of life, but the life-giving warmth and uplifting light of the Egyptian Sun can only be appreciated in the region of the Nile valley. Once beyond the perimeter of the river, the Sun, as the lord of life burns the land with the merciless heat of the desert. Egypt is, as Herodotus said, "the gift of the Nile" (Herodotus, Histories 2.4, trans. Aubrey de Selincourt (Harmondsworth: Penguin, 1972). It is the yearly flooding of the Nile with its fertilizing waters that transform the Sun's intrinsic fierceness into a generous benevolence. So we see Egypt as a dichotomy of "life" and "death" that is intricately intertwined not only with the Sun and its scorching heat during the day but with the Nile and its life giving flood waters. Along the Nile river there is an abundance, a profusion of greenery but one is always aware that it is but an oasis and the desert is always at hand: a few miles away, sometimes just a few yards is the lifelessness of the Egyptian desert which is the fruit of a relentless Sun. Understand please the dualism we find in Egypt: live balanced precariously against death. Life flourishes on and around the life giving waters of the Nile; it flourishes through the grace of Egypt's very unique geographical circumstance.

Thus Egypt plays host equally to the extremes of the overflowing life of the oasis and the intractable hostility of the barren desert. There is such a concentration of life, and at the same time such an unequivocally sterile

expanse surrounding it, that one wonders at the peculiar destiny of this landscape that has to bear within itself, in such extreme degrees, both fecundity and desolation. It is as if here, in this unique physical environment, one comes closer than anywhere else in the world to an experience of the universal forces of life and death, playing out their mutually antagonistic yet complementary roles. They vie with each other, they contend with each other, but there is also a kind of harmony in this perpetual tension and conflict of each within the other. Neither can drive the other one out, and so they exist in a state of dynamic equilibrium (Jeremy Naydler, Temple of the Cosmos, Inner Traditions, Rochester, Vermont, 995, p. 3).

Now we enter the mythology and theology surround the Nile and the desert of Egypt. Remember our dichotomy between "life" and "death" as attached to the Nile and the Egyptian desert. The ancient Egyptians called their country the Two Lands. This is usually taken at its face value to refer to the Delta region on the one hand (which floods), and the rest of the Nile valley on the other. But the broad and fertile plain of the Delta known as Lower Egypt (Northern Egypt) and the long, confined valley of Upper Egypt (Southern Egypt....since the Nile flows northward) were themselves a reexpression of a deeper, underlying polarity and a picture of "opposite forces" in conflict. It is assumed that the reader has previously acquainted himself with the Osiris Myth and the Contentions of Horus and Set which are myths depicting this "dichotomy of life vs death" in Egypt. Having done so then understand that from the beginning, the Delta was the domain of Horns while Upper Egypt was the province of Seth, the great opponent from whom the imperiled life and fecundity of the Nile valley had annually to be won. The Egyptians saw in the drought and later flooding of the Nile in the Delta areas of Egypt the contest between "life and death," between "good and bad." They created myths and legends to capture these Divine Truths for all times and fashioned them concerning a mythical battle between Hours, who is avenging his fathers's death by Seth. Horus ruled the Delta where the flood waters brought "life" while Seth ruled the desert which was a picture of "death." The desert, as the realm of "death" was Seth's land; for after all he had previously killed Horus' father Osiris.We we find in the contrasting between "Lower Egypt" and "Upper Egypt" is nothing more than a picture of the Eternal Conflict between "light and darkness," between "good versus bad, between "life" and "death." As such Seth was eternally opposed by Horns; eternally combatted and defeated. As much as the Two Lands of Egypt are the North and the South, they are equally the fertile Black Lands of the Nile valley, and the barren Red Lands of the encompassing desert (Jeremy Naydler, Temple of the Cosmos, Inner Traditions, Rochester, Vermont, 995, p. 3-4).

But the concept of Two Lands goes further than any merely geographical distinction. As stated previously, in Egypt, the physical landscape has a metaphysical resonance of which the ancient Egyptians were keenly aware: the Two Lands are the two contending yet mutually interpenetrating realms of life and death, of the spiritual or heavenly world on the one hand, and the world of lifeless matter on the other. (Arthur Versluis, The Egyptian Mysteries (London: Arkana, 1988), p. 73). It is not without significance that the name Horns - in Egyptian, Heru-meant "He who is Above." Horns was therefore a picture or a representative of Heaven in myth form, while the domain of Seth was that of unspiritualized matter, chaos, and death; equally expressed in the form of myth. And so this landscape is both paradise and hell, at war with each other yet united in precarious balance and reciprocity.

Let us look beyond the Nile for the same picture and theology as found in the Egyptian Sun and examine its influence upon the Nile. The Egyptian Sun, with its life-giving, translucent light and its searing desert heat contains the same dichotomy of opposing energies: life versus death. The Sun that shines benevolently upon the flourishing Nile valley is the same Sun that scorches the desert. And so the deity whose visible manifestation is the Sun, Ra, contains within himself all duality. He is source and progenitor both of the Above and the Below, of Heaven and Earth, and of Horns and Seth. In other words the Sun is a picture of both "life" and "death" which are in constant tension, struggle, and conflict. Each night Ra acknowledges this by entering into, passing through, but finally overcoming, the domain in which the forces of Seth are rampant - the Underworld which is a picture of the realm of death as need in the Sun's dipping below the Western horizon daily as it "dies" at its setting. Here Seth's power, understood as "darkness" and "death" manifests as a life-denying opposition to spirit, but-as

such - this tension exampled by the Sun [and the Nile] between "life" and "death" and "light" vs "darkness" is also the necessary precondition of the renewal of life and spiritual rebirth. Even Seth, who in so many respects is the archetype of negativity, embodies a certain duality; he was never thought of as unequivocally bad or evil per se, but rather as a necessary component of the cosmos viewed as a totality because without "death" there can be no "rebirth" or "resurrection" which factors strongly in Egyptian religious thought. (Jeremy Naydler, Temple of the Cosmos, Inner Traditions, Rochester, Vermont, 995, p. 4-5).

So in Egypt, unlike anywhere else on this planet owing to its unique landscape, one is constantly impressed by the balance and interplay of the opposites: life and death, abundance and barrenness, light and dark, day and night, etc. Each is so clearly described that one sees that the ancient Egyptians could not but understand the world in dualistic terms. Their landscape teaches the metaphysics of the equilibrium of opposing principles. (KAG, p. 19. Frankfort writes of the "deeply rooted Egyptian tendency to understand the world in dualistic terms as a series of pairs of contrasts balanced in unchanging equilibrium"). These deep roots we find beginning in the Egyptian landscape. To maintain this balance of the Two Lands, of Horns and Seth, of the Above and the Below, was the central preoccupation of the Egyptian people, which devolved specifically upon the king. One of the titles of the king was "The Two Lords." In the office of kingship, and thereby throughout the whole country, Horns and Seth were embodied and held in equilibrium (KAG, p. 21).

FLOODING AND DROUGHT

As much as the Egyptian landscape was and still may be experienced as resonating with metaphysical significance and duality, so equally was the Egyptian's metaphysical understanding of the seasonal cycle (equinoxes and solstices) that transformed the landscape each year. Today, because the flow of the Nile has passed out of the hands of the gods and into the control of human beings, we can only reconstruct this experience in our imaginations. The Egyptian year used to be governed by the influx and reflux of the Great River, as the Nile was called. The Great River was itself regarded, like virtually all landscape features of ancient Egypt, as the body of a god. His name was Hapi, and he was usually depicted as androgynous, for he was the nurturing mother of the abundant life of the Nile valley. Hapi was not only a "personification" of the river; it was as if, in those days, people *saw through* the vivid landscape in which they lived to the energies, forces, and beings of which it was an expression (Jeremy Naydler, The Future Of The Ancient World (Oxford: Abzu Press, 1994), p.11 ff).

Beginning at the time of the summer solstice, when Sirius rose above the horizon, the floodwaters slowly worked their way north to the Delta. The advance wave of the flood turned the waters of the Nile green with a mass of vegetable detritus floating in the river from the equatorial swamps farther south. For several days the Nile would smell so foul with this decaying vegetable matter that gods, men, and demons stood aghast. In the green Nile came Osiris the purifier, who with this stench drove out all evil before the oncoming flood.

A few days later there came a second wave, colored red with ferruginous mud brought down from the soils of Ethiopia. It came on in a torrent, and the inundation followed rapidly. The Nile rose forty to forty-five feet in the south, and weeks later about twenty-five feet in the Delta region. These rich, red, humus-filled waters were remarkably sweet. In the ancient festival celebrating the inundation, the people would ritually wash themselves in and drink from the floodwaters (Margaret Murray, The Splendour That Was Egypt (London: New English Library, 1962). The waters submerged the whole country, giving it the appearance of a vast lake or sea. When the Nile overflows, the whole country is converted into a sea, and the towns, which alone remain above water, look like the islands of the Aegean. At these times water transport is used all over the country, instead of merely along the course of the river, and anyone going from Naucratis to Memphis would pass right by the pyramids

instead of following the usual course by the Cercasorus and the tip of the Delta. Such a phenomenon aroused emotions of both apprehension and joy. In one of the ancient Pyramid Texts, we read how "They tremble, they who see the Great River when it surges; but the meadows smile, and the riverbanks blossom." The tremendous force of the oncoming flood destroyed everything in its path, disintegrating long stretches of riverbank and obliterating boundaries. In the event of too great a flood, whole villages might be swept away, cattle and people drowned. On the other hand, an insufficient inundation-which was more common-carried with it the threat of starvation. Normally, inadequate inundations could be compensated for by the storage of food supplies from previous years of abundance. But a succession of low inundations threatened the whole land with starvation (Jeremy Naydler, Temple of the Cosmos, Inner Traditions, Rochester, Vermont, 995, p. 6-7).

Occurring at the hottest time of the year, the inundation was yet another confirmation of the wise ordering of the universe that caused there to be equilibrium between opposing forces; again we see the dualism and contrast between "life" and "death" as connected with the Nile. In the months preceding the flood, the power of Seth (personified chaos, darkness, and death) would visibly grow. The land became increasingly parched, the earth turned to dust, the vegetation shrivelled. Animals and human beings became listless from the heat, and the Nile shrank ever smaller. It seemed as if the country would soon become absorbed into the surrounding desert. At the very moment in the year when the lifesapping, destructive power of Seth (death) seemed closest to victory, then the Nile waters (personified as life from the dead...resurrection and life) would miraculously begin to swell, "a wave spreading over the orchards which Ra made to nourish all who thirst, you [Hapi] give drink to the desert places" (The Hymn to Hapi,: adapted from the translation in A.Erman, ed., The Ancient Egyptians: A Sourcebook of their Writings (New York: Harper Torchbooks, 1966), p. 146 ff.). It was an event that never ceased to cause the visiting Greeks to marvel the rising of the Nile is a phenomenon which astounds those who see it and appears quite incredible to those who hear of it. For whereas other rivers shrink about the time of the summer solstice, and grow smaller and smaller from that point onwards, the Nile alone begins to swell, its waters rise, day by day, until in the end they overflow almost the whole of Egypt (Diodorus Siculus, Library of History, 1.36).

Answer for yourself: So what have we seen so far? That in Egypt not only the land was a picture of contrasting forces of the constant cycle of "life and death" but the Sun as well along with the river Nile in its yearly cycle of drought and flooding.

The annual cycle of the three seasons:

- **of Deficiency (Shomu) from April to June, [a picture of the eternal struggle of Seth and Horus....life vs death]**
- **of Inundation (Akhet) from July to October, [the victory of Horus over Seth...of life over death]**
- **and of Coming Forth or Emergence (Proyet) from November to March, [the emergence of life from the dead in the form of a resurrection from the dead, ie., in the form of Osiris]**

These yearly events *[the path of the Sun throughout the year as connected to the equinoxes and solstices, and resultant cycles of Nature that influenced the Nile and the Egyptian landscape]* dramatically represented the beliefs that was so central to the Egyptian religious consciousness - that of the death and resurrection which truth were captured for all eternity by Egypt as it was moulded into an allegory - myth for all posterity; the myth of "Osiris".

During the drought, Osiris was "lost" or "dead." It was at this time that his son Horns battled with Seth, the inundation betokening Horns's victory and Seth's defeat. It was on account of this that Osiris, the divine source of fertility and reproductive power, was enabled to rise from his condition of unconsciousness and impotence. The surge of plant life that followed the retreat of the waters was the physical corollary of the resurrection of Osiris's soul.'

The seasonal cycles as connected with the Sun, equinoxes, and solstices, however, did more than act out the phases of the Osirian myth. It recalled the very process of the creation of the universe. For when Egypt was submerged under the floodwaters, the whole land returned to the primordial condition of formlessness that prevailed before creation began. The sinking back of the waters and the reemergence of the land was a quite obvious reenactment, in the world of space and time, of what occurred (and eternally occurs) in the very Beginning, in the very first stages of the emanation of the spatiotemporal world from the nonspatiotemporal, spiritual realm. The seasonal transformations that the landscape of Egypt underwent were-like the landscape itself-a reflection on the physical plane of metaphysical realities (Jeremy Naydler, Temple of the Cosmos, Inner Traditions, Rochester, Vermont, 995, p. 7-8).

THE IMPORTANCE OF "EAST" AND "WEST" IN EGYPT

In Egypt, the directions of east and west, north and south, are never in any doubt. Through the whole six-hundred-mile span of the Nile valley, there is an almost unbroken constancy in the northward flow of the river. This northward flow of the Nile river thus divides the land equally into a western and an eastern half. This physical division of the country by the Great River is given symbolic meaning by the cosmic and divine event of the daily birth of Ra in the east, his journey across the heavenly Nile (of which the earthly Nile is but an image), and his senescence and descent into the realm of the dead beyond the cliffs of the western desert. East and west are thus not simply physical directions, they are mythical and metaphysical orientations. The symbolism of the Sun's daily cycle deeply impresses itself upon the Egyptian landscape. We therefore see the Sun's birth or rebirth every dawn in the East and its death every sunset in the West as it sinks below the western horizon. The western side of the Nile valley contains the funerary complexes and mortuary temples, for it is there, beyond the Western desert, that Ra descends into the Underworld. The East to the Egyptians was the side of rebirth, of new life, for every morning the whole country turns east as it awakens to the enlivening rays of the newborn Sun.

But just as the country is divided into easterly and westerly realms, as much mythographical as geographical, so also is it divided into the northern, low-lying expanse of the Delta, and the narrow Nile valley to the south. Looking southward, one can have the sense of gazing into another mysterious, metaphysical zone where, as with the east and west, physical geography blends into mythography. The source of the life-giving waters that flowed through the land was essentially mythic: the Egyptians said the sacred river came to the earth from the Underworld or Duat. The Duat is one of the ancient names for the afterworld, the dark realm of death in Egyptian mythology, situated west of the Nile (in later times considered to be beneath the earth). The sun passes through this place on its return journey from west to east. It is here that the souls are judged. Now the Duat (for which our "Underworld" is a somewhat misleading translation) was a region midway between the earthly and the spiritual worlds, and the Duat was the source of all life, health, and fertility for the physical realm. It was a stop-over on the way to Heaven. Hence the connection of the Lord of the Duat, Osiris, with the fertilizing power of the Nile's flood. And indeed not only Osiris but the whole Osirian myth rises up before one when looking to the south.

The ancient Egyptians quite literally saw Osiris appear in the southern sky in the constellation of Orion, in the period immediately preceding the flood just before the summer solstice. But this was not the only astral sign of the victory of "life over death." Right after the appearance of Osiris in the form of the constellation Orion which rose in the southern horizon (a picture of resurrection from the dead since it was invisible before and now visible), the flood itself was directly heralded by the appearance of Isis as personified in the helical rising of the brightest star in the Heavens, the star Sirius. This occurred some time after the first reemergence of Orion from below the southern horizon. Next comes the flooding of the Nile and again was understood as the victory of "life over death" with it attendant understanding of "resurrection from the dead." Osiris was, according to this myth, now raised from the dead to be the judge of the Underworld..the Duat. The Nile's inundation was said to be caused by the tears of Isis for her stricken lord, tears that, as it were, came streaming from the rainbow hues of

this star down into the emaciated river.

But we are not done yet. If in looking south one gazes toward the Duat, then behind one are the stars of the north, the pole stars (circumpolar) that never set (die) and that for the Egyptians constituted a cosmic image of eternity or "eternal life." It was the uninterrupted circuit of these stars that the most blessed dead would join, the realm beyond the Duat, the realm of pure spirit.

In no other country other than Egypt are directions in space so clearly defined in the landscape. One feels "held" by this landscape as one does nowhere else in the world. In the fact that the directions in space were each felt to correspond to sides of the human body, one glimpses something of the rootedness, the absolute*belonging*, of the ancient Egyptian to this landscape. One understands how this landscape must have nurtured a great confidence in the orderliness of the universe: *there* is the Great River, *there* is the fertile Black Land, *there* is the desert, and *there* is the Sun journeying from east to west each day. No matter where a person stands in the Nile valley, he or she is at the center of a cross whose axes are described by the Nile and its embankments on the one hand, and by the Sun's course on the other. Wherever one is in the Nile valley, one can imagine how the ancient Egyptians must have felt to be always at the center of a metaphysical universe (Jeremy Naydler, Temple of the Cosmos, Inner Traditions, Rochester, Vermont, 995, p.8-9).

EGYPT...A PICTURE AND PATTERN FOR THE WHOLE WORLD

It is an interesting fact that the Egyptians regarded their land not only as being at the center of the world but also as being, in a certain sense, the *whole* world. Thus they called their country "that which the Sun encircles," with the implication that Egypt stood for the whole planet. It was not through ignorance of other countries beyond Egypt's frontiers; neither was it through a condescending or dismissive attitude toward the "foreign lands." Rather, it was due to a feeling that characterized the relationship of all ancient peoples to the earth: the feeling that in the part of the earth that they inhabited, the *whole* was present (Rudolph Steiner, World History in the Light of Anthroposophy (London: Rudolph Steiner Press, 1977), p. 11). But more than in any other country, because of its unique qualities of climate and landscape, in Egypt such a feeling could arise with the force of a self-evident truth.

A RETROSPECTIVE

The notions of "good" and "evil" took form in mankind's distant and primitive past. Most of humanity's ideas about this subject, and as a result, most of humanity's conceptions regarding "absolute good" and "absolute evil" are today, as they always were, originally rooted in the Egyptian -Mazdazdian -Babylonian -Chaldean-Persian-Judeo-Christian dualistic religions based upon the dichotomy of "Light and Darkness", ie., "Good and Evil". As we just saw it was in Egypt's understanding of the competing forces of the Cosmos [light vs dark as connected with the Sun and the equinoxes and solstices, life vs death as seen in the path of the Sun daily and yearly through the equinoxes and solstices, drought vs flood that coincided with the equinoxes and solstices and the path of the Sun] Egypt came to understand not only the Cosmos but the message and pattern and cycles within it that spoke to their very soul. God has ordered this Universe according to Laws and this Order revealed to them an Eternal Pattern of "Birth, Life, Death, and Rebirth." This whole concept and religious belief system began with the ancient Egyptians and has influenced every subsequent nation since. This is verified by any extensive examination of various languages of the ancient nations along with their religious beliefs as found in any study of comparative religions.

The results obtained from the examination of languages in its several forms leaves no room for doubt that the general system of mythology can be traced to its fountain head which is Egypt. We can no longer shut our eyes to the fact. For the comparison of legends current in different countries it is not necessary to carry the search further back than the worship of God that is connected with His workings in Nature as connected with the Sun (personified as God by the Egyptians since the Sun was the life-giver).

With the origin of earliest man and the earliest existing writings on this planet we find a common language known by all; a language without words. I am speaking about a common language as man interpreted his environment as speaking to him. We have before us a stage of language corresponding to a stage in the history of the human mind in which all sensible objects were regarded as instinct with a conscious life. The varying phases of that life were therefore described as truthfully as they described their own feelings or sufferings; and therefore every phase of life became for the Egyptians a picture. Early man described the things he saw, felt, or heard in his world from his point of view. Man's language was the result of an observation of what his senses perceived. In this way, man could not fail to note the changes of days and years, of growth and decay as related to these seasonal cycles, of calm and storm; but the objects which so changed were to them living things, and the rising and setting of the Sun, the return of winter and summer as connected with the solstices and equinoxes, the rising of the Nile or its declining, became a drama in which the actors were their enemies and friends (as seen in the Osiris myth).

These myths, from the personification of nature and the Sun, afterwards became the legends of gods and heroes with human forms, and furnished the groundwork of the our religious epics and religious literature, whether of the eastern or the western world. Osiris is the first myth that for us sets the pattern for all others that follow one way or the other.

Answer for yourself: Well is this myth-making that captures Divine Truths for all Eternity rather harmless? Yes and No!

It was only a short step from this personification of the Sun and Nature in allegory and myth to later human epics in which such forces of the Cosmos and Nature became deified in every nations' myths and heroes and the worship of the invisible God was altered to the worship of Godmen! Jesus is a perfect example of this tragic idolatry. The mythical or mythmaking language of mankind had no partialities; and the Sun occupies the largest extent of the myths of these nations. That is fine until you make the Sun into a man and then worship. You will find upon study that this is the real reason behind the Exodus and Akhenaton's (Moses') revolt against existing Egyptian religious and Osiris worship and related religious beliefs in the 18th Dynasty.

EGYPT AND THE ROLE OF THE SUN....THE BEGINNING OF DUALISTIC THOUGHT

Mankind did not fail to put into words their thoughts and emotions roused in them by the varying phases of the Sun and nature of their world on which we, not less than they, feel that our life depends, although today we know a great something more than they about its nature. Thus grew up a multitude of expressions which described the Sun as the child of the night, as the destroyer of the darkness, as the lover of the dawn and the dew. Such phrases would go on to speak of the Sun as killing the dew with his spears, and of forsaking the dawn as he rose in the heaven. The feeling that the fruits of the earth were called forth by his warmth would find utterance in words which spoke of him as the friend and the benefactor of man; which the constant recurrence of his work would lead them to describe him as a being constrained to toil for others, as doomed to travel over many lands, and as finding everywhere things on which he could bestow his love or which he might destroy by his power. His journey might be across cloudless skies, or amid alterations of storm and calm; his light might break fitfully through the clouds, or be hidden from many a weary hour, to burst forth at last with dazzling splendor as he sank down in the western sky. He would be described as facing many dangers and many enemies, none of whom, however, may arrest his course; as sullen, or capricious, or resentful; as grieving for the loss of the dawn whom he had loved, or as nursing his great wrath and vowing a pitiless vengeance. Then as the veil was rent at eventide, they would speak of the chief, who had long remained still, girding on his armor; or of the wanderer throwing off his disguise, and seizing his bow or spear to smite his enemies; of the invincible warrior whose face gleams with the flush of victory when the fight is over, as he greets the fair-haired Dawn

who closes, as she had begun, the day. To the wealth of images thus lavished on the daily life and death of the Sun there would be no limit. He was the child of the morning, or her husband, or her destroyer; he forsook her and he returned to her, either in calm serenity or only to sink presently in deeper gloom. So with other sights and sounds. The darkness of night brought with it a feeling of vague horror and dread; the return of daylight cheered them with a sense of unspeakable gladness; and thus the Sun who scattered the black shade of night would be the mighty champion doing battle with the biting snake which lurked in its dreary hiding-place. The recurrent cycle of birth and death of light and darkness, the Sun setting and dying only to be raised from the dead at dawn became the foundation for personified myths later attributed to men; both real and imaginary. Osiris again is our perfect example. From this Osiris myth as a picture of the travels of the Sun comes religious beliefs concerning life after death as well as dualistic thought; good vs battle entangled in an eternal fight for supremacy.

But as the Sun accomplished his journey day by day through the heaven, the character of the seasons is changed. The buds and blossoms of spring-time expand in flowers and fruits of summer, and the leaves fall and wither on the approach of winter. Thus the daughter of the earth would be spoken of as dying or as dead, as severed from her mother for five or six weary months, not to be restored to her again until the time for here return from the dark land should once more arrive. But as no other power than that of the Sun can recall vegetation to life, this child of the earth would be represented as buried in a sleep from which the touch of the Sun alone could arouse her, when he slays the frost and cold which lie like snakes around her motionless form. That these phrases would furnish the germs of myths or legends teeming with human feeling, as soon as the meaning of the phrases were in part or wholly forgotten, was as inevitable as that in the infancy of our race men should attribute to all sensible objects the same kind of life which they were conscious of possessing themselves. By now you understand how the forces of nature and the Sun could be understood by early man. These impressions were woven into various tales reflecting the crude understanding of mother nature as well as the Sun. Simply said, early man did not possess the knowledge to relate such events he encountered in scientific terms as we had today. Crude stories and myths based on his limited knowledge would have to do. Later such events were as stated personified, glorified, and finally deified. Such expressions have been handed down to us and many of them are carried over into the life of Jesus the Jew. The irony is that the Jewish people were called to be a light of knowledge and correction to such men and their myths that have led mankind away from the worship of God. We have lost a lot in our attempt to be a follower of Yeshua; in fact the hard reality as I now plan to show you is that 2.5 billions good people who call themselves Christians are little better off than primitive man because they hold dear the same errant myths and they don't know it. The only difference is that the historical Yeshua has become the Christ of faith; such an object of faith as expressed in the New Testament is almost a carbon copy of what the earliest Sun-worshippers believed and taught and what Moses rebelled against. I will within this website prove this to you as we make comparisons between the Christian Savior and the various Sun Myths; beginning with Osiris and Horus and tracing the evolution of these beliefs down through history as they ultimately come to rest in Jesus. After we are through then you can make an intelligent decision once you see the evidence for yourself. It is to that quest we now turn. Let us never forget that simple allegory and myth of the ancient Egyptians were never originally intended to teach that man becomes a God; only the Eternal Message of God to man: "birth, life, death, rebirth, law, order, and accountability of man to God as he comes to realize that he is created in the image of God and responsible to God to live his life according to such Order and Law he sees above him, around him, and within him (his body). To do otherwise is to miss the mark of what God originally spoke to all mankind in the Heavens, in Nature, and within the human species himself. Sadly, given over to selfish devices man strays from this simple "gospel" and throughout history God has send His men with messages of correction to bring people back to God and repent of false worship and idolatry connected with the worship of the "Godman."

Akhenaton, Moses, was one such man and you only have to look at normative Judaism to see their correction and chastisement by God for such idolatry during their history. Again one need to look at normative Judaism before the destruction of the Temple and afterwards to see that the only branch of Judaism that survived

the destruction of the Temple was that branch that did not hold to a belief in a "Godman." The Essenes who advocated the "literalization of the Osiris myth" and who held to a belief in an "angel-Messiah" and a "Godman" were obliterated by Rome first in their siege upon Israel but yet their influence survives tragically as the cornerstone of Western Christianity as they infiltrated the Jesus movement and returned to Jerusalem (Acts 6).

Acts 6:7 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. (KJV)

It is these "priests" who were Essenes and they brought with them their Egyptian "Osiris" religious beliefs that were mounded currently around their "angel-messiah" and "Godman" theology. It is startling to find that these same Essenes had applied this "eschatological religious belief" in a Godman long before Jesus to their Teacher of Righteousness who was crucified and later again applied to Jesus following his crucifixion (see Acts 6 above). And sadly few ever study hard enough to know that their worship of Jesus as depicted in the New Testament which these same Essenes helped write is often little more than the retelling of the Osiris myth and its variations and evolution down through successive Gentile nations which were centered in Sun worship and the literalization of a prior allegory and myth in Egypt that was never intended to be literally interpreted in such a manner. One only has to find the home of these Essenes in Alexandria, Egypt to see perfectly the religious milieu whereby the synthesis of all religious beliefs of the world's Gentile nations occurred under the influence of Hellenization from which the Essene Jews of Alexandria were not immune

No wonder the Jewish nation will not believe in the "Godman-Messiah" of Christianity....GOOD FOR THEM!

The evidence of this sad departure from the faith once given to the saints awaits your inspection. All roads don't lead to Rome; that is the problem...they lead to Egypt!!!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DUALISM

According to scholars , there are at least ten dimensions of dualistic thought:

- **Metaphysical dualism can be definied as two opposing powers of equal rank, such as the opposition between Osiris/Set, Horus/Set, or Ahura Mazda and Ahriman in Zoroastrian traditions. Some scholars classify the conflict between God and Satan/Belial within Judaism and Christianity as this as well even though Satan/Belial is never presented in equal rank with God.**
- **Cosmic dualism divides the world into two opposing forces of good/light and evil/darkness. However, it is different from metaphysical dualism in that "these forces are viewed as neither coeternal nor strictly causal." The terminology used can either be purely metaphorical such as light versus darkness, or it can pertain to hosts of beings such as angelic figures (Michael, Belial, the Prince of Light, etc.)**
- **Spatial dualism divides the world into distinct regions such as heaven and earth.**
- **Eschatological dualism divides the world into ages such as this world and the world to come. It can also be considered temporal dualism.**
- **Ethical dualism divides mankind by its virtues & vices. This can be expressed as the righteous and the wicked or the good and the evil.**
- **Soteriological dualism is division based on faith - whether one accepts (believes) or rejects (disbelieves) a saviour. The division is not in ethical behavior but solely because the believers believe they are saved, while the opposing group is classified as non-believers who, in turn, are not saved.**
- **Theological dualism contrasts God and humanity, or creator and creation.**
- **Physical dualism is concerned with the division between body & spirit.**
- **Anthropological dualism refers to the difference between body & soul as separate entities.**
- **Psychological dualism is concerned with man being able to hold two contradictory ideas at once.**

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



A METAPHYSICAL LANDSCAPE...THE UNIQUENESS OF EGYPT...DUALISM

The first thing that strikes one in Egypt is the sun. It is truly majestic, far more so than our northern sun, which too often is limp and cloud defeated. The Egyptian sun commands the lower atmosphere, permeating it with its brilliance. It is a regal presence that dominates the whole country. So pure, so radiant is the light that issues from the Egyptian sun that the ancient Egyptians perceived in it the divine presence of a god they named Shu, of whom it was said that "he fills the sky with beauty."

The nearest equivalent to the dazzling beauty of Shu's light is the atmosphere above the clouds, which one can experience on high mountaintops, or glimpse from airplane windows. The Greeks called this upper atmosphere the "ether." It is heavenly air that is so much more refined and translucent than mundane air that the gods were felt by the Greeks to live and move in it. One can experience this ether on Mount Olympus, when suddenly one breaches cloud level. But in Egypt, the whole country seems to exist in this godlike atmosphere. One feels that much closer to the heavens, to the divine source that proclaims itself in the all-pervading brilliance of the sun. And so one understands how this country was once known to its inhabitants as *ta neteru*, "the land of the gods."

The influence of the sun spreads even into the night. The sun-inebriated air retains a purity that draws the stars close to the earth. Out of the towns, the Egyptian nights belong to the stars. The whole body of the heavens arches over the earth, covering it with a glittering embrace. This body belongs to Nut, daughter of Shu.

THE NILE RIVER AND THE DESERT

But it is not just the quality of light that has such a profound influence on the character of Egypt. There is also its unique landscape, which is made up of dramatic polarities closely juxtaposed, if not intertwined. Were it not for the Nile, Egypt would be desert. Yet because of the Nile, Egypt is a long, lush oasis with an exuberance of vegetation. It is true that the sun is the source of life, but the life-giving warmth and uplifting light of the Egyptian sun can only be appreciated in the region of the Nile valley. Once beyond the ampit of the river, the lord of life burns the land with the merciless heat of the desert. Egypt is, as Herodotus said, "the gift of the Nile." It is the fertilizing waters of the Nile that transform the sun's intrinsic fierceness into a generous benevolence.

Thus Egypt plays host equally to the extremes of the overflowing life of the oasis and the intractable hostility of the barren desert. There is such a concentration of life, and at the same time such an unequivocally sterile expanse surrounding it, that one wonders at the peculiar destiny of this landscape that has to bear within itself, in such extreme degrees, both fecundity and desolation. It is as if here, in this unique physical environment, one comes closer than anywhere else in the world to an experience of the universal forces of life and death, playing out their mutually antagonistic yet complementary roles. They vie with each other, they contend with each other, but there is also a kind of harmony in this perpetual tension and conflict of each within the other. Neither can drive the other one out, and so they exist in a state of

dynamic equilibrium.

The ancient Egyptians called their country the Two Lands. This is usually taken at its face value to refer to the Delta region on the one hand, and the rest of the Nile valley on the other. But the broad and fertile plain of the Delta-Lower Egypt-and the long, confined valley of Upper Egypt were themselves a reexpression of a deeper, underlying polarity. From the beginning, the Delta was the domain of Horns while Upper Egypt was the province of Seth, the great opponent from whom the imperiled life and fecundity of the Nile valley had annually to be won. Seth ruled the desert; the desert was Seth's land. And Seth was eternally opposed by Horns; eternally combatted and defeated. As much as the Two Lands of Egypt are the North and the South, they are equally the fertile Black Lands of the Nile valley, and the barren Red Lands of the encompassing desert.

But the concept of Two Lands goes further than any merely geographical distinction. In Egypt, the physical landscape has a metaphysical resonance of which the ancient Egyptians were keenly aware: the Two Lands are the two contending yet mutually interpenetrating realms of life and death, of the spiritual or heavenly world on the one hand, and the world of lifeless matter on the other. It is not without significance that the name Horns-in Egyptian, Heru-meant "He who is Above." Horus was representative of Heaven, while the domain of Seth was that of unspiritualized matter, chaos, and death. And so this landscape is both paradise and hell, at war with each other yet united in precarious balance and reciprocity.

The Egyptian sun, with its life-giving, translucent light and its searing desert heat contains the same polarity. The sun that shines benevolently upon the flourishing Nile valley is the same sun that scorches the desert. (life in tension with death). And so the deity whose visible manifestation is the sun, Ra, contains within himself all duality. He, the deity, is source and progenitor both of the Above and the Below, of Heaven and Earth, and of Horns and Seth. Each night Ra acknowledges this by entering into, passing through, but finally overcoming, the domain in which the forces of Seth are rampant-the Underworld (the path of the sun from the western horizon to the eastern horizon at dawn where light overcame darkness). Here Seth's power manifests as a life-denying opposition to spirit, but-as such-it is also the necessary precondition of the renewal of life and spiritual rebirth. Even Seth, who in so many respects is the archetype of negativity, embodies a certain duality; he was never thought of as unequivocally bad or evil, but rather as a necessary component of the cosmos viewed as a totality.

This ambivalence of Seth can be experienced in the Egyptian desert. It is indeed mercilessly hot, and there is nowhere to find shelter from the sun. But in this landscape of rock and silence, where no bird flies and no animal save the desert viper moves, there is a solitude that the Nile valley cannot offer. The Nile valley has an intensely social, as well as natural, fertility. In ancient as in modern times, it must have been virtually impossible to experience being alone in the entirely humanized landscape of the valley; for there are no wild places there, no woods, heaths, moorlands or craggy hills to offer retreat.

The valley is in its entirety given over to cultivation. There the human and natural spheres of existence are blended into a harmonious unity, as if all partake of the same social fabric. Men, women, and children work together with their donkeys and oxen, sit with their cows or herds of sheep and goats under trees. Even the egrets that gather-as they have always gathered-in the fields mingle with the workers as if they were domestic fowl. The gods of Egypt were the spiritual denizens of the cultivated land. They were part of the social fabric of the Nile valley. All of them, that is, except for Seth. Seth was always the outsider god, encountered when a person stepped outside the socially cohesive fertile land into the desert. In the eerie, fearful wastes of the desert, the wanderer might or might not stumble upon a venomous snake. But there was no avoiding meeting one's own solitude. It was here, in Seth's domain, far from the reassuring presence of the company of gods, that one could experience the utter deprivation of spirit that is the precondition of inner renewal.

In Egypt, one is constantly impressed by the balance and interplay of the opposites: life and death,

abundance and barrenness, light and dark, day and night, society and solitude. Each is so clearly described that one sees that the ancient Egyptians could not but understand the world in dualistic terms. Their landscape teaches the metaphysics of the equilibrium of opposing principles.

To maintain this balance of the Two Lands, of Horns and Seth, of the Above and the Below, was the central preoccupation of the Egyptian people, which devolved specifically upon the king. One of the titles of the king was "The Two Lords." In the office of kingship, and thereby throughout the whole country, Horns and Seth were embodied and held in equilibrium.

FLOOD AND DROUGHT AND THE SEASONAL CYCLES

As much as the landscape was-and still may be-experienced as resonating with metaphysical import, so equally was the seasonal cycle that transformed the landscape each year. Today, because the flow of the Nile has passed out of the hands of the gods and into the control of human beings, we can only reconstruct this experience in our imaginations. The Egyptian year used to be governed by the influx and reflux of the Great River, as the Nile was called. The Great River was itself regarded, like virtually all landscape features of ancient Egypt, as the body of a god. His name was Hapi, and he was usually depicted as androgynous, for he was the nurturing mother of the abundant life of the Nile valley. Hapi was not merely a "personification" of the river; it was as if, in those days, people saw through the vivid landscape in which they lived to the energies, forces, and beings of which it was an expression (a neter).

Beginning at the time of the summer solstice, when Sirius rose above the horizon, the floodwaters slowly worked their way north to the Delta. The advance wave of the flood turned the waters of the Nile green with a mass of vegetable detritus floating in the river from the equatorial swamps farther south. For several days the Nile would smell so foul with this decaying vegetable matter that gods, men, and demons stood aghast. In the green Nile came Osiris the purifier, who with this stench drove out all evil before the oncoming flood.

A few days later there came a second wave, colored red with ferruginous mud brought down from the soils of Ethiopia. It came on in a spate, and the inundation followed rapidly. The Nile rose forty to forty-five feet in the south, and weeks later about twenty-five feet in the Delta region. These rich, red, humus-filled waters were remarkably sweet. In the ancient festival celebrating the inundation, the people would ritually wash themselves in and drink from the floodwaters. The waters submerged the whole country, giving it the appearance of a vast lake or sea. This is how Diodorus described the inundation in the first century B.C.: "Since the country is flat, and towns, villages and rural dwellings are built on earth-works made by the hands of men, the appearance of the whole recalls the Cyclades islands." This description echoes that of Herodotus several hundred years earlier:

When the Nile overflows, the whole country is converted into a sea, and the towns, which alone remain above water, look like the islands of the Aegean. At these times water transport is used all over the country, instead of merely along the course of the river, and anyone going from Naucratis to Memphis would pass right by the pyramids instead of following the usual course by the Cercasorus and the tip of the Delta.

Such a phenomenon aroused emotions of both apprehension and joy. In one of the ancient Pyramid Texts, we read how "They tremble, they who see the Great River when it surges; but the meadows smile, and the riverbanks blossom."

The tremendous force of the oncoming flood destroyed everything in its path, disintegrating long stretches of riverbank and obliterating boundaries. In the event of too great a flood, whole villages might be swept away, cattle and people drowned. On the other hand, an insufficient inundation-which was more common-carried with it the threat of starvation. Normally, inadequate inundations could be

compensated for by the storage of food supplies from previous years of abundance. But a succession of low inundations threatened the whole land with starvation.

Unlike the rivers of Mesopotamia, however, the annual inundation of the Nile was both predictable and for the most part entirely benevolent. Occurring at the hottest time of the year, the inundation was yet another confirmation of the wise ordering of the universe that caused there to be equilibrium between opposing forces. In the months preceding the flood, the power of Seth would visibly grow. The land became increasingly parched, the earth turned to dust, the vegetation shrivelled. Animals and human beings became listless from the heat, and the Nile shrank ever smaller. It seemed as if the country would soon become absorbed into the surrounding desert. At the very moment in the year when the lifesapping, destructive power of Seth seemed closest to victory, then the Nile waters would miraculously begin to swell and bring "life to the people." So again we see the balance between "life" and "death" in the flooding of the Nile.

The rising of the Nile is a phenomenon which astounds those who see it and appears quite incredible to those who hear of it. For whereas other rivers shrink about the time of the summer solstice, and grow smaller and smaller from that point onwards, the Nile alone begins to swell, its waters rise, day by day, until in the end they overflow almost the whole of Egypt.

THE STRUGGLE BETWEEN LIFE AND DEATH AS TOLD IN MYTHS

The annual cycle of the three seasons:

- **of Deficiency (Shomu) from April to June,**
- **of Inundation (Akhet) from July to October, and of**
- **Coming Forth or Emergence (Proyet) from November to March,**

dramatically represented the myth central to the Egyptian religious consciousness-that of the death and resurrection of Osiris. During the drought, Osiris was "lost" or "dead." It was at this time that his son Horns battled with Seth, the inundation betokening Horns's victory and Seth's defeat. It was on account of this that Osiris, the divine source of fertility and reproductive power, was enabled to rise from his condition of unconsciousness and impotence. The surge of plant life that followed the retreat of the waters was the physical corollary of the resurrection of Osiris's soul."

The seasonal cycle, however, did more than act out the phases of the Osirian myth. It recalled the very process of the creation of the universe. For when Egypt was submerged under the floodwaters, the whole land returned to the primordial condition of formlessness that prevailed before creation began. The sinking back of the waters and the reemergence of the land was a quite obvious reenactment, in the world of space and time, of what occurred (and eternally occurs) in the very Beginning, in the very first stages of the emanation of the spatiotemporal world from the nonspatiotemporal, spiritual realm. The seasonal transformations that the landscape of Egypt underwent were-like the landscape itself-a reflection on the physical plane of metaphysical realities.

THE IMPORTANCE OF "EAST" AND "WEST" IN EGYPTIAN RELIGION

In Egypt, the directions of east and west, north and south, are never in any doubt. Through the whole six-hundred-mile span of the Nile valley, there is an almost unbroken constancy in the northward flow of the river. Thus the Nile river divides the land equally into a western and an eastern half. This physical division of the country by the Great River is given symbolic meaning by the cosmic and divine event of the daily birth of Ra in the east, his journey across the heavenly Nile (of which the earthly Nile is but an

image), and his senescence and descent into the realm of the dead beyond the cliffs of the western desert. East and west are thus not simply physical directions, they are mythical and metaphysical orientations. The symbolism of the sun's diurnal cycle deeply impresses itself upon the Egyptian landscape. The western side of the Nile valley *has* to be the side of the funerary complexes and mortuary temples, for it is there, beyond the western desert, that Ra descends into the Underworld (dies at sunset with the loss of light). The east *has* to be the side of rebirth, of new life, for every morning the whole country turns east as it awakens to the enlivening rays of the newborn sun.

But just as the country is divided into easterly and westerly realms, as much mythographical as geographical, so also is it divided into the northern, low-lying expanse of the Delta, and the narrow Nile valley to the south. Looking southward, one can have the sense of gazing into another mysterious, metaphysical zone where, as with the east and west, physical geography blends into mythography. The source of the life-giving waters that flowed through the land was essentially mythic: the Egyptians said the sacred river came to the earth from the Underworld or Dwat. Now the Dwat (for which our "Underworld" is a somewhat misleading translation) was a region midway between the earthly and the spiritual worlds, and was the source of all life, health, and fertility for the physical realm. Hence the connection of the Lord of the Dwat (Osiris) with the fertilizing power of the Nile's flood. And indeed not only Osiris but the whole Osirian myth rises up before one when looking to the south.

The ancient Egyptians quite literally saw Osiris appear in the southern sky in the constellation of Orion, in the period immediately preceding the flood. But the flood itself was directly heralded by the appearance of Isis in the iridescent star Sirius, some time after the first reemergence of Orion from below the southern horizon. **The Nile's inundation was said to be caused by the tears of Isis for her stricken lord, tears that, as it were, came streaming from the rainbow hues of this star down into the emaciated river.**

If in looking south one gazes toward the Dwat, then behind one are the stars of the north, the pole stars that never set and that for the Egyptians constituted a cosmic image of eternity (these circumpolar stars were the realm of Eternal Life since they never set but constantly circled the pole start). It was the uninterrupted circuit of these stars that the most blessed dead would join, the realm beyond the Dwat, the realm of pure spirit.

In no other country are directions in space so clearly defined in the landscape. One feels "held" by this landscape as one does nowhere else in the world. In the fact that the directions in space were each felt to correspond to sides of the human body, one glimpses something of the rootedness, the absolute *belonging*, of the ancient Egyptian to this landscape. One understands how this landscape must have nurtured a great confidence in the orderliness of the universe: ***there*** **is the Great River, *there* is the fertile Black Land, *there* is the desert, and *there* is the sun journeying from east to west each day. No matter where a person stands in the Nile valley, he or she is at the center of a cross whose axes are described by the Nile and its embankments on the one hand, and by the sun's course on the other. Wherever one is in the Nile valley, one can imagine how the ancient Egyptians must have felt to be always at the center of a metaphysical universe.**

EGYPT...A PICTURE FOR THE WHOLE OF HUMANITY

It is an interesting fact that the Egyptians regarded their land not only as being at the center of the world but also as being, in a certain sense, the whole world. **Thus they called their country "that which the sun encircles," with the implication that** it stood for the whole planet. **It was not through ignorance of other countries beyond Egypt's frontiers; neither was it through a condescending or dismissive attitude toward the "foreign lands." Rather, it was due to a feeling that characterized the relationship of all ancient peoples to the earth:** the feeling that in the part of the earth that they inhabited, the *whole* was present. **But more than in any other country, because of its unique qualities of climate and landscape, in Egypt such a feeling could arise with the force of a self-evident truth. This metaphysical landscape provided the source and impetus for**

their religious myths that explained the workings of God; both a God of life and death.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE COSMIC CHALLENGE TO WORLD ORDER...THE BATTLE OF HORUS AND SET

Osiris, in Egyptian mythology, was the god of the dead and the underworld in Egypt. He married his sister, Isis, and formed a great triad of abydos. Osiris also had a brother named Set and a son named Horus. Osiris also did good things and was kind. Osiris was then killed by Set and at 2400 B.C., became funerary god and personification of dead pharaohs. He also represented the resurrection into eternal life. His life was then brought back by Isis. Isis, in Egyptian mythology, is known as the goddess of fertility and nature (the personification of rebirth and fertility). Isis, having the power to bring back life was instrumental in bringing back the life of Osiris. Horus, her son from an immaculate conception with Osiris following his death and resurrection, in Egyptian mythology, is the god of light and heaven. Those who didn't know his name but knew about his existence would call him The Great King of Gods, The King of the Land, and The King of the World. He personified the life giving power of the sun and then, became the ruler of Egypt. Even though Horus had a great life, there was a sad tragedy. Horus's evil uncle, Set, had killed Horus's father, Osiris. Because of this, Horus killed Set for killing his father. Horus also knew that Set was his uncle, but never seemed to like him. After the tragedy of his father's death, Horus was known as the god of the living. A follower named Hetephras started to follow him and soon became his ancient follower. As he traveled, he was known as a national god and started to know many animals. His sacred animal became the falcon. He then got the head and body of a falcon. After that, the Greeks knew him as Harpocrates and was worshiped as the god of silence. As Horus' news went on as to how he killed Set, he was known as a national god and also the life giving god of Egypt. Soon enough, he was worshiped all over Egypt. He got a double crown and his life went on in peace. Set, in Egyptian mythology , was the evil god of darkness.

It is worth noting that in the beginning of Egyptian dynastic history Seth was a member of the venerated gods of Egypt. It is Seth that stands in the bow of the boat of Ra and slays the enemies of Ra as the ship traverses the sky on it's daily journey. It seems that in very early times the followers of the god Seth may have been conquered by the followers of the god Horus whom went on to unite upper and lower Egypt. If that is true then Seths fall from power has historical and political beginnings. It also must be considered that the roots of these stories may lie in the fact that Seth was a deity of the night and darkness. Therefore, these battles may represent day verses night or dark verses light as well as the ideas of good verses evil. If we look at these stories with that in mind we find ideas like; "an aging king fighting the powers of darkness that are conspiring against him". This concept can easily be equated with the sun setting and being overpowered by the darkness of night. We can also assume that this battle rages through the night only to find that the sun is once again victorious with the sunrise. By midday, the enemy is all but defeated but the victory slips away as the forces of darkness join the battle as the day grows older towards sunset. And so the battle goes.

Answer for yourself: Do you see in this myth the ancient battle of darkness vs light, evil vs good? These myths only tell a Divine truth but were never intended to be taken literally (as if Horus and Set were real people or real gods). But the reality of evil and its challenge to light, love, and goodness and world order is very real and myth was the vehicle used by the ancients to teach such truths and capture them for all of history.

In different parts of Egypt, Set was also known as Seth or Sutekh. He was known to be represented with pointed, muzzle horns on his crown. He also had a human-like body but it was made of a shadow. Set had once had an argument with his brother, Osiris, and killed him. After this, Set was known to be very evil and was known as the god of evilness. Greeks even called him Typhon. After Set's evilness to the death of his brother, Set's nephew, Horus, killed Set for what he had done. That was the end of Set and Egyptians believe that if it wasn't for Horus, Set would have ruled the world with evilness.

I have presented above the basics of this myth but following is a more concise understanding of the myth as it finds its way to us today: The Great Quarrel:

Once Horus was grown, he came out of the Delta to claim his right to his father's "office" following the death of his father Osiris by Set. The counsel of the gods was considering giving the office to Set, because he was the larger and stronger of the two. After much discussion and consulting (supposedly, the discussion went on more that eighty years), it was decided to give the crown to Horus. Set became enraged and challenged Horus to a battle in the sea, both of them taking the form of hippopotamuses. Horus accepted. His mother, Isis tried to help him, but ended up not really doing so at all, but rather, made it worse. First, she harpooned him accidentally and released him. Then she harpooned Set, but released him as well because Set was able to persuade her to do so. This angered Horus so much that he came up from the water and cut off his Mother's head. He took the head to the mountains to hide from the punishment he had just earned. He hid under a tree in an oasis and the company of gods looking for him could not find him. Set was able to find Horus, however. He tore out Horus's eyes and planted them the ground, where they bloomed into lotus flowers. Set denied being able to find Horus to the counsel, but another god, Hanthor, found Horus again, restored his eyes, then brought him to the counsel. A truce was called and Set and Horus went off to rest together.

This point in the story is a good example of how this myth was not to be taken seriously. The material is vulgar in this portion. ***In not so many words, Set violated Horus that night. Horus ran to his mother (who obviously did not die from decapitation) with Set's semen (seed) on his hand. Isis cut off Horus's contaminated hand, threw the hand in the ditch, and put some of Horus's semen on Set's garden. Set became pregnant when he ate from the garden. Obviously, it was not a moral crime to violate homosexually as it was to be violated homosexually, because Set and Horus went before the counsel and Set declared that Horus was unfit for the crown because he allowed Set to "treat" him homosexually. Horus claimed this was untrue and that the gods should call the "seed" of each to see who had "treated" whom. The gods did so. Set's seed answered from the ditch, while Horus's answered from Set. The gods declared Horus right. However, once again, Set challenged Horus to a contest. This time, it was a boat race in boats made of stone. Horus built his in the night, when no one could see. He made his of wood, but covered it with gypsum, making it look like stone. Set saw the boat, and made his of stone, thinking Horus's was also. The next day, Set's boat sank immediately, of course. He was enraged and tried to kill Horus, but the gods intervened. After more discussion and consulting, Set finally agrees to let law rule over brute force and resigns. Horus was given the crown, and in compensation, Set was made god of storms. His main duty was to fend off the serpent dragon of darkness, Apopis, as he tried to overcome Osiris's divine barge at sunrise and sunset. This leads us to the myth of Set and Apopis. The tone of this myth was the same as that of the Great Quarrel; however, it was not told in direct speech, but was an actual dramatic piece. During a confrontation with Set, Apopis insulted and embarrassed Set by mentioning Set's loss of his testicles during battle with Horus. This enraged Set and he wanted to kill the serpent, but was not brave enough to do so face to face. He tricked Apopis into turning his head, then Set cut it off and chopped it up. He was disgraced by this and driven away from the company of the other gods.***

We call this concept of the challenge to world order as expressed in the above myth "Dualism" today and it figures prominently in the writings of the Essenes and the Gnostics and often we read this in our Bibles as stories which were never meant to be taken literally as applied to Biblical characters or even Jesus himself. These are often just pictures told expressing Divine truth in the form of allegory, legend, metaphor, or myth and never meant to be literally events in the lives of real persons. Such is the role of personification.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE DEAD AND THEIR CONNECTION WITH THE SKY AS FOUND IN PYRAMID GEOMETRY

You may not have considered this but each person's life echoes the cycle of cosmic order we see played out in the sky. **Our ancient ancestors saw a parallel between cosmic creation and each individual birth. For them the ancients realized that man was made in the image of God. Each life meant growth and the preservation of order. Each death was an intrusion of chaos and was a break with the Divine order of the Cosmos as pictured above and around them in Mother Nature. And just as our ancestors saw rebirth, renewal, and restoration of order in the sky, they also believed in an afterlife for the soul, a resurrection. Death, the key transformation in each soul's share of the cycle of cosmic order, initiated a transcendental journey to the realm of the gods and immortality. Very often the destination of the dead was the domain of sacred order-the sky itself. We say the exact same things today as Christians for when we die we believe we go to Heaven (the ancients called this the sky).**

For this reason, in culture after culture, we find celestial metaphor in the ceremonies of the funeral, celestial imagery in the paraphernalia of the dead, and astronomical significance in the architecture of the tomb. By recognizing the relation between death and the sky, we can understand what death meant to our ancestors and what they judged was the role of the dead.

THE GREAT PYRAMID....ASTRONOMY...AND THEOLOGY

Death meant no rest for the pharaohs of Old Kingdom Egypt. Their destiny was overhead. Pyramids today stand as a reminder of the ancient Egyptian glorification of life after death, and in fact, the pyramids was built as monuments to house the tombs of the pharaohs. Death was seen as merely the beginning of a journey to the other world. In this society, each individual's eternal life was dependent on the continued existence of their king, a belief that made the pharaoh's tomb the concern of the entire kingdom. Believed to be aligned with the circumpolar stars, the King's spirit is then able to commute between heaven and earth in life after death.

Prayers carved into the stone walls of chambers within Fifth and Sixth Dynasty *(ca.* 2494-2181 B.C..) pyramids describe the pharaoh's "ascent to the sky among the stars," where he "regulates the night" and "sends the hours on the way." In some of thesePyramid Texts, in the monuments at Saqqara (about 40 miles up the Nile from Cairo), he joins the circumpolar stars and governs them. These stars, called circumpolar, never rise and never set, and so they never die. Circumpolar means to circle around the pole. Circumpolar stars or constellations daily trace circles around the north celestial pole, without setting or dipping below the horizon. They move in a counterclockwise direction. By joining these eternal stars, the pharaoh becomes eternal; he, personified as a star, never sets (allegory for death).

The pharaoh also makes another celestial journey: to Orion. This constellation is a symbol of his soul's rebirth because Orion stood for Osiris and the great cycle of birth, life, death, and resurrection.



Osiris was the Egyptian "god of the underworld." However, he was much more than this, because he also symbolized the Sun. Therefore, he also had a cyclic death and rebirth sequence. Every year he would die, and every winter solstice be "reborn." Hence, the religion of Osiris was essentially sun worship. In the Egyptian Osiris myth, he was killed by his brother and torn into 14 pieces; then resurrected by his sister/wife Isis (after she conceived their son Horus), to become lord of the underworld and Egyptian judge of the dead. The number 14 is further significant to the worship of Osiris because of his other association with the Moon, which has two 14 day cycles (waxing and waning). The waning cycle of the Moon also stands for Osiris' journey into the underworld (as the Moon grows dark, it goes "into darkness," the equivalent of the underworld), and the waxing cycle as the Moon grows brighter, Osiris' ascent from the underworld. Without going into too much detail, suffice to say that the number 14 is a very important number to the worshippers of Osiris, for more reasons than his death. Osiris, in his association with both the Sun and Moon, represents the principle of cycles; that everything has a beginning and an ending, but that life still goes on and new life takes the place of the old. Isis, the sister and "wife" of Osiris, was as important to the Egyptians (if not more so) than the god Osiris. She is represented by the star Sirius in Egyptian mythology. A "star configuration" used to sanctify Julius' new calendar that lacks Sirius or references to Sirius, would not be representative of Egyptian belief and worship. Isis was, for the Egyptians, the great nurturer and source of all "good things."

In the company of Osiris and guided by Sirius (in roughly the same part of the sky), the dead king maintains the calendar and administers the seasons. The pharaoh is busy in heaven. According to the texts, he takes "possession of the sky, its pillars and its stars" after death. On earth he maintained order and vitalized the system; in the sky, among the spirits, he activates the great cosmic cycles. His soul, or ba, has become a "living star at the head of his brethren." The tomb in which he was buried was the point of his departure for the sky.

Later Egyptian tombs are filled with astronomical imagery of the journey of the sun, the body of the sky, and the destinations of the stars: like the pyramids that contain hieroglyphic texts, they confirm that the Egyptians sensed a link between death and the sky (our Heaven). The builders of the earliest pyramids, however, and the builders of the greatest-those Fourth Dynasty *(ca.* 2613-2494 B.C..) mountains of stone blocks at Giza-left no written records of their intentions. Later commentators filled this void with fanciful speculation, downright misinformation, and plain silliness.

About 80 pyramids are known, all built on the Nile's west bank-the realm of the dying sun-but the Great Pyramid outstrips the others in fame as well as in size. The date of its erection is debated today but evidence reveals that it is much older than many want to concede; possibly 10,000 B.C.E. or earlier. It is recognized by Classical writers as one of the seven wonders of the ancient world, and it is the only one of the seven still standing. With amazing success, it has resisted the assaults of the desert, earthquake, quarrymen, and tourists. Herodotus, the Greek historian, marveled at its antiquity-and he visited Egypt in the fifth century B.C. Now with more justification than ever, an old Arab proverb counsels, "Man fears time, but time fears the pyramids."



THE GREAT PYRAMID... ITS ASTRONOMICAL INTERPRETATION

Various astronomical interpretations of the Great Pyramid at Giza have been proposed, involving alignments of its internal corridors and shadows cast by its profile. Some people have even suggested that it was used as an observatory. This pyramid's dimensions also have been said to encode practically everything from the number

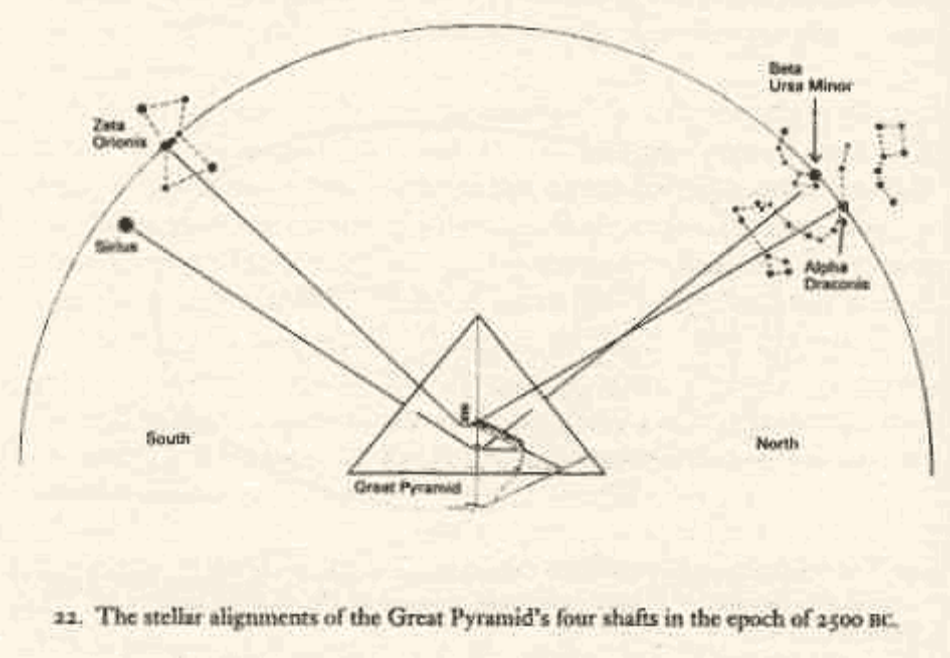
of days in the year to prophecies of the world's history. In our supposedly rational era, the Great Pyramid-or at least its shape-has been touted as a focuser of an as-yet-unidentified energy that can do everything from sharpening razor blades to mummifying milk.

It has been estimated that the volume of the Great Pyramid is as large as that of St. Peter's in Rome, St. Paul's and Westminster Abbey in London, and the cathedrals of Milan and Florence combined. Nearly 2,300,000 blocks of stone, each weighing on the average 2½ tons (the heaviest being 15 tons with none less than a ton and a half) were piled into an artificial mountain whose four sloping sides originally merged at a point 481.4 feet above the limestone plateau of Giza. Today, the top, including the gold-covered capstone, or pyramidion, is missing, and the Great Pyramid is 31 feet short of its original height.

The sides of the Great Pyramid once competed in brightness with the golden cap, for the rough limestone blocks that comprise the bulk of the pyramid were covered with a fine surface of shiny, white tura limestone. Only a little of the original tura now remains, however, in the bottom course on the north side.

Sheer size qualifies the Great Pyramid as "great," but its architectural details make it unique. First, whatever else may be hypothesized about the pyramid, there is no doubt that it is aligned astronomically, and with extreme precision, the four sides of its immense base (covering more than 13 acres) running north, south, east, and west. The worst agreement of any side with exact cardinal orientation is on the east, and even there the misalignment from a true north-south line is but 5½ arcminutes. The other three sides agree even better. Accuracy of this sort is possible, even with very simple techniques, provided that care is taken in setting out the lines. Preserving this accuracy on the monumental scale of the Great Pyramid, however, means not "twisting" the sides at higher levels, and the Egyptians' success is impressive. The corners of the base are very nearly right angles, and the entire base is almost a perfect square. The greatest difference in length between any two sides is 7.8 inches. This accuracy emphasizes the concern the builders had for the four cardinal directions, what the *Pyramid Texts* of the later Fifth and Sixth Dynasties call the "pillars" of the sky.

The internal details of the Great Pyramid are equally remarkable. A cross-section reveals a confusing collection of corridors, chambers, and shafts. Numerous claims for astronomical alignment of these vents and passages have been made, and most are wrong. There is astronomy among them, however. To appreciate it we must enter the pyramid.



22. The stellar alignments of the Great Pyramid's four shafts in the epoch of 2500 BC.

The Great Pyramid reveals much of the religious beliefs of the Egyptians. There are 4 mysterious shafts emanating from the King's and Queen's Chambers of the Great Pyramid. Two of these shafts, once thought to be only "air ventilation shafts," are aligned perfectly to due north and the other two are perfectly to due south. They thus target, at varying altitudes, what astronomers refer to as the "meridian" - an imaginary line "dividing the sky" that is best envisioned as a hoop connecting the north and south poles and passing directly over the observer's head. What is terribly interesting is the theology that is written into the architecture of this Great Pyramid which not only instructs us but the precise alignments of these 4 shafts with key astral bodies operates as a time clock to pinpoint the time frame when this great wonder of the world was built. Recent investigators have established beyond any shadow of doubt that in circa 2500 B.C.E. - the era recognized by Egyptologists as the "Pyramid Age" - each of these shafts targeted a special star as it culminated at the meridian:

THE QUEEN'S CHAMBER

- **From the Queen's Chamber, the northern shaft is angled at the star Kochab (Beta Ursa Minor) in the constellation of the Little Bear - a star associated by the ancients with "cosmic regeneration" and the immortality of the soul.**
- **The southern shaft, on the other hand, was aimed at the bright star Sirus (Alpha Canis Major) in the constellation of the Great Dog. This star the ancients associated with the goddess Isis, cosmic mother of the kings of Egypt.**

THE KING'S CHAMBER

- **From the King's Chamber, the northern shaft was aimed at the ancient Pole star, Thuban (Alpha Draconis) in the constellation of the Dragon - associated by the Pharaohs with notions of "cosmic pregnance and gestation."**
- **The southern shaft was angled at Al Nitak (Zeta Orionis), the brightest of the three stars in Orion's belt- which the ancient Egyptians identified with Osiris, their high god of resurrection and rebirth and the lengenday bringer of civilization to the Nile Valley in a remote epoch referred to as "Zep Tepi," the "First Time" when the Elohim walked the earth (see Genesis).**

Both shafts, then, are oriented toward celestial zones that are mentioned in the *Pyramid Texts.* Thuban, as the North Star, was in a sense first among the circumpolar stars or "Imperishable Stars," as the Egyptians phrased it to acknowledge their ability to circuit eternally without ever setting. Its importance is further highlighted in that it is the Alpha star of Draco (the Dragon). Thuban, then, made an appropriate target for the north shaft. Meanwhile, the stars in Orion's belt, the objective of the south shaft, were among the decans, the stars whose risings or transits marked the hours of the night throughout the Egyptian year. Orion (as Osiris), of course, was Osiris, who presided over the resurrection of souls.

These celestial alignments don't make an observatory out of the Great Pyramid, for neither Thuban nor Orion's belt could actually be seen through the shafts' openings inside the King's Chamber. Both shafts bend horizontally for a short distance before they reach the King's Chamber and also at their other ends, prior to opening on the north and south faces of the pyramid. The shafts are symbolic references to the pharaoh's celestial destinies and to the starry realms that ordered heaven and earth. They mark the Great Pyramid as the site of his celestial transformation (Graham Hancock and Robert Buval, The Message of the Sphinx, Crown Publishers, New York, pp. 58-82).

Just as the orientation of the Fourth Dynasty pyramids to the four cardinal directions stressed the cosmic order, so the burial chamber of Tutankhamun *(Ca.* 1345 B.C..) incorporated north-south and east-west alignments. References to the stellar destiny of this pharaoh may now be seen in Cairo's Egyptian Museum. The inscriptions on the four gold-covered, boxlike shrines that formerly encased the sarcophagus of the deceased identify the king with Osiris, and Isis is described as following behind him, just as Sirius follows Orion across the sky. On the door of one of the shrines, Isis is portrayed as a bird with extended wings; on another she says: "I am thy protection, I am behind thee."

The tomb of Seti I, whose burial chamber ceiling illustrates the Northern Group, the stars around the north celestial pole, on one half, includes Sirius and Orion (as boat-borne figures of Isis and Osiris) on the other. Both stellar destinations of the pharaoh, portrayed here, repeat the traditions expressed in the Great Pyramid's "air shafts." On the ceiling of another burial chamber, that of Ramesses VI, *The Book of the Day* and *The Book of the Night* frame, each on its own side, the double body of the sky goddess. These texts chronicled the sun's journey, hour by hour, through the day and the night. They imply yet another celestial destiny for the pharaoh: the path of the sun.

Accompanying the images of Sirius and Orion in the tomb of Seti I, and on the ceilings of many other temples and tombs as well, are lists of the decans. The Decans were groups of stars from which the night sky was

divided - these Decans were used as a calendar by the ancient Egyptians: each decan would rise above the dawn horizon for ten days every year (symbolic of rising from the darkness of death). There were 36 decans (36 X 10 = 360 days), + plus 5 added days to make up to 365 days. Diagonal "star clocks" listed the names of the timekeeping stars inside the lids of coffins from the Ninth through Twelfth Dynasties (2160-1786 B.C..). These clocks are really grid diagrams of the decans in the sequence of their appearance. A single star shifts its position in the grid, up one square and over one, to mark an earlier hour of the night every ten days. Each name, in hieroglyphs, traces a diagonal path through the grid and gives the design its name. Additional decorations usually include images of the Bull's Leg (that is, Set, the Big Dipper), Isis, and Osiris. Another type of star clock was painted in the Twentieth Dynasty tombs of the Ramesside pharaohs, from about 1300 to 1100 B.C. These, too, appeared together with the Northern Group, Sirius, and Orion. There is no reason to think Egyptian astronomers ever entered tombs to consult the star clocks. Their purpose was funereal. They belonged to the dead.

The decans themselves were selected because they imitated the behavior of Sirius and disappeared from the nighttime sky for 70 days. During this time they were up in the daytime, with the sun, and remained, therefore, invisible (they were "alive" but you could not see them...as in life after death). In Egyptian texts, a decan's departure from the night sky was called its death. It resided in the dangerous realm of Tuat, where the sun traveled each night. An astronomical treatise from the second century after Christ, the *Papyrus Carlsberg I,* quotes inscriptions from the cenotaph, or symbolic tomb, of Seti I at Abydos. Explicit references liken the decanal cycle to death and resurrection:

Here the language of the decans is the language of the mortuary. In a direct turnabout the mortuary customs mirrored the stars. The deceased was said to be a star, and mummification, also a process of purification, took 70 days. Then the dead pharaoh was reborn, like the decans.

In a similar manner it makes sense that the moon-which first appears as a crescent, grows full, and then wanes-is linked with the afterlife and immortality as we see this same cycle of birth, life, death, rebirth. In that celestial cycle of birth and death there is always another new moon. Through the cycle of cosmic order the moon guarantees its own immortality, and it is a fitting image for the belief of mankind of birth, life, death, and rebirth from the dead which has been understood by the ancients since the beginning of time.

So as you can see the dead were associated with the sky. This may seem strange at first, but we can understand the ideas behind it. The souls of the dead journey to a celestial paradise; as Christians we call it "Heaven." Paradise is a realm of immortality and divinity, and that is what people see in the sky. Celestial objects, through their cycles of rising and setting, coming and going, waxing and waning, seem to die but are always reborn. They are the immortal gods, and the patterns of their movements establish order in time and space. The dead have access to their kingdom. Tombs are points of the soul's departure for the celestial realm. The astronomical components of these tombs are intimations of immortality (Dr. E.C. Krupp, Echoes Of The Ancient Skies, New American Library, 1983, pp. 100-125).

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



URSA MINOR...THE CONSTELLATION OF ETERNAL LIFE

Mentioned by Aratus as one of the Bears, it was thought of as the Lesser Bear because, although it is made up of seven main stars, it is considerably dimmer in appearance and also occupies a smaller place in the heavens. The constellation has also been known as a dog, with the Egyptians calling it the Jackal of Set (Allen, Star Names p. 450). In this sense it has been called the Dogμ' Tail. The Little Bear draws on the same symbolism as the Great Bear, for they both share the sacred pole. The Little Bear was also important as a navigational aid to sixth-century B.C.E. sailors because, along with the stars of Draco, it occupied the important pole position at different times in history. The Greeks incorporated the Little Bear into their mythology as either another wood nymph, apart from Callista or her child, or as Callista herself.

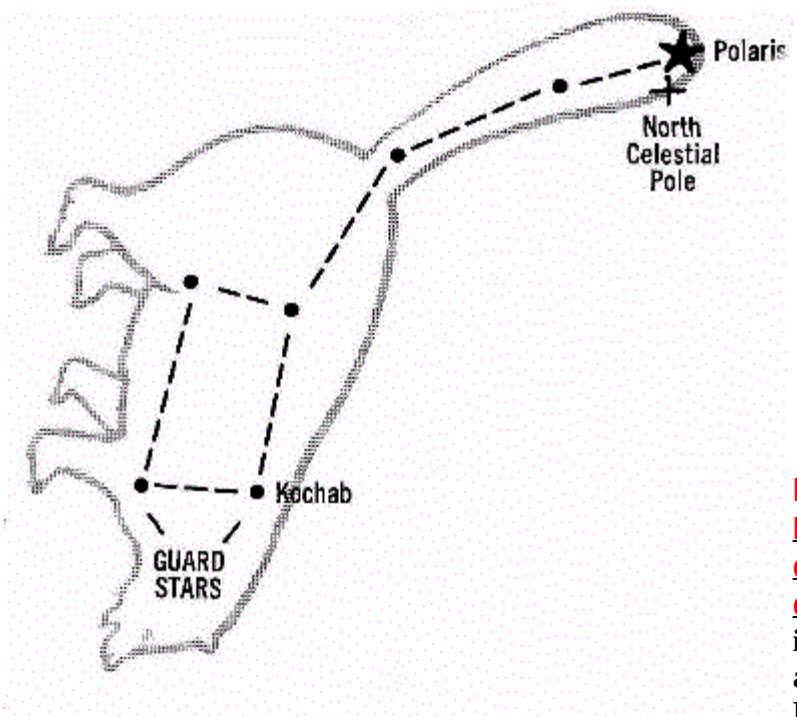
In ancient times the Little Bear was surrounded on three sides by the constellation Draco, the Dragon, and when the brightest star of the Dragon, Thuban, was the pole star in 3,000 B.C.E., the Little Bear was considered to be the wings of the Dragon. The current pole star is Polaris.

STARS OF URSA MINOR

There are seven main stars of Ursa Minor, the brightest being Polaris, called by medieval Arabs, Alracubba. Some of the others that are named, in descending order or magnitude, are: Kochab, Pherkad Major, Pherkad Minor, Yidun, and Farkadain. From the Queen's Chamber in the Great Pyramid the northern shaft is angled at the star Kochab (Beta Ursa Minor) in the constellation of the Little Bear - a star associated by the ancients with "cosmic regeneration" and the immortality of the soul.

The two Bears, Ursa Major and this constellation Ursa Minor and the whole Northern Hemisphere sky, are seen to revolve around a star that doesn't appear to move; Polaris, the North Star; located at the tip of the tail of the Little bear or Little Dipper and the orientation of the bear figures changes dramatically through the course of the night. From earliest times the two bears, Ursa Major and Ursa Minor, have been paired together.

With the exception of Polaris, the seven stars making up the Little Dipper, or Lesser Bear, are much fainter than the seven star making up Ursa Major, the Big Dipper, which is the most prominent group of stars in the sky. Although the Little Bear is famous as the home of the Pole Star, it was in fact invented in the 6th century B.C. as a guide to sailors and was created from the Dragon's wing, now long forgotten, which it replaced. The Little Bear is enclosed on three sides by the coils of the Dragon. To many cultures Ursa Minor was the Hole in which the earth's axle found its bearing, The stars of Ursa Minor appear on the planisphere of Denderah as an enormous



hippopotamus (the bear being unknown in Egypt), or sometimes as a crocodile, who devoured the dead who had lived a life of dreadful sin. Some of these stars have also been identified as the goddess Hesmut, a mother goddess and midwife of ancient Egypt, or Shesemtet, the Raging Mother. Quote from a post to sci. archaeology by Franz Gnaedinger, Zurich: "Ursa Minor (and Ursa Major) can bestow 'Eternal Life'. According to Robert Bauval, Ursa Major and Minor resemble the adze used for the ritual opening of the mouth while according to a physician such a device was really used by the then physicians for life-saving reasons (opening the trachea when someone was bitten by a snake or stung by a scorpion). Hence we have 3 times the aspect of giving life, and as Ursa Major and Minor never sink below the horizon, they could have meant not only life but "eternal life". The northern shaft of the so-called Queen's Chamber was aiming at the then culmination of Kochab, beta Ursae Minoris. This may mean that a hypothetical statue at the upper end of the northern shaft would face the constellation of Eternal Life, while the statue behind Gantenbrink's door would face Sahu (Orion) and Sothis (/Sirius). The southern shaft of the so-called Queen's Chamber was aiming at the then culmination of Sothis/Sirius. And the Nile means life for Egypt. Hence the deified king would gain eternal life from Ursa Minor and pass it on to Egypt via the rising Nile, river of Osiris".

Frequent references are made within early records to some mountain located in the North (Polaris the celestial north pole) as the seat of the gods and the habitation of life, the south (pole) being "the abode of the prince of death and of demons". "In early-Sumerian days the heavens was believed to rest on the peak of the 'mountain of the world' in the far Northeast, where the gods had their habitations (cf. Isai xiv, 13) [the mount of congregation, in the uppermost parts of the world], while an ocean or "deep" encircled the earth which rested upon its surface, referred to as a "dazzling mountain, on which was held the assembly of the gods", and alluded to in the Book of Prophet Ezekiel xxvii 14.

Polaris has long been an important star to sailors, caravans of old winding their way over the desert by night and others who navigated their way by the stars. Located almost directly overhead as seen from the North Pole, it is situated at the tip of the tail of the Little Bear, Ursa Minor, the Lucida of that constellation. It does not rise or set but simply brightens with the coming of night and fades with the advent of day, "a never-failing, or imperishable star". Its place of honor has been acknowledged under various names, in many cultures. Perhaps more than any star other than the Sun; Polaris has been regarded as the most important star in the heavens. The polar star is the visible point in the sky where the axis mundi connects the Earth with the heavens. It is a cosmic pillar or column, the peg in the sky or the nail of heaven. The Arabs of old regarded Polaris as a hole in the sky in which the Earth's axis found its bearing. The Norsemen and the Moguls looked on Polaris as holding the Universe together, Moguls calling it the Golden Peg. Astronomers of India called it the Pivot of the Planets. A symbolic representation of Spirit as the axis mundi or center of the world.

The World Column is often portrayed as the link between Earth and the heavens. This connection is symbolized by Polaris, the northern Pole Star. The supreme deity of many culture was generally considered to have its throne at the North Star. The Egyptian god, Ra, was the central power around which a circle of lesser gods revolves, the texts say, the "stars who surround Ra". "These gods shall revolve round about him".

The ancients considered the structure of the universe to be in correspondence with the structure of the body. The universe was the "macrocosm" and the body was the "microcosm;" hence man was made in the image of the God of the Cosmos. The Egyptians also saw it as the Dog of Set, the jackal god, Anubis, who was the inventor of embalming, his task became to glorify and preserve all the dead in order to live again.



To our eyes Polaris appears to be motionless at the center of the field of circumpolar stars, "the still point in the turning world". All the other stars appear to circle around Polaris which appears fixed but this is not so, because the earth wobbles on its axis like a slowly spinning top. Polaris has long been moving nearer the North Celestial Pole as it is still doing now. It will be closest to that position around 2100 AD. The Pole Star was Thuban, alpha Draco, in 2700 BCE, the third star from the end of the tail of Draco, and was then known as the "Judge of Heaven" during the time of the building of the pyramids. 4000 BCE the star was Iota Draconis, Edasich. 12,000 years ago, before recorded history, the very bright star Vega, alpha Lyra, was the pole star. In a little more that 5000 years from now, Alderamin, the brightest star in the constellation Cepheus, the King, will be the Pole Star. In the eternal drama of the mythic universe, the galaxies and stars are not static but whirling around, interacting and playing gravitational games with each other through the mill of time. Quoting Bryce Self by a contributor to alt.history 1998/12/25, "Thuban, in the Dragon, did not want to yield to Polaris, in the Little Bear, - which was heading for the center stage. Thus he is the 'lord of (the) rebellion' and 'lord of the black void of the north'. In many passages throughout the Bible the following associations are made; the serpent in Eden, Leviathan the sea monster, the dragon, 'that ancient serpent', 'the god of this age', the king of Babylon, the king of Tyre (Phoenicia), the king of Egypt (pharaoh), the father of lies, the prince of the power of the air, etc. In Isaiah 14 he is spoken of as the instigator of war in the heavens by attempting to 'ascend to the sides of the north', in order to seat himself upon the throne of God and thus to rule the universe. At the most prominent place in the heavens the constellation Draco, the dragon, which lies coiled about that point of the sky they called 'absolute north'. This portion of the Dragon is depicted as attempting to encoil the constellation Ursa Minor which was originally called the 'little flock', or 'little sheepfold', the the faithful remnant of Israel or the people of God. We find this exact picture written in the prose of the Book of Revelation, Chapter 12, describing events yet to be enacted in human history: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of 12 stars (12 constellation of the zodiac, 12 tribes); And she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born, (see also Isaiah 27:1), and she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne....." Revelation 12:1-3. So this is all pictured in the stars. What the people would have seen in Jesus' day is that when he was born, there was no North Star, but Polaris was entering into the ring area that the North axis of the earth points to (actually the North Pole). The Fisherman was the constellation and Alpha Draconis, Thuban did not want to yield to Polaris, which represents Aquarius as its vortex was heading for the coveted 'spot'. That is, the most devastating battle of all is yet to be fought on earth and in the heavens. The pole star today is of course Polaris in Ursa Minor and will next enter the constellation Cepheus, which constellation pictures God as the triumphant king over all the earth". Uranus discovered March 13 1781 by Hershel one degree from Polaris (and on the declination of the Pleiades 29 Taurus). In past ages, poles stars were worshipped as the star of the age; Polaris is now the star of our age.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



CANIS MAJOR..."SIRIUS"...THE DOG STAR

Not far form the stern of the argo lie two dogs, a large one lying in the south, Canis Major, and a smaller dog, Canis Minor, sitting above it on the equator. These are the dogs of Orion, chasing a hare, Lepus, and harassing the mighty bull of Taurus.

Aratus refers to Canis Major as one of Orion's hunting dogs, sitting up in a begging position but with a watchful eye on the nearby hare (Mair, Callimachus, Lycophron, Aratus, p. 233). But this dog was in the sky long before Aratus recorded it in the fourth century B.C .E. The dog was one of the first animals that human beings domesticated, thousands of years before the written word, and was worshiped universally as a guardian, usually guarding the dead or taking the dead souls back to their mother, the goddess. In early times, dogs in myth only accompanied the goddess and guarded the gates of death (Walker, The Woman's Encyclopedia Of Myths And Secrets, p. 240). The Egyptians called this guard or judge of the dead Anubis, who became their god of mummification (Ibid., p. 241). In Christian mythology, he seems to have been represented by Saint Peter at the pearly gates of heaven, playing the same role as the dog-guarding, and sometimes judging who could pass through.



This image of the dog guarding the doorway to another world is an easy extension of the domestic dog guarding its owner's door. It is from this tradition that we have the custom of carrying the bride across the threshold so the spirit guardians would think of her as a resident rather than an intruder (Ibid., p. 242).

Canis Major has been called by many names over its long history, and in earher writings it is not clear whether writers are talking about the constellation or its alpha star, Sirius.

STARS OF CANIS MAJOR

The brightest star is Sirius, and the other named stars, in descending order of magnitude, are: Murzims, in the paw, also known as The Announcer; Wezen, in the chest; and Aludra, in the tail.

About five millennia ago in ancient Egypt the new year was marked by the dawn rising of Sirius. The people of the Nile watched the early morning sky to catch the first glimpse of the star sitting in twilight glow. When it appeared on the morning side of the Sun Egyptians rejoiced for they knew that soon the Nile waters would rise, spreading out in shallow lakes along its banks to deposit fertile soil and renew the fields for abundant crops. Temples were aligned to the direction of rising of the Great Star they named Sothis, "mistress of the year." The southern shaft, as we saw in the Great Pyramid, was aimed at the bright star Sirus (Alpha Canis Major) in the Constellation of the Great Dog...Canis Major. It is easy to see the cocept of guarding the gates of death, guarding the dead, and carring the souls back to God (allegorized as the Mother goddess of Isis). This star the ancients associated with the goddess Isis, cosmic mother of the kings of Egypt. In Egypt Orion was the celestial symbol of Osiris, god of resurrection, indeed "god of everything," and Sirius was symbol of Isis, goddess of fertility. They said that the tears Isis continued to shed over the death of her husband, Osiris, added to the melting snows running down from high

mountains to cause the Nile to overflow each year as the light of her star blended with the glow of morning sunlight. The two stars follow each other up and across the sky. You can easily find Sirius (Isis) by simply following the line of the belt of Orion (Osiris) down to the left. Although the passage of time has changed the relationship between the morning appearance of Sirius and the flooding of the Nile (modern Egyptians have changed it even more by constructing the Aswan Dam), we can remember what these brilliant stars meant to those people as we watch them glide across our sky.

Sirius is one of the great stars of the sky and, with its magnitude of -1.43, it is the brightest star in the heavens apart from our Sun. The Egyptians called it The Shining One or The Scorcher (Jobes, Outer Space, p. 368). The heat from Sirius was thought to cause rabies or madness in dogs, and its risings and settings were so regularly recorded it formed the foundation of the Egyptian calendar. It was worshiped as early as 3,285 B.C.E., the dog symbol being a predominant feature in hieroglyphics (Ibid., p. 364). Sirus was linked to the life-giving rising of the Nile and in that capacity it was also called the Nile Star (Allen, Star Names, p. 124). The Egyptians called it Sirius Isis (Lockyer, Dawn of Astronomy, p. 196). By a quirk of the Julian calendar, it did not appear to be affected by precession over thousands of years, for its precessional movement was in perfect timing with the error of the calendar-thus Sirius always rose on the same calendar date. The Egyptian year opened with the hehiacal rising of Sirius which, from about 5,000 B.C.E. to around the time of Christ, occurred every fourth year, on July 19 and 20 in the Jalian calendar. Thus it appeared that only goddesses were not subject to precession, for they were the points of stillness, or what we know as the Pole Star. However, the Egyptian priests knew of her seasonal movement; to maintain her immortality and her secret they adjusted the calendar to totally match her heliacal rising. The Pharoahs would only be crowned by the priest after they had sworn a holy oat to maintain this Sirius based calendar. To adopt a more accurate calendar would mean that Isis would lose her power as an immortal goddess. The eventual abandonment of this calendar after thousands of years, and its replacement by the Alexandrine year in 23 B.C.E. (Lockyer, Dawn of Astronomy, p. 281) shifted this star's heliacal rising calendar date, thereby subjecting the star to the effects of precession. And so for the first and only time, it was thought that a goddess had "died."

Dc Santillana and von Dechend in their book, Hamlet's Mill discuss the wide range of myths which are announcements that a god or goddess has died. They talk of the lament, "The great Pan is dead," that was heard floating down the Aegean during the reign of Tiberius, and how this Pan was not the Greek or Roman god, but a far more ancient Egyptian figure of some 15,000 years in age. They suggest that this Egyptian Pan was indeed the star Sirius and the goddess Isis, and that the fall of this star symbolized the death of this ancient god (De Santillana and von Deschend, Hamlet's Mill, p. 286) who was linked to Isis and thus Sirius through the goddess connection with the dog. There is also the lament to Tammuz, an Egyptian grain god allegedly called out on the night between July 19 and 20, the exact night which used to be the heliacal rising of Sirius before the new calendar was instated. Sirius did not rise before the Sun on that day and, therefore, the unthinkable had happened: a goddess had been affected by precession and slipped into the whirlpool of death. A death had occurred, not gradually, as in the case of Osiris over several thousands of years, but in one night. For in that night, 5,000 years of precession was applied to Sirius. Thus, with the change of calendar, a divine being was struck down or fell, which de Santillana and von Dechend suggest was also the time that oracles began to fail.

All this is very interesting to astrologers as it suggests the end of an era or an age where the world of interconnectedness and cycles, the foundation stones of oracles and astrology, was center stage, and now they would be put to one side for the sake of the development of logic and science. This leads one to speculate that it may be the death of another goddess, or the birth of one, that will mark the reemergence of cycles and their importance into mainstream thought.

The goddess Isis was the wife of Osiris (constellation Orion), the great god who was the first to be swallowed by precession into the whirlpool of death. In mythology he is killed and his body dismembered. Isis in mourning traveled through the land and found all the pieces of his body and, binding them together, she breathed life back into him. He lived long enough to impregnate her with their son Horus (Aldebaran in the constellation of Taurus), who later became heir to the throne (J. F. Bierlein, Parallel Myths, New York, 1994, p. 212).

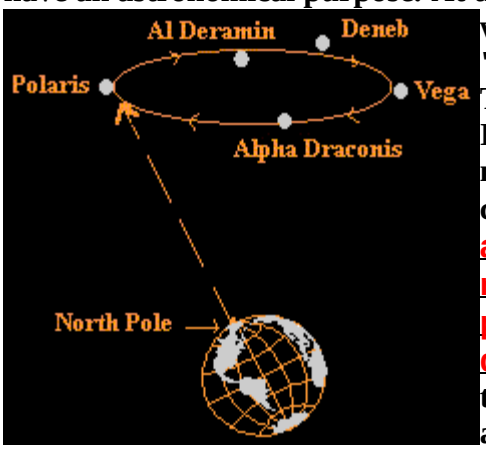
canis major...sirius...the dog star

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**

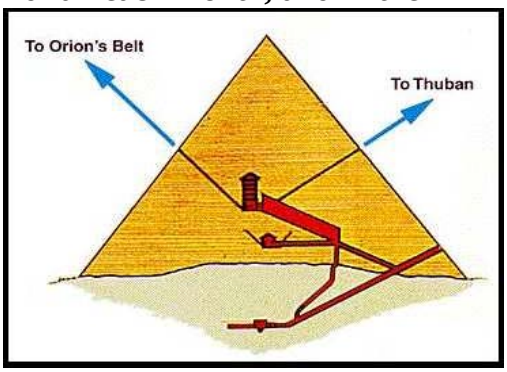


DRACO, THE DRAGON

Khufu's burial chamber was fashioned deep inside the Great Pyramid. Two skinny shafts bore outward from the chamber. For decades, scholars thought they were airshafts. But in the 1960s, astronomers found that they have an astronomical purpose. At the time the pyramid was built, one of the shafts aimed toward the star that



was then closest to the north celestial pole. The north celestial pole is the "hub" of the northern sky. All the stars appear to rotate around this hub. Today, the star Polaris marks the north pole. But Earth wobbles on its axis. It takes about 26,000 years to make one full wobble, and in that time, the north pole points to different stars. When the pyramids were built, the star closest to the pole was Thuban, in Draco, the dragon. Thuban, also known as Alpha Draconis, was considered a symbol of immortality since it never left the night sky, so it was natural for King Khufu to make plans to join both Thuban and Orion, symbol of Osiris, the god of the dead. Khufu's burial chamber included two shafts, one aimed at Thuban and the other at Orion, to expedite the king's journey into the afterworld. Known as the Lord of Everything, Osiris symbolized the birth, growth, death, and rebirth of the natural world. In Egyptian mythology, Osiris was murdered and dismembered by his jealous brother, Seth, then briefly brought back to life by his sister and consort Isis to father the god Horus. Egyptians saw Osiris in the Moon, whose phases caused the all-important Nile to rise and fall each month, and in the constellation Orion, whose appearance was connected with the annual flood. As god of the dead, Osiris welcomed the recently deceased to their new world. King Khufu, eager to join Osiris as quickly as possible after his death, had a shaft constructed in his burial chamber not only to Thuban but another pointing directly to Orion, which was considered to be the final resting place of the pharaohs.



Thuban, as well as Polaris, are called circumpolar stars. The texts refer to circumpolar stars as being imperishable stars, meaning that they were stars which did not die, that did not go below the horizon into the underworld. The texts also frequently reference the King ascending the sky to be amongst the imperishable stars. To explain, circumpolar stars are stars that are so near to the celestial pole that they never set, they merely revolve round the pole, like dancers round a maypole. In 3000BC, when ancient astronomers observed the heavens and saw the circumpolar stars rotate around the polestar they did not observe them rotate around Polaris they observed them rotate around Thuban the Alpha star in the constellation of Draco. The North star (pole star) also changes with the precession of the equinoxes. The North star was Thuban (Alpha Draconis) when the Great Pyramid was constructed to align with true North. The descending passage of the Great Pyramid points to Thuban, the most accurately aligned pole star of all the North stars in the 25,800-year cycle of our Earth. The Egyptian belief that stars "die" when they drop below the horizon made the circumpolar stars especially important. They were identified with immortality, which was an obsession with the Egyptians.

Magical incantations inscribed on the interior walls of some Egyptian pyramids pinpoint the destiny of the pharaohs once buried within them. These prayers are known as the Pyramid Texts, and they tell us that the final destination of a dead king's soul was the sky. In particular, the pharaoh flew to the circumpolar stars. Neither rising nor setting, these stars migrate around the north celestial pole without ever slipping into the underworld below the horizon. To the Egyptians they were the "undying" stars, and their immortality would naturally attract a soul in search of everlasting life. In ancient Egyptian belief these stars advanced as a celestial army, parading eternally around the hub of heaven and keeping the cosmos on course with the daily rotation of the sky.

According to the Pyramid Texts, the pharaoh also rose to the stars of Orion, the Hunter. Egyptian astronomy recognized Orion, or at least his Belt, as the celestial incarnation of Osiris, the god who presided over cyclical change, seasonal renewal, and the transformation of the soul.

This explains why that the two "soul shafts" from the King's Chamber pointed to Orion and to Thuban in the constellation Draco.

Throughout the ages this constellation has been seen as a snake, a dragon, or a serpent. It was worshiped by the Babylonians as Bel the Great Dragon (Allen, Star Names, p. 203) and was referred to in Christian mythology as the serpent in the Garden of Eden. It once occupied a much larger space in the heavens, encompassing the two Bears, Ursa Major and Minor. The Little Bear was originally known as the Dragon's wings. Half bird and half snake, this is the original mythical animal that occurred in the mythologies of all cultures. Draco's stars were the Pole stars from about 4,500 B.C.E. to about 2,000 B.C.E.; therefore dating the Great Pyramid. Thuban, in the fifth coil of the Dragon, is the brightest star of the constellation. In 2,700 B.C.E., when it occupied the pole position, the Dragon rotated around the "unmoving point of the world" like the hands of a clock, in a reverse direction, guarding its center.

So the mighty Celestial Dragon guarded the greatest treasure of all, the pivot-point of the world. It never slept, because it never set. This was the Crocodile of the Egyptians who devoured any dead beings whose hearts were too heavy for the scale of judgment, thus stopping them from immortal life at the Pole. This is the nonsleeping, hundred-eyed dragon that the Greeks had guarding the golden apples in the Garden of Hesperides (Jobes, Outer Space, p. 170). Apples were also the dragon's treasure offered to Eve in the Christian Garden of Eden. Rowan berries of eternal life were protected by its counterpart in Celtic mythology. By the time of the Arthurian legends, the dragon was seen to protect or guard material treasure of gold and jewels, and when its symbolism was in tatters with the decline of all things feminine, it was considered the perfect hunting game for knights. As the feminine has reemerged, however, the image of the dragon is no longer seen to be the fearftil creature that Saint George had to kill. Draco, the Dragon, is still the guardian of both spiritual and physical treasure.

For the Dragon, even though reduced in size by modern cartographers, still coils around the unmoving point of the world, still guards the entrance to a forgotten place of immortality and creation. The predominant theme for this constellation is the guarding feminine, so another possible approach to this alpha star, Thuban, or its sisters, is to see it as one who actively guards or protects, in contrast to Ursa Major, which is linked to passive guardianship and proctection.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ORION/OSIRIS...GOD IN THE SKY

Around 6000 B.C.E., when the stars of Gemini rose Gemini rose at the spring equinox, the Egyptians, like most other cultures, measured their year by the rising and setting of the brightest stars, notating their calendars with their heliacal risings.

The importance of a heliacal rising star, one that rises just before the Sun, is that the star acts as a herald for the sunrise.

The rising Sun was considered by the Egyptians to be the infant Horus in the arms of Isis. As the Sun rose, signifying the return of the god (Lockyer, Dawn of Astronomy, p. 36), it appeared to sweep up the star in its light and carry it across the sky. Thus the god mixed his energy with that of the star, and the star was illuminated by the god. By noon the Sun was no longer seen as the infant Horus; rather, it was the adult Horus, or Ra; and at sunset it became Osiris, the god of the underworld since the sun was believed to have died just like Osiris (Lockyer, Dawn of Astronomy, p. 25).



Lockyer implies that between 6,000-4,000 B.C.E. the importance of the solstice and spring equinox had been established (Lockyer, Dawn of Astronomy, p. 78) as the beginning of the agricultural cycle, and that the Egyptians would have noted that Orion rose on the important morning of the spring equinox, which was linked to the annual flooding of the Nile (Lockyer, Dawn of Astronomy, p. 85). Indeed this connecting of the rising of Orion and the equinox has been placed at a far earlier time by Sellers, who points out that the last time a star in Orion rose at the equinox would have been about 6,700 B.C.E. (Sellers, The Death of the Gods in Ancient Egypt, London: Penguin, 1992, p. 43). Then, as now, the brightest and most spectacular constellation of the night sky was Orion, and the image of this huge humanlike constellation, rising in the predawn light and being scooped up into the fiery boat of the Sun, would have been quite impressive, to say the least.

Orion/Osiris was, to the Egyptians god (Wallis E.A. Budge, The Gods of the Egyptians, vol 1 (New York: Dover Books, 1969), p. 41). The constellation was not a symbol of god, it *was* god; *god's physical place* or appearance, in the same way that Sirius in Canis Major was the *dwelling place of Isis* (Wallis E.A. Budge, The Gods of the Egyptians, vol 2 (New York: Dover Books, 1969), p. 215).

Orion rose with the spring equinox Sun and claimed rulership of the world age. The Egyptians knew Orion as Osiris and the Pharaohs were believed to have come from him; they were his physical flesh, and were returned to him.

However, as hundreds of years went by, the Egyptians observed that less and less of the constellation Orion rose before the dawn on the equinox morning. The effects of precession caused the god to slip lower and lower in the sky. So, whereas at one time he was fully risen before sunrise, there came a time when only a part of the constellation was above the eastern horizon before the equinoctial sunrise. The constellation Orion

managed to rise for roughly two thousand years but the Egyptians knew that their immortal god was slipping below the horizon which was symbolic of "death," taking the journey across the water as he slipped into the underworld.

Mary Settegast, in her book Plato Prehistorian, talks of the death of Osiris occurring in the sixth millennium (the period when the constellation Orion was slipping from the equinox position) as it seemed to influence the spread and design of the pottery of pre-dynastic Upper Egypt (Mary Settegast, Plato Prehistory (New York: Lindisfarne, 1990), p. 156). At this time there was a sudden spreading of pottery into other areas, which Settegast suggests is reflected in the myth of the journeys of Isis in seeking her dead husband.

To account for these observations, the Egyptians developed the concept of an immortal god dying and passing on his throne to his son. Now, one of the features of the constellation Orion is that it contains a bright red star called Betelgeuse, found in Orion's right shoulder. By coincidence, the constellation Taurus, the next constellation to herald the dawn of the equinox, also contains a bright red star, by the name of Aldebaran. So, as Osiris died and was replaced by the stars of Taurus, the natural "heir" to the solar throne appeared (Sellers, The Death of the Gods in Ancient Egypt, p. 33). This constellation was therefore considered to be the son of Osiris, Horus. Osiris became the god of the underworld or afterlife, and Horus, his son, ruled the new world order. With a religious philosophy that ran for over six thousand years, the Egyptians had to create a religion that would allow for three generations of gods, as three constellations slipped over the equinox.

Important for successive theologies in Egypt is the effects of precession upon the constellations at the vernal equinox as they slipped below the horizon: Scorpio, Libra, Virgo, Leo, Cancer, Taurus, Aries, Pisces, etc. Each of one these various constellations had its own unique "theology" that held sway over the minds of mankind during the times they ruled over the vernal equinox.

Many modern theologians/mythologists agree that this precessional movement of Orion is the source of the religious concept of an afterlife given to us by a god who dies. Osiris/Orion is a "prefiguring of Christ" (Sellers, The Death of the Gods in Ancient Egypt, p. 47). God is immortal; yet the god also dies, however, in some manner. The dead god then promises us an afterlife in his presence (Sellers, The Death of the Gods in Ancient Egypt, p. 122-123). The following pyramid text captures this Egyptian concept.

You sleep that you may wake

You die that you may live **(Pyramid Text, 1,975 B.C.E., quoted in Sellers, p. 127).**

The constellation Orion is, therefore, an paradigm of god. The constellation Orion was again believed to be the place of God in the Heavens; the Dwat and it was this area to which one of the secret chambers in the Great Pyramid pointed.

We humans have modeled our male gods on this constellation for probably well over eight thousand years. This is in contrast to the never-setting circumpolar Ursa Major and Ursa Minor, the goddess, for goddesses do not die in our philosophy (circumpolar stars that circle the pole star never set therefore they never die...they are immortal). Goddesses may fade, but they are immortal. The She-Bear (never sets as she circles the pole). However, the male god on the equator and the gods of the ecliptic are subject to the hero's journey of the whirlpool as they are swept below the horizon due to precession. This one constellation, Orion/Osiris, more than any other group of stars, has affected the human race in a most profound way.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



OSIRIS AND THE CONSTELLATION ORION

Around 6000 B.C.E., when the stars of Gemini rose at the spring equinox, the Egyptians, like most other cultures, measured their year by the rising and setting of the brightest stars, notating their calendars with their heliacal risings.

The importance of a heliacal rising star, one that rises just before the Sun, is that the star acts as a herald for the sunrise. The rising Sun was considered by the Egyptians to be the infant Horus in the arms of Isis. As the Sun rose, signifying the return of the god (Lockyer, Dawn of Astronomy, p. 36). it appeared to sweep up the star in its light and carry it across the sky. Thus the god mixed his energy with that of the star, and the star was illuminated by the god. By noon the Sun was no longer seen as the infant Horus; rather, it was the adult Horus, or Ra; and at sunset it became Osiris, the god of the underworld (Lockyer, p. 25).

Lockyer implies that between 6,000-4,000 B.C.E. the importance of the solstice and spring equinox had been established (Ibid., p.78) as the beginning of the agricultural cycle, and that the Egyptians would have noted that Orion rose on the important morning of the spring equinox, which was linked to the annual flooding of the Nile (Ibid., p. 85). Indeed this connecting of the rising of Orion and the equinox has been placed at a far earlier time by Sellers, who points out that the last time a star in Orion rose at the equinox would have been about 6,700 B.C.E. (Sellers, The Death of the Gods In Ancient Egypt, London: Penguin, 1992, p. 43). Then, as now, the brightest and most spectacular constellation of the night sky was Orion, and the image of this huge humanlike constellation, rising in the predawn light and being scooped up into the fiery boat of the Sun, would have been quite impressive, to say the least.

Orion/Osiris was god (Wallis E.A. Budge, The Gods of the Egyptians, vol. I, New York, Dover Books, 1969, p. 41). The constellation was not a symbol of god, it *was* god; god's physical place or appearance, in the same way that Sirius in Canis Major was the dwelling place of Isis (Budge, The Gods of the Egyptians, vol. 2. p. 215). Orion rose with the spring equinox Sun and claimed rulership of the world age. The Egyptians knew him as Osiris and the Pharaohs came from him; they were his physical flesh, and were returned to him. However, as hundreds of years went by, they noted that less and less of the constellation Orion rose before the dawn on the equinox morning. The effects of precession caused the god to slip lower and lower in the sky. So, whereas at one time he was fully risen before sunrise, there came a time when only a part of the constellation was above the eastern horizon before the equinoctial sunrise. The constellation Orion managed to rise for roughly two thousand years but the Egyptians knew that their immortal god was moving into the whirlpool of death of the stars, taking the journey across the water as he slipped into the underworld.

To account for these observations, the Egyptians developed the concept of an immortal god dying and passing on his throne to his son. Now, one of the features of the constellation Orion is that it contains a bright red star called Betelgeuse, found in Orion's right shoulder. By coincidence, the constellation Taurus, the next constellation to herald the dawn of the equinox, also contains a bright red star, by the name of Aldebaran. So, as Osiris died and was replaced by the stars of Taurus, the natural "heir" to the solar throne appeared (Sellers, The Death of the Gods in Ancient Egypt, p. 33). This constellation was therefore

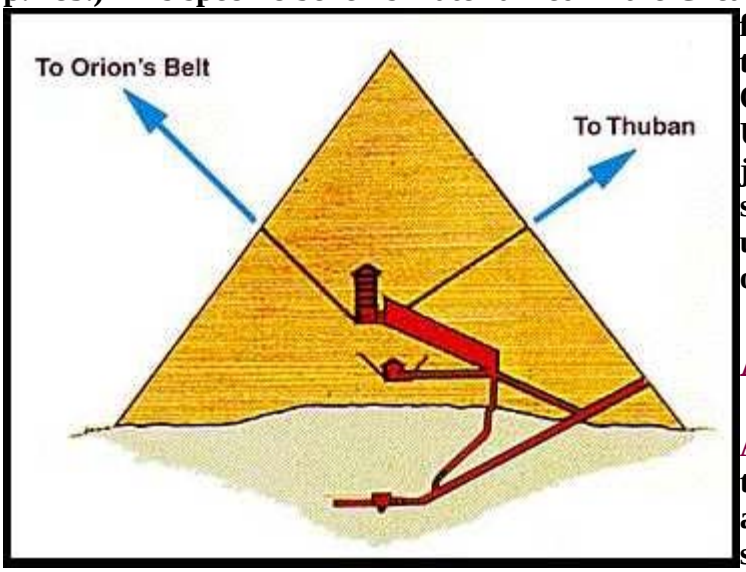
considered to be the son of Osiris, Horus. Osiris became the god of the underworld or afterlife, and Horus, his son, ruled the new world order. With a religious philosophy that ran for over six thousand years, the Egyptians had to create a religion that would allow for three generations of gods, as three constellations slipped over the equinox.

Many modern theologians/mythologists agree that this precessional movement of Orion is the source of the religious concept of an afterlife given to us by a god who dies. Osiris/Orion is a "prefiguring of Christ" (Sellers, The Death of the Gods in Ancient Egypt, p. 47). God is immortal. The god also dies, however, in some manner. The dead god then promises us an afterlife in his presence (Sellers, The Death of the Gods in Ancient Egypt, p. 122-133). The following pyramid text captures this Egyptian concept.

- ***You sleep that you may wake***
- ***You die that you may live (Pyramid Text, 1,975 B.C.E., quoted in Sellers, p. 127)***

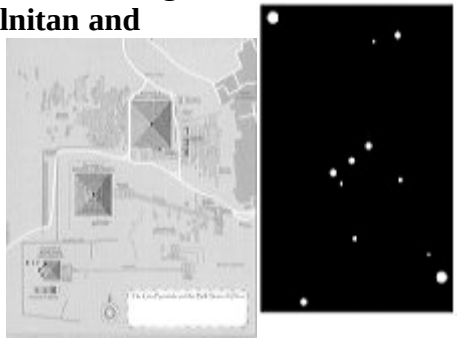
The constellation Orion is, therefore, an archetype of god. We humans have modeled our male gods on this constellation for probably well over eight thousand years. This is in contrast to the never-setting circumpolar Ursa Major and Minor, the goddess, for goddesses do not die in our philosophy. Goddesses may fade, but they are immortal. The She-Bear never sets as she circles the pole. However, the male god on the equator and the gods of the ecliptic are subject to the hero's journey of the whirlpool of all stars as they slip beneath the horizon and "die." This one constellation, more than any other group of stars, has affected the human race in a most profound way.

It has long been accepted by Egyptologists that the imagined skyward ascent of the King's soul was either in the north of the sky among the "Imperishable Stars" [thus the shaft pointing to Thuban in the King's Chamber in the Great Pyramid] or in the south of the sky amongst the stars of Orion [thus the other shaft pointing to Orion in the King's Chamber in the Great Pyramid] (I.E.S. Edwards, The Pyramids of Egypt, Penguin, London 1993, p. 285.) This specific belief is materialized in the Great Pyramid of Giza by the so-called star-shafts emanating from the King's Chamber, where one was targeted north to the circumpolar stars and the other targeted south to Orion (E.C. Krupp, Echoes of the Ancient Skies, Oxford Univ. Press, 1983, p.102). In consideration of this, it is justified to understand that the pyramids were in some symbolic way not only a picture and imprint of the "sky upon earth" but an eternal monument of Gods' Revelation of Eternal Life left for all mankind.



AS ABOVE...SO BENEATH

Answer for yourself: Is there any scientific evidence that the layout of the 3 great Pyramids at Giza (Khufu, Khafre and Menkaure) correspond to an image of the three belt stars of Orion (Alnitak, Alnitan and Mintaka)?



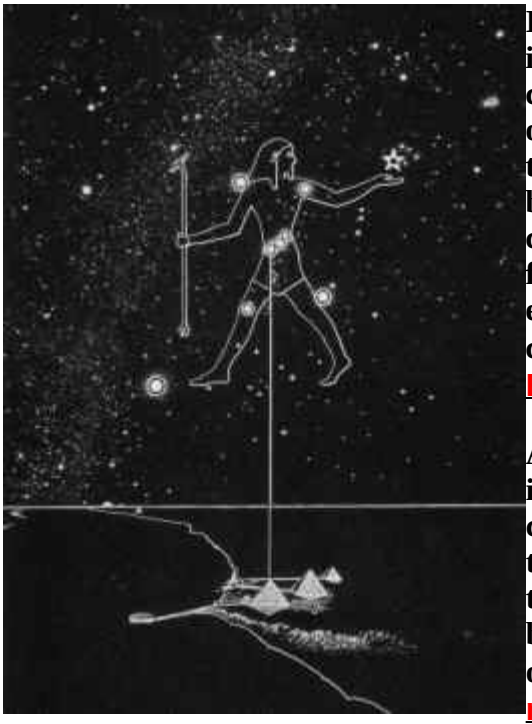
Answer for yourself: How closely do the 3 Great Pyramids at Giza match their heavenly counterparts?

As we have learned the Pharaoh was identified with Osiris. This god is represented in the sky by the constellation Sahu which we know today as Orion. What strikes us is the almost identical alignments of not only the three stars in Orion's belt but the alignment of the pyramids on the Giza Plateau.

Answer for yourself: Could the Egyptians have perhaps tried to copy this constellation on earth? With pyramids

as representations of stars, is it possible that these pyramids were built to be a representation of "Heaven on Earth"?

By superimposing a plan of the Giza plateau with a star chart of the area of the three belt stars of Orion. On can see that the match is almost perfect. The error is about 8' 11" or 0.1364° for the pyramid of Menkaure by aligning the stars Alnitak and AlNilam with Khufu and Khafre.



If we look at a picture of the pyramid arrangement at Giza and compare it with Orion's belt - three remarkable stars exactly in the centre of the constellation - we can quickly find striking similarities. The arrangement of the three objects in both cases is almost identical: three pyramids and three stars, both running diagonally on a line from south to north, and both with a significant deviation of one object from this line. And in both cases the "deviationist" is smaller than its brothers: The deviating star is fainter, and the deviating pyramid smaller than the rest. It should be evident for all to see that the Egyptians were expressing their religious concepts in the building of the pyramids of Giza: As Above, So Beneath.

According to Buval in his The Orion Mystery there is a catch: the inclination of the belt of Orion when standing due south does not correspond to the diagonal of the pyramids on the ground. But only today! Due to a slow cyclical motion called precession the inclination of the belt varies with a cycle of 25,800 years. And in the year 10500 B.C.E. both lines made a perfect match. This dates these Giza Pyramids as much older than many Egytologists want to admit. The sky above was mirrored by the pyramids on the ground! Since it was believed the soul of the Pharaoh ascends to Orion/Osiris we now understand that Heaven had come to earth and such alignments again caught in stone for all time the understanding of the Egyptians, the first monotheists, concerning their beliefs about God and the afterlife.

CONCLUSION

For many years classical Egyptologists maintained that the Pyramids were merely grandiose tombs to commemorate dead Pharaohs, built by slave labor and laid out in a relatively unstructured manner. However, recent work by Robert Bauval has shed an intriguing new light on the issue. He realized that the relative sizes, and detailed positioning of, the Giza pyramids were a faithful mimicry of the stars forming the 'belt' in the constellation of Orion. In addition, it transpired that the supposed 'air shafts' in the pyramids actually pointed directly towards Orion, as well as other stars and constellations which had religious significance to the Egyptians. The Orion shaft was seen to be a vehicle signifying the projection of the soul of the deceased king out towards the constellation which represented Osiris' resurrection. These discoveries concerning the placement of the pyramids at Giza let alone the religious significance of the alignments of the 4 shaft in the Great Pyramid alone re-wrote our understanding of the motivations for building the pyramids and the state of technological advance of the ancient culture. Literally Egypt was writing in stone for eternity the earliest religious beliefs concerning God and His revelation to them and the ancients. It was a Bible in stone revealing God's message to His creation that Eternal Life awaits us at the end of our journey as we partake of the path of Osiris when we die.

As Christians and followers of Jesus we say it differently today but understand the message is the same: we believe and hope that when we die we go to God, we go to the sky, we go to Heaven. Egypt taught us this first!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



RESURRECTING THE SOUL

Although people in traditional cultures take part in the renewal of cosmic order through seasonal ceremonies and other calendrical rituals that are locked in step with intervals of cyclic time, their ultimate participation is the journey of their souls. When, at death, they imitated the setting of the sun, the waning of the moon, the end of the year, or the completion of a cosmic age, they also prepared for the next life that must follow like the dawn, the moon's first crescent, the new year, and the next era. Ceremonies that called upon celestial imagery were devised, then, to revive the dead and provide them with new life. For example, the symbols of ancient Egypt's funeral ceremony, "the Opening of the Mouth," though not seasonal, still were borrowed from the sky.

"The Opening of the Mouth" ceremony was intended to restore the *ka*, or personality, to the body for existence in the afterlife. A touch on the eyelids and a touch on the mouth with an adze-like ritual instrument reanimated the senses. This adze was called by the same name as the word for the constellation of the Big Dipper. To the Egyptians these stars represented a celestial bull (not Taurus) or just its leg or thigh, and they were portrayed as part of the bull's body, stylized as a haunch or an actual leg. The name of the constellation was Meskhetiu, which identifies it as the leg of Set, the Adversary of Osiris. Tethered to the sky's "mooring post," the circumpolar leg of Set swings around the celestial pole.

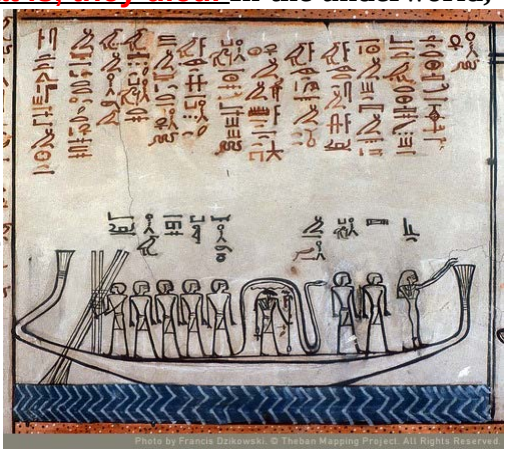
The ceremonial adze even looks like a dipper, as it appears, for example, in the painting on the north wall of the celebrated tomb of Tutankhamun. Tutankhamun's successor, Ay, dressed in the leopard skin cloak of the sem-priest, is portrayed here using it to perform the Opening of the Mouth on Tutankhamun. Between Ay and Tutankhamun, a bull's leg, another adze, and more funeral paraphernalia sit upon a small table.

In charge of the ceremony, the sem-priest impersonated Horus, the son and successor of Osiris. By spiritually reviving the deceased, the priest in effect reenacts the victory of Horus in his battle with Set and the reestablishment of the authority of Osiris. This authority was, of course, transferred to Horus just as Tutankhamun's authority was handed over to Ay. In the myth of the Triumph of Horus, Horns lost an eye. A judgment by the gods returned it to him, however, and the "Eye" became one of the trophies of the contest. Set's leg also became such a trophy and is sometimes called the "Eye" as a result. This symbol of the victory - and therefore of resurrection - also turns up as the actual leg of a bull that is slaughtered as part of the ceremony. This leg, like the adze, is used to give new life to the dead.

The leg of the slaughtered bull, the dipper-like adze, and the Big Dipper in the sky all represent the same thing: the symbolic renewal of life. But all three of them are associated with Set, the personification of chaos. Because chaos was defeated by Horus, these emblems of Set belong to the new order. They are powerful symbols to be used in what is a parallel renewal - resurrection, itself a victory over chaos. The Big Dipper was already associated with eternal life because its stars are circumpolar. They were the undying, imperishable stars. In death the king ascended to their circumpolar realm, and there he preserved the cosmic order. The Egyptian belief that stars "die" when they drop below the horizon made the circumpolar stars



especially important. They were identified with immortality, which was an obsession with the Egyptians. There were a set of circumpolar constellations that they depicted in tomb paintings, called the Northern Constellations. The only one of these that we have identified is the Big Dipper, which was represented as the leg of a bull. Curiously, the Big Dipper is not currently circumpolar when viewed from Egypt. But taking precession into account shows that the Big Dipper was much closer to the North Celestial Pole in 2000 BC and it was circumpolar at that time. **The Egyptians believed that when the Sun (or other celestial bodies) dropped below the horizon, they entered the underworld. That is, they died. In the underworld, the Sun god navigated a river in a barque (boat). At the various hours of the night, the Sun faced different dangers in its journey. Rituals were carried out to ensure that the Sun could overcome these perils and be reborn in the morning. Similar dangers were faced by a pharaoh after death. The book Amduat described the dangers and the rituals needed to overcome them; the book was illustrated on the walls of some tombs. Boats were sometimes entombed with the pharaoh so he would be able to navigate the underworld river. Understand that this first understanding of the perilous journey of the soul of the pharaoh after death in the underworld will become the pattern for all the mystery religious that will follow.** "Death and spiritual rebirth" is the basic theme which pervades all of the ancient mysteries, in one form or another.



Christians did not reject the religious hope of salvation through the blood of a bull or a ram; they did not deny the existence of Cybele and Attis or Mithra. What they did was to claim that in Jesus the mythical hope had become an historical reality (for them allegory and metaphor had become literal). The same can be said of the relationship between Dionysus and wine. In Christian communion, according to Christians, this ancient mythical dream becomes a reality. Christians drew upon the myths and images of the ancient world as vehicles for expressing the new Christian experience. The question posed for us is if these "myths and allegories" as understood for thousands of years had indeed become a historical reality in the literal sense with Jesus. Many opinions exist upon this matter but when one sees the falsification of the Hebrew Bible in order to make this so and the taking of hundreds of Hebrew Scriptures out of context or purposefully mistranslating them in order to make it appear if these "allegories" had become a historical reality in Jesus of Galilee then the thinking believer has quite a problem on his hands.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



TRACING THE COSMIC GODMAN DOWN THROUGH HISTORY...FROM OSIRIS TO JESUS

"A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, Biblical history, Biblical culture, and archeology, must in the Spirit of Truth and Repentance, be flexible enough to change"...Craig M. Lyons M.Div.

THE ASTRO-THEOLOGY OF THE ESSENES AND THEIR "GODMAN-SAVIOR" CONCEPT

In order to make accurate comparisons and trace the theological evolution of the Essene "Godman concept" it is necessary to acquaint ourselves with the fundamental tenants of such "Astro-Theology" and beliefs. Only when you have become familiar with each individual religious tenant connected with the "Cosmic Godman Redeemer" and how such "beliefs" were begun can one fully understand and recognize them accurately as they were later applied and written about Jesus in the New Testament. Let us begin at the beginning.

TRACING THE ORIGINS FOR ESSENE RELIGIOUS BELIEFS....THE PAGAN SOURCES

The following articles and information will be new to the vast majority of our readership, and that being so, it is very important when reading the following information concerning world religions that you take careful note as to the various religious doctrines that you encounter. It won't take long before you begin to recognize the repetition of the vast majority of these different "religious beliefs" as you follow the evolution of world religions. What is of major interest to us is that many of these "core" religious beliefs can be shown to have originated from Sun-Worship in one way or the other. These "core" religious beliefs that find their root in Sun-Worship of the nation will later be synthesized into a concise set of beliefs by Pythagoras and others and will ultimately finds their home in the Essene religious community owing to their rejection of Biblical Judaism in the first century. That being so then it becomes very problematic when these same religious beliefs again surface as Divine and unique revelations in Christianity which is just another form of Essene religious expression. So, take a note pad and read carefully and look for repetitions of religious doctrines involving soteriology (salvation), redeemers (godmen), Eucharists (eating the body and drinking the blood of gods), etc. One you compile your notes then it will come in handy for a quick reference when we enter our Essene studies. One familiar with these "core" religious doctrines we will deal with Sun-Worship later in the web-site where you can see the origin for most of the world religious though.

- The Original Savior God: Osiris
 - Osiris And Isis, The Heavenly Mother
- The Mystery Religions...Prototype For Christianity
- The Eleusinian Mysteries
- Gods Who Die
 - Adonis and Aphrodite
 - Adonis Or Tammuz, And The Descent Into Hell
 - The Primitive Greek Dionysus
 - Dionysus And Orpheus
 - Attis and Cybele
 - Demeter-Persephone
 - The Orphean Reconstruction of Dionysus
 - Zoroastrianism
 - Brahmanism
 - Buddhism As Modified Brahmanism
 - Pythagoras And His Religious Synthesis
 - Isis And Serapis
 - Mithraism
 - Mithras...Laying The Foundation For Christianity
 - The Roman Religion

TRACING THE ORIGINS FOR ESSENE RELIGIOUS BELIEFS...PALESTINIAN SOURCES

- Judaism

Craig Lyons M. Div.

902 Cardigan

Garland, Texas, 75040

Contact us and we will be glad to help further your studies in order to assure your worship of the Creator...the Almighty...be in Spirit and in TRUTH!



bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



SIMILARITY BETWEEN THE EGYPTIAN GOD OSIRIS AND THE JESUS OF THE NEW TESTAMENT...COINCIDENCE?

Having been requested by several of our readership at Bet Emet Ministries to share information we might have on the similarities between Jesus and the Egyptian God-man Osiris I thought this might be a good time to share some of the unique similarities between both these "godmen." You, the reader, will have to evaluate and study it out for yourself if the truth as been told concerning the Jesus of the New Testament or if "copies" of pagan gods have found their way into the Jesus story of the New Testament. Let us not be confused to believe that such a "similar pattern" only existed in Egypt because such similarities of various "godmen" found their way down through the path of Gentile history until it finally culminated in Rome and its final expression of Gentile Christianity. Now, let us look at the similarities.

OSIRIS AND JESUS SIMILARITIES COINCIDENCE?

What form the details of the history of Osiris took in the early dynasties it is impossible to say, and we know not whether Osiris was the god of the resurrection to the predynastic or prehistoric Egyptians, or whether that role was attributed to him after Mena began to rule in Egypt. There is, however, good reason for assuming that in the earliest dynastic times Osiris occupied the position of god and judge of those who had risen from the dead by his help, for already in the 17th dynasty, about B.C. 3800, king Men-kau-Ra (the Mycerinus of the Greeks) is identified with him, and on his coffin not only is he called "Osiris, King of the South and North, Men-kau-Ra, living for ever," but the genealogy of Osiris is attributed to him, and he is declared to be "born of heaven, offspring of Nut, flesh and bone of Seb." It is evident that the priests of Heliopolis "edited" the religious texts copied and multiplied in the College to suit their own views, but in the early times when they began their work, the worship of Osiris was so widespread, and the belief in him as the god of the resurrection so deeply ingrained in the hearts of the Egyptians, that even in the Heliopolitan system of theology Osiris and his cycle, or company of gods, were made to hold a very prominent position. Osiris represented to men the idea of a man who was both god and man, and he typified to the Egyptians in all ages the being who by reason of his sufferings and death as a man could sympathize with them in their own sickness and death. The idea of his human personality also satisfied their cravings and yearnings for intercourse with a being who, though he was partly divine, yet had much in common with themselves. Originally they looked upon Osiris as a man who lived on the earth as they lived, who ate and drank, who suffered a cruel death, who by the help of certain gods triumphed over death, and attained unto everlasting life. But what Osiris did they could do, and what the gods did for Osiris they must also do for them, and as the gods brought about his resurrection so they must bring about theirs, and as they made him the ruler of the underworld so they must make them to enter his kingdom and to live there as long as the god himself lived. Osiris, in some of his aspects, was identified with the Nile, and with Ra, and with several other "gods" known to the Egyptians, but it was in his aspect as god of the resurrection and of eternal life that he appealed to men in the valley of the Nile; and for thousands of years men and women died believing that, inasmuch as all that

was done for Osiris would be done for them symbolically, they like him would rise again and inherit life everlasting. However far back we trace religious ideas in Egypt, we never approach a time when it can be said that there did not exist a belief in the Resurrection, for everywhere it is assumed that Osiris rose from the dead; sceptics must have existed, and they probably asked their priests what the Corinthians asked Saint Paul, "How are the dead raised up? and with what body do they come?" But beyond doubt the belief in the Resurrection was accepted by the dominant classes in Egypt.

The centre and home of the worship of Osiris in Egypt under the early dynasties was Abydos, where the head of the god was said to be buried. It spread north and south in the course of time, and several large cities claimed to possess one or other of the limbs of his body. The various episodes in the life of the god were made the subject of solemn representations in the temple, and little by little the performance of the obligatory and non-obligatory services in connection with them occupied, in certain temples, the greater part of the time of the priests. The original ideas concerning the god were forgotten and new ones grew up; from being the example of a man who had risen from the dead and had attained unto life everlasting, he became the cause of the resurrection of the dead; and the power to bestow eternal life upon mortals was transferred from the gods to him. The alleged dismemberment of Osiris was forgotten in the fact that he dwelt in a perfect body in the underworld, and that, whether dismembered or not, he had become after his death the father of Horus by Isis (immaculate conception). As early as the XIIth dynasty, about B.C. 2500, the worship of this god had become almost universal, and a thousand years later Osiris had become a sort of national god. The attributes of the great cosmic gods were ascribed to him, and he appeared to man not only as the god and judge of the dead, but also as the creator of the world and of all things in it. He who was the son of Ra (son of God) became the equal of his father, and he took his place side by side with him in heaven (forming a type of coequality with God & basis for the Egyptian Trinity).

We have an interesting proof of the identification of Osiris with Ra in Chapter XVII. of the Book of the Dead. It is a noticeable fact that even at his meeting with Ra the soul of Osiris preserves the human face, the sign of his kinship with man.

Now Osiris became not only the equal of Ra, but, in many respects, a greater god than he. It is said that from the nostrils of the head of Osiris, which was buried at Abydos, came forth the scarabaeus which was at once the emblem and type of the god Khepera, who caused all things to come into being, and of the resurrection. In this manner Osiris became the source and origin of gods, men, and things, and the manhood of the god was forgotten (human nature deemphasized and Divinity emphasized). The next step was to ascribe to him the attributes of God; thus we see how a man became a God and served as the "prototype" for all other Godmen which would come after in the "image" of Osiris..the first Godman.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WAS HORUS THE PROTOTYPE FOR THE JESUS OF THE NEW TESTAMENT?

The story of Horus, a major Egyptian God, is told in the Book of Vivifying the Soul Forever over 3,000 years before the birth of Christ. The Jesus story in the Bible is in many places a recycled version of the Horus story. The comparisons given below prove without a doubt that much in the New Testament is full of myths and stories recycled from earlier times and made to fit the various characters of the Bible.

- **Horus is the Father seen in the son.. Jesus said he was the way, the truth and the life.**
- **Horus claims to be the light of the world represented by the symbolic eye, the sign of salvation. Jesus stated that he is the light of the world.**
- **Horus said that he was the way, the truth, the life. Jesus said he was the way, the truth and the life.**
- **Horus was the plant, the shoot. Jesus says "I am the true vine."**
- **Horus says It is I who traverse the heavens, I go round the Elysian Fields. Eternity has been assigned to me without end, Lo! I am heir to endless time and my attribute is eternity. Jesus says I am come down from heaven, for this is the will of the Father, that everyone who beholdeth the Son and believeth in him should have eternal life, and I will raise him up at the last day.**
- **Horus...I open the Tuat that I may drive away the darkness. Jesus says I am come a light unto the world.**
- **Horus says I am equipped with thy words O Ra [Father in Heaven] and repeat them to those who are deprived of breath. These were the words of the Father in heaven. Jesus says The Father which sent me, he hath given me a commandment, what I should say and what I should speak. Whatsoever I speak therefore even as the Father said unto me, so I speak. The word which ye hear is not mine, but the Father's which sent me."**
- **Horus baptized with water by Anup. Jesus baptized with water by John the Baptist.**
- **Horus-Aan, the name of the divine scribe. Jesus-John the divine scribe.**
- **Horus born in Annu, the place of bread. Jesus Born in Bethlehem, the house of bread.**
- **Horus The good shepherd with the crook on his shoulders. Jesus The good shepherd with a lamb on his shoulders.**
- **Horus Seven on board the boat with him. Jesus Seven fishermen on board the boat with Jesus.**
- **Horus Depicted as the Lamb Jesus depicted as the lamb.**
- **Horus as the Lion. Jesus as the lion.**
- **Horus identified with the Tat or cross. Jesus identified with the cross.**
- **Horus of 12 years. Jesus of 12 years.**
- **Horus A man of 30 years. Jesus a man of 30 years at his baptism.**
- **Horus the KRST. Jesus the Christ.**
- **Horus the manifesting son of God. Jesus the manifesting son of God.**
- **Horus The trinity...Atum the Father, Horus the son, Ra the Holy Spirit. Jesus...God the Father,**

Jesus the son, and the Holy Spirit.

- **Horus The first Horus as a child of the virgin, the second as son of Ra. Jesus as a child of the virgin, Christ as the son of the Father in heaven.**
- **Horus...Horus the sender and Set the destroyer in the harvest field. Jesus...Jesus the sender or the good seed, Satan the sender of tares.**
- **Horus carried off by Set to the summit of Mount Hetep. Jesus carried by Satan to an exceedingly high mountain.**
- **Horus and Set contending on the Mount. Jesus and Satan contending on the Mount.**
- **Horus...The star was the announcer of the child Horus. Jesus...The Star in the East indicated the birth-place of Jesus.**
- **Horus...the avenger. Jesus who brings the sword.**
- **Horus...as Iu-em-hetep comes with peace...Jesus...the bringer of peace.**
- **Horus...the afflicted one. Jesus...the afflicted one.**
- **Horus...as the type of life eternal.**
- **Jesus...as the type of life eternal.**
- **Horus as Iu-em-hetep the child teacher in the temple. Jesus as the child teacher in the temple.**
- **Horus The mummy bandage was woven without seam. Jesus The vesture of the Christ was without seam.**
- **Horus As Har-Khutti has twelve followers... Jesus has twelve disciples.**
- **Horus The revelation written down by divine scribe Aan (Tehuti). Jesus the Revelation written down by John the Divine.**
- **HorusAani bears witness to the word of Ra. Jesus...John bears witness to the word of God and testimony of Jesus Christ.**
- **Horus The secret mysteries revealed by That-Aan. Jesus The secret mysteries made known by John.**
- **Horus The morning star. Jesus The morning star.**
- **Horus Who gives the morning star to his followers. Jesus who gives the morning star to his followers.**
- **Horus The name of Ra on the head of the deceased. Jesus The name of the father written on the forehead.**
- **Horus The paradise of the Pole star...Am-Khemen. Jesus The Holy City lighted by one luminary that is neither the sun nor the moon.**
- **Horus Har-Seshu or servants of Horus. Jesus The servants of Jesus Christ.**

Now it is up to the "thinking" believer to decide for himself if the above examples are plagiarism as applied to Jesus by the New Testament writers, coincidental, or Divine Revelation!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



VICARIOUS ATONEMENT...FIRST FOUND IN EGYPTIAN RELIGION...AND YOU THOUGHT JESUS WAS THE FIRST?

As we approach this article it is important to recap what we have learned so far. We have seen that the Ancient Egyptians saw "God" in the Heavens and over times such observations "spoke" to them about the Creator and His "message in the stars" as they understood it. Over time these "observations" in the Heavens and in Nature (which was influenced by the Heavens and the Sun) were correlated and later personified by the Ancients into stories of gods and godmen and every Gentile nation saw these same things and made similar observations. The Egyptians saw in the Heavens the only God they knew: A Creator which creates, sustains, and destroys. With such "death" of stars and the receding of constellations below the horizon (seen as death) came similar ideas of a "return" to one's Creator where judgment was to be awaited. Of course this was later applied to mankind as well and in such judgment man needed favor with the judge...in this case Osiris. This explains why almost every Gentile nation of the world has such similarities to the "Osiris Myth" or the "Osiris Pattern" in their religions histories and why most of the "Jesus story" as found in the New Testament is little more than a retelling of Egyptian religious myths as found recorded in Egyptian and other Gentile ancient religious writings since the beginning of mankind's earliest written records. Understand as well with this "judgment" would come alternate ways to procure a favorable verdict from Osiris; the judge of the dead. This is where we trip up as Christians as concepts understood as "symbolical" and "allegorical" are applied in a literal way to the new Osiris named Jesus. Understand as well that to them this was understood as an "allegory" of what they perceived as they looked on the Creator's handiwork in the Heavens. They even made connections in Nature since the Heavens influenced the growing seasons and the food chain. But again it has to be said these understandings of these Egytpians were "allegories" of higher spiritual truths as they perceived them in their lives. We as Christians and followers of Jesus fall into idolatry and blasphemy of the Creator when we attach similar religious beliefs to a Jewish Rabbi named Yeshua/Jesus and believe them in a "LITERAL" way as we have been taught under the influence of Western Christianity.

Failing to understand the difference between "allegory" and "literalism" has resulted in a false atonement which unfortunately has been applied to the Jesus of history as it was of the original "Jesus figure".....Osiris. It is my hope that after seeing what the ancient Egyptians saw in the heavens then you will be able to see how such "allegories" later became "literal" religious beliefs which were attached to false gods and dying godmen in almost every nation under the sun and finally to Jesus/Yeshua by the Essenes and later Rome. Understand that we desire the truth about Jesus and not just the re-telling of the "Osiris" myth over and over again through countless generations where finally it was again applied to a Jewish Rabbi named Yeshua in the Fertile Crescent in the first century B.C. One's relationship with God should be built upon truth and not Astro-theology and concepts personified from nature. It is to this task of recovering such Divine truth that we now turn.

That solemn trial of every man for his conduct in this life, which was to fix his reward or punishment in the next, is one of the most interesting of the pictures on the Egyptian funereal papyri, and was enacted by the

priests as part of the funeral ceremony. They put on masks distinctive of the several gods, and thus received the body in due form. Osiris sat on a raised throne, holding his two scepters, and wearing the crown of Upper Egypt. Before him were placed the offerings, and near him were seated the four lesser gods of the dead. The deceased holds up his hands in prayer, and is introduced by two goddesses, each wearing on her head the emblem of truth. The wicked Typhon, as an hippopotamus, the Cerberus of the Greeks, accuses him to the judge, and demands that he shall be punished; while the four lesser gods of the dead intercede as advocates or mediators on his behalf. One only needs to see these four gods as positioned on the altar before Osiris, the judge of the underworld and the dead, as these four gods give their lives for an atonement for the soon to be judged "sinner."

A scene from the the Book of the Dead depicts the Judgement of the Dead. Anubis watches the scales; on the right, Thoth records the results; Amemet, next to Anubis, waits to eat sinful hearts. In the scales are shown the deceased's heart on left, and the feather of Maat on the right. But a large pair of scales is set up, which is quietly adjusted by the dog-headed Anubis and the hawk-headed Horus. In one scale is placed the heart or conduct of the deceased, and in the other a figure of the goddess of truth. A small weight is moved along the beam by



Horus, to make the two scales balance, and to determine how much the conduct falls short of the standard weight. In some stories it is taught that Anubis is the son of Set and Isis. In others He is seen as the son of Ra and Isis. He is the God who weighs the heart at death. He stands before the scales of judgement, a feather in one hand and the heart of the deceased person in the other. Gently He places the heart upon the scales. Then placing the feather upon the opposite scales He weighs to see how just the deceased has been in life. From this He could tell where your soul would go. The rank and importance of Anubis was seen as great as that of Osiris. In the embalmment of Osiris Anubis was called Khent Sehet, "Governor of the Hall of the God". One of His names as the god of the funeral mountain was Tep-Tu-f, "He who is upon his hill". Forty-two assessors are at hand to assist Osiris in forming his judgment, and each declares the deceased mans innocence of that particular crime of which that assessor takes notice. The judgment, when pronounced, is written down by the ibis-headed Thoth, as recording angel, or god of writing. Thus are measured the goodness and the failings of the life lately ended. Those who were too uncultivated to listen to a sermon might thus learn wisdom from what they saw with their eyes, and this ceremony was a forcible method of teaching the ignorant multitude that a day of judgment awaits us all after death, and that we should so regulate our lives that, when weighed in the great balance, they may not be found wanting.

But notwithstanding this show of a trial, and this ceremony of the great scales, the Egyptians, like other Pagan nations, had very little trust in the justice of the Judge; and to bribe him, and to appease his wrath, they prudently brought their sin-offerings, which in our figure lie upon the altar in the form of a Lotus flower. The same offerings are laid before the assessors in the hope that they also may thereby be persuaded to return favorable answers to the questions that the judge may put to them. Again the four lesser gods, who come forward as the friends and advocates of the trembling sinner, may be seen at the head of a tablet in the British Museum, strengthening their mediation on his behalf by laying their own gifts upon the altar before Osiris. On other tables we see other gods joining him in his prayers as his advocates, and making their offerings jointly with him. Nor was this always thought enough to obtain from the judge a verdict in favor of the deceased. The greater the sacrifice, the greater would be the chance of a favorable verdict. Accordingly, the four lesser gods are themselves supposed to offer themselves as an atoning sacrifice on behalf of the sinner; and on a funeral tablet in the British Museum, dated in 62nd year of Rameses II., we see the deceased has placed them (the four lesser god who give their lives for the sinner) on the altar before Osiris, as his sin offering.



RESURRECTION OF THE DEAD

The resurrection of the dead to a second life had been a deep-rooted religious opinion among the Egyptians from the earliest times. They told Herodotus that when the soul left its own body, it took up its abode in the bodies of other animals, and was there imprisoned during a number of other short lives; and thus, after passing for three thousand years through the bodies of birds, beasts, and fishes, it was again allowed to return into its old dwelling. Among the sculptures on the sarcophagus of Oimenepthah II., we see the human race mounting the steps of a lofty throne, on which is seated the Judge Osiris, with the great scales before him, and the soul of one unhappy man, who has been found guilty, has been lodged in the body of a pig, as the representative of impurity, and in that form is carried away in a boat by the god Anubis from the presence of the judge. On the other hand, on a papyrus in the British Museum we see a painting of the mummy of a good man placed inside the body of a ram, the animal sacred to the god Kneph, and thus the proper dwelling place for goodness.

The figures on the ornamental mummy cases abundantly prove to us that the reason for saving the body from decay, by embalming it as a mummy was, that it might be ready for the soul to re-enter when the years of wandering were at an end. The painting represents the mummy lying on its lion-shaped couch, with the soul returning to it, in the form a bird with human head, and putting back life and breath into its mouth, while the god Anubis is preparing to unwrap the bandages. The character for life is a key, in the form of a cross with a ring at the top; that for breath is the mast and sail of a ship, which naturally remind us of wind. It was only at a late time, perhaps not till after their intercourse with the Greeks, that some few of the Egyptians entertained the opinion of a spiritual resurrection, without the help of the dead body. They show this opinion in the painting by giving to a man at the moment of his death two bodies, the one earthly and mortal, and the other angelic and immortal. The vault of heaven is represented by the outstretched figure of the goddess Neith, painted blue. On each side sits a figure of the ram-headed Kneph, holding the feather, the character for Truth, to show that the dead man is righteous, or has been acquitted by the judge Osiris; In the middle is the earthly body, painted red, falling to the ground in death, while the heavenly body, painted blue, stands upright and holds up his hands in the attitude of prayer. This picture describes the opinion of the Apostle Paul, who says, in First Corinthians 15:44, "There is an animal body and there is a spiritual body." But this more spiritual view of the resurrection to a future life was never generally received by the Egyptians. They clung to the old opinion of the resurrection of the body, and continued to make it into a mummy to save it for the return of the soul. The two opinions are both spoken of in Acts 23:8, where we read that the Sadducees say there is no resurrection, neither angel nor spirit, but the Pharisees acknowledge both.

Many of these opinions about the resurrection and a future state of rewards and punishments were borrowed by the Greeks directly from Egypt, as we see by the Egyptian names which they took with the opinions. Thus Rrot-amenti, or King of Hell, the title of Osiris, gave a name to Rhadamanthus, the Greek judge of the dead. Menes, the fabulous founder of the Egyptian monarchy, became Minos, a second judge of the dead. From the word Charo, silent, the boatman of Greek mythology, who ferried the dead into the next world, was called Charon, and the river which he crossed was called Acheron. Hecate, the sorceress, one of the titles of Isis, was given by the Greeks and Romans as a name to their queen of Hell. The hippopotamus who stands before Osiris, when he is judging the dead, is one of the Cabeiri gods, and became among the Greeks, with but little change in figure and name, the dog Cerberus. The goddess Thmei, or truth, with the ostrich head in the same figure, became the Greek Themis, or goddess of justice. Herodotus tells us that though he did not believe much that was told him

on these matters, yet that he thought them too serious to relate in his book. And thus the Greeks, as soon as Egypt was open to them by the rise of a race of kings at Sais, who favored Greek intercourse, readily copied the more solemn of the Egyptian superstitions.

Among the Jews, on the other hand, these views of a life after death were very little accepted; we find very few traces in the Hebrew writings of a belief in a future state as we have come to understand in Christianity. What is of interest for the Christian is that from Egypt on we find traces in almost all Gentile nations involved in sun worship where sun-gods or sun-godmen gave themselves for their followers as a "propitiation" for sin and redemption into the future life. Coupled with this fact, if you have been keeping up with the studies of Bet Emet Ministries, is the fact that when one comes to the understanding that the early Jerusalem church and even Paul continued to observe the sacrificial system which consisted of sin offerings and atonement offerings (see Nazarite vow in Acts 21 couples with Numbers 6) then one is faced with harsh reality that in the days following Jesus' death and even up to 70 C.E. no Jew, let alone the Jerusalem church, believed Jesus' death was a final sacrifice for anything. When one comes to the understanding that crucial chapters and passages in the New Testament were "added" well after 150 C.E. and later that taught the death of Jesus as an atonement (now recognized as a godman who died for others), and penned in the name of long dead disciples and apostles, little wonder where these Gentile redactors and editors got these notions. Nothing new under the sun; pardon my pun and these Gentile sunworshippers only applied to Jesus what they already had believed about their multitude of sun-godmen. The harsh facts of Acts 21 and Num. 6 reveal that "AT THAT TIME" none of the followers of Jesus following Pentecost believed in the final sacrifice or atonement connected in any way with Jesus' death. It would be much later at the hands of the non-Jews where their pagan concepts would be written into the traditions of Jesus and we have such an terrible state today where the only effective atonement that God gave mankind (repentance and obedience to the Torah and the Law of your specific covenant with God) have been replaced with a false atonement that finds it's origin in the sun worship of Egypt. It is time for serious study if you are a Christian.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ARE MAJOR TEACHINGS CONCERNING JESUS IN THE NEW TESTAMENT A COMPILATION OF PAGAN MYTHS HANDED DOWN BY ROME?

Simply said...I found it to be so. Let me see if I can prove it to you in seven pages. This explains why I have unwaveringly the last several years of my life been devoted to the Historical Yeshua/Jesus of Biblical Judaism and have turned away from the Christ of Faith given to me by the Gentile Anti-Semitic Christian Church.

After you read this article you will no longer wonder why our articles consistently warn of the errors and pit-falls in Christianity today which robs its people of a pure worship of God.

ASSIMILATION ABOUNDS AMONG THE PAGES OF THE NEW TESTAMENT

It is evident that there was no single historical person upon whom the Christian religion was founded, and that the "Jesus Christ" as revealed in the Catholic Church altered New Testament is a compilation of legends, heroes, gods and godmen. There is not adequate room here to go into detail about each god or godman that contributed to the formation of the Jewish Jesus character; suffice it to say that there is plenty of FACTUAL documentation to show that this issue is not a question of "faith" or "belief." The truth is that during the era Yeshua lived there was an extensive library at Alexandria and an incredibly nimble brotherhood network that stretched from Europe to China, and this information network had access to numerous manuscripts that told the same narrative portrayed in the New Testament with different place names and ethnicity for the characters. In actuality, the legend of Jesus nearly identically parallels the story of Krishna, for example, even in detail, as was presented by noted mythologist and scholar Gerald Massey over years ago, as well as by Rev. Robert Taylor years ago, among others. The Krishna tale as told in the Hindu Vedas has been dated to at least as far back as 1000 B.C.E. The same can be said of the well-woven Horus mythos, which also is practically identical, in detail, to the Jesus story, but which predates the Christian version by thousands of years.

The Jesus story, as found in the New Testament, incorporated elements from the tales of other deities recorded in this widespread area, such as many of the following world saviors and "sons of God," most or all of whom predate the Christian myth, and a number of whom were crucified or executed.

- **Adad of Assyria**
- **Adonis, Apollo, Heracles ("Hercules") and Zeus of Greece**

- **Alcides of Thebes**
- **Attis of Phrygia**
- **Baal of Phoenicia**
- **Bali of Afghanistan**
- **Beddru of Japan**
- **Buddha of India**
- **Crite of Chaldea**
- **Deva Tat of Siam**
- **Hesus of the Druids**
- **Horus, Osiris, and Serapis of Egypt, whose long-haired, bearded appearance was adopted for the Christ character**
- **Indra of Tibet/India**
- **Jao of Nepal**
- **Krishna of India**
- **Mikado of the Sintoos**
- **Mithra of Persia**
- **Odin of the Scandinavians**
- **Prometheus of Caucasus/Greece**
- **Quetzalcoatl of Mexico**
- **Salivahana of Bermuda**
- **Tammuz of Syria (who was, in a typical mythmaking move, later turned into the disciple Thomas)**
- **Thor of the Gauls**
- **Universal Monarch of the Sibyls**
- **Wittoba of the Bilingonese**
- **Xamolxis of Thrace**
- **Zarathustra/Zoroaster of Persia**
- **Zoar of the Bonzes**

PATTERNS FOR THE CHRIST OF FAITH….AS SEEN IN THE NEW TESTAMENT.....

BUDDHA

Buddha…500 years before Yeshua/Jesus

Although most people think of Buddha as being one person who lived around 500 B.C.E., the character commonly portrayed as Buddha can also be demonstrated to be a compilation of godmen, legends and sayings of various holy men both preceding and succeeding the period attributed to *the* Buddha.

The Buddha character has the following in common with the Christ figure:

- **Buddha was born of the virgin Maya, who was considered the "Queen of Heaven."**
- **He was of royal descent.**
- **He crushed a serpent's head.**
- **He performed miracles and wonders, healed the sick, fed men from a "small basket of cakes," and walked on water.**
- **He abolished idolatry, was a "sower of the word," and preached "the establishment of a kingdom of righteousness."**

He taught chastity, temperance, tolerance, compassion, love, and the equality of all.
- **He was transfigured on a mount.**
- **Sakya Buddha was crucified in a sin-atonement, suffered for three days in hell, and was resurrected.**
- **He ascended to Nirvana or "heaven."**
- **Buddha was considered the "Good Shepherd", the "Carpenter", the "Infinite and Everlasting."**
- **He was called the "Savior of the World" and the "Light of the World."**

HORUS OF EGYPT

The stories of Jesus and Horus are very similar, with Horus even contributing the name of Jesus Christ. Horus and his once-and-future Father, Osiris, are frequently interchangeable in the mythos ("I and my Father are one"). The legends of Horus go back thousands of years, and he shares the following in common with Jesus:

- **Horus was born of the virgin Isis-Meri on December 25th in a cave/manger, with his birth being announced by a star in the East and attended by three wise men.**
- **He was a child teacher in the Temple and was baptized when he was years old.**
- **He had disciples.**
- **He performed miracles and raised one man, El-Azar-us, from the dead.**
- **He walked on water.**
- **Horus was transfigured on the Mount.**
- **He was crucified, buried in a tomb and resurrected.**
- **He was also the "Way, the Truth, the Light, the Messiah, God's Anointed Son, the Son of Man, the Good Shepherd, the Lamb of God, the Word" etc.**
- **He was "the Fisher," and was associated with the Lamb, Lion and Fish ("Ichthys").**
- **Horus's personal epithet was "Iusa," the "ever-becoming son" of "Ptah," the "Father."**
- **Horus was called "the KRST," or "Anointed One," long before the Christians duplicated the story.**

In fact, in the catacombs at Rome are pictures of the baby Horus being held by the virgin mother Isis - the original "Madonna and Child" - and the Vatican itself is built upon the papacy of Mithra, who shares many qualities with Jesus and who existed as a deity long before the Jesus character was formalized. The Christian hierarchy is nearly identical to the Mithraic version it replaced. Virtually all of the elements of the Catholic ritual, from miter to wafer to water to altar to doxology, are directly taken from earlier pagan mystery religions.

MITHRA, SUNGOD OF PERSIA

The story of Mithra precedes the Christian fable by at least 400 years. According to Wheless, the cult of Mithra was, shortly before the Christian era, "the most popular and widely spread 'Pagan' religion of the times." Mithra has the following in common with the Christ character:

- **Mithra was born of a virgin on December 25th.**
- **He was considered a great traveling teacher and master.**
- **He had companions or disciples.**
- **He performed miracles.**
- **He was buried in a tomb.**

- **After three days he rose again.**
- **His resurrection was celebrated every year.**
- **Mithra was called "the Good Shepherd."**
- **He was considered "the Way, the Truth and the Light, the Redeemer, the Savior, the Messiah."**
- **He was identified with both the Lion and the Lamb.**
- **His sacred day was Sunday, "the Lord's Day," hundreds of years before the appearance of Christ.**
- **Mithra had his principal festival on what was later to become Easter, at which time he was resurrected.**
- **His religion had a Eucharist or "Lord's Supper."**

KRISHNA OF INDIA

The similarities between the Christian character and the Indian messiah are many. Indeed, Massey finds over similarities between the Hindu and Christian saviors, and Graves, who includes the various noncanonical gospels in his analysis, lists over likenesses. It should be noted that a common earlier English spelling of Krishna was "Christna," which reveals its relation to '"Christ." It should also be noted that, like the Jewish godman, many people have believed in a historical, carnalized Krishna.

- **Krishna was born of the Virgin Devaki ("Divine One").**
- **His father was a carpenter.**
- **His birth was attended by angels, wise men and shepherds, and he was presented with gold, frankincense and myrrh.**
- **He was persecuted by a tyrant who ordered the slaughter of thousands of infants.**
- **He was of royal descent.**
- **He was baptized in the River Ganges.**
- **He worked miracles and wonders.**
- **He raised the dead and healed lepers, the deaf and the blind.**
- **Krishna used parables to teach the people about charity and love.**
- **"He lived poor and he loved the poor."**
- **He was transfigured in front of his disciples.**
- **In some traditions he died on a tree or was crucified between two thieves.**
- **He rose from the dead and ascended to heaven.**
- **Krishna is called the "Shepherd God" and "Lord of lords," and was considered "the Redeemer, Firstborn, Sin Bearer, Liberator, Universal Word."**
- **He is the second person of the Trinity, and proclaimed himself the "Resurrection" and the "way to the Father."**
- **He was considered the "Beginning, the Middle and the End," ("Alpha and Omega"), as well as being omniscient, omnipresent and omnipotent.**
- **His disciples bestowed upon him the title "Jezeus," meaning "pure essence."**
- **Krishna is to return to do battle with the "Prince of Evil," who will desolate the earth.**

PROMETHEUS OF GREECE

The Greek god Prometheus has been claimed to have come from Egypt, but his drama took place in the Caucasus mountains. Prometheus shares a number of striking similarities with the Christ character.

- **Prometheus descended from heaven as God incarnate as man, to save mankind.**
- **He was crucified, suffered and rose from the dead.**
- **He was called the Logos or Word.**

Five centuries before the Christian era, esteemed Greek poet Aeschylus wrote *Prometheus Bound*, which was presented in the theater in Athens and which included the following stanza:

- **"Lo, streaming from the fatal tree,**
- **His all-atoning blood!**
- **Is this the Infinite? 'Tis he -**
- **Prometheus, and a God!**
- **Well might the sun in darkness hide,**
- **And veil his glories in,**
- **When God, the great Prometheus, died,**
- **For man, the creature's sin."**

In the Prometheus story are clear and exact precedents for some of the most important elements of the Christian doctrine, e.g., being placed on a "fatal tree" in a blood-atonement for man's sins. Besides such obvious correlations, the sun hiding in darkness parallels the Christian fable of the darkness descending when Jesus was crucified. This remarkable occurrence is not recorded in history but is only explainable within the Mythos and as part of a recurring play.

THE CREATION OF THE "JESUS MYTH" BY THE GENTILE CHURCH

The Catholic Christians went on a censorship rampage that led to the virtual illiteracy of the ancient world and ensured that their secret would be hidden from the masses, but the scholars of other schools/sects never gave up their arguments against the historicizing of a very ancient mythological creature. They even went so far in the 4th century as to destroy the world renown library at Alexandria, Egypt, because within it was the evidence that the "Divine Roman faith called Christianity" was anything but that; it was the same Astral and Nature worship of primitive man only recently "personified" in the latest of the Roman gods...Jesus. We have lost the arguments of these learned dissenters because the Christians destroyed any traces of their works. Nonetheless, besides the gifts of archeology today which have recovered much information once thought lost to mankind forever, the Christians preserved the contentions of their detractors through the Christians' own refutations. It is amazing to read the early Church Fathers for often their "works" incriminate themselves and their honesty as to their untenable theological positions are recorded for the reader to examine for himself; but few do. I have.

TESTIMONY OF EARLY CHURCH FATHERS TO THE TRUTH OF THE "CHRISTIAN MYTH"

For example, early Church Father Tertullian (400 C.E.), an "ex-Pagan" and Bishop of Carthage, ironically admits the true origins of the Christ story and of all other such godmen by stating in refutation of his critics, "You say we worship the sun; so do you." Interestingly, a previously strident believer and defender of the faith, Tertullian later renounced Christianity.

This is but one testimony among hundreds as to the pagan origin for many of the beliefs the early Gentile church maintained and applied to Jesus.

Please understand that in my studies I never set out to find what I did. I never intended to learn that my faith

was false in many areas, but the faithfulness of God is seen in all that I have done. Diligently seeking God I found Him as He revealed the hidden truths to me. These I share with you hoping and praying your worship of our loving Father be in Spirit and in Truth. It is time for the Church to meet the Historical Jesus, and this can only be done by exposing the Christ of Faith for what he really is; namely, a mixture of legends of the Gentile's godmen with a Jewish Zaddik named Yeshua…the real Historical Jesus. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ROMAN PURGE OF TRUTH AND THE DESTRUCTION OF THE LIBRARY OF ALEXANDRIA, EGYPT

"One day in AD 391, the Roman-appointed Bishop Theophilus marched from his headquarters in the Brucheion Royal quarter of Alexandria, at the head of a large howling mob, heading west for the Serapeum in the heart of the Egyptian quarter of Rhakotis. The Serapeum, which had been the centre of Egyptian worship for seven centuries, was adorned with extensive columned halls, almost breathing statues, and a great number of other works of art, as well as being the house of the Great Alexandrian library. The frenzied people rushed through the streets along the Canopic way, turning into the short street that led to the temple-area of Serapis, meeting other crowds there, before climbing up the great flight of marble steps, led by Bishop Theophilus. They jumped across the stone platform and into the temple, where the events of the final tragedy took place."

"In their agitated mood, the angry mob took little heed of the gold and silver ornaments, the precious jewels, the priceless bronze and marble statues, the rare murals and tapestries, the carved and painted pillars of granite and many marbles, the ebony and scented woods, the ivory and exotic furniture - all were smashed to pieces with cries of pleasure. But that was not all. Those shouting men, full of demoniac delight, then turned to the library, where hundreds of thousands of papyrus rolls and parchments, inscribed with ancient wisdom and knowledge, were taken off their shelves, torn to pieces and thrown on to bonfires. A few years later the last of the Alexandrian scholars was torn to pieces by a gang of Christian monks. On a Lenten day in March of the year AD 415 they stopped the carriage of Hypatia, who had succeeded her father as Professor of Philosophy in Alexandria, stripped her naked, dragged her into a nearby church, killed her, cut most of her flesh from her body with sharp oyster shells, and burned what remained of her in the street. The charge against Hypatia, who had taught the philosophy of Plato, was heresy."

"As a result of this barbaric killing of Alexandrian scholars and destruction of its library, which contained texts in Greek of all aspects of ancient wisdom and knowledge, the true Egyptian roots of Christianity and of Western civilization have been obscured for nearly 16 centuries." (Ahmed Osman, Out of Egypt, The Roots Of Christianity Revealed, Aarow Books Limited, 1999, prologue).

The above description tells only part of the story; how antisemitic Gentile Christianity altered the earliest Divine Revelations of God on this planet and through "personification" and later "literalization of this Divine Revelation" constructed an entirely new religion that has obscured and altered what the ancients knew best about God and Creation. Simply said the end result is that 2.5 billion people today who are named by the name "Christian" live and worship in idolatry never knowing until they die the tragic consequences of the destruction of the Alexandrian Library by Rome which was undertaken to cover-up their plagiarism, alteration, mutation, and adulteration of the world's oldest Revelation of God given to mankind. The aim of Bet Emet Ministries is to rediscover these roots, with the help of new

historical and archaeological evidence and we have done just that in the various websites provided by this ministry.

With the loss of this knowledge collected by the world since the earliest of time mankind was swept into the Dark Ages by the Roman Church.

- **Lost is the understanding that Egyptian thought was presented in allegory and in term of mythology: myth was used to convey insights into the workings of the Divine and Nature and the ultimately indescribable realities of the soul**
- **Covered up for centuries is the fact that many of the stories of both the Old and the New Testaments are firmly established on models of Ancient Egyptian historical facts.**
- **Many essential religious doctrines that Judaism and Christianity are credited with, in fact came out of Egypt.**
- **Covered up throughout history was the fact that all the central characters of both the Old Testament and the New Testament were actually real historical Egyptian figures, who lived in a different period than we have believed up till now.**
-

All of this knowledge was lost when the Alexandria library was razed to the ground by Rome.

Western scholars, whether Christian, Jewish or Atheist, tend to ignore Egyptian views when interpreting the accounts of ancient history. Even Manetho, the great Egyptian scholar responsible for the arrangement of the Alexandrian library, has been dismissed as unqualified to write about scientific matters to the Greeks. Commenting on an account that Manetho wrote in Epitome of Physical Doctrines, W. G. Waddell wrote:

***That an Egyptian priest should seek to instruct the Greek-speaking world of his time in the history of Egypt and the religious beliefs of the Egyptians. . . is not at all surprising, hut it seems strange that Manetho should feel called upon, in the third century BC, to compose an Epitome of Physical Doctrines with the apparent object of familiarizing the Greeks with Egyptian science [Manetho,* London, 1940, p. xxvii]**

In addition, Islamic documents are completely disregarded as a source of ancient tradition, when arguing the history of biblical stories. This cannot be justified, for the stories in the Koran come from the same source as the books of the Bible. Moreover, the Koran accounts agree with those of the Bible in the majority of cases, which makes it more important to examine the reason for various points, of divergence.

The time has come for Egypt's voice to be heard again. If Egypt's voice is heard then Christian theology will be shown to be a fraud and a terrible misrepresentation of the earliest Divine Revelation of God given to mankind which treasured.

Until the destruction of its library in AD 391, Alexandria had remained the most important cultural centre of the ancient world, and the focal point of the mutual influence exercised in the conjunction of Christianity and Hellenism, in spite of four centuries of Rome's political supremacy. Founded by Alexander the Great in 331 BC, it was the first real cosmopolitan city in history, where Macedomans and Greeks lived together with Egyptians and Jews, and scholars flocked from all over the world to do their research. The Essenes would be the dominant force behind this Library and had in this city their own theological university as well. Scholars came from Italy and Greece, from Anatolia and the Levant, from north Africa, Arabia, and even from Persia and India. Not only did they share a common habitation in Alexandria, they all had the same longing for knowledge and the same interest in philosophy and ancient wisdom, as represented in the teaching of Hermes Trismegistus and the worship of Serapis. Thoth, ancient Egyptian god of writing, became identified with the Greek god Hermes. Hermes Trismegistus means 'Hermes the Thrice-greatest'.

As stated before with my comment about the Essenes this city was also the center of Hellenistic Judaism. It was in Alexandria that Philo Judaeus, the first Jewish philosopher, wrote his 38 books in the 1st century AD. The city had, in addition, the only library containing almost all the books of

ancient civilizations, including the Greek text of the Old Testament. Hence it is not astonishing that Alexandria rapidly became the main Christian intellectual centre.

The rich collection of ancient written knowledge in the Serapeum proved irresistible for Diodorus Siculus, a Sicilian scholar, when he set out in the first century BC, in the time of Julius Caesar, to research his ambitious Bibliotheca Historica - the "bookshelf of history". The historian Ammanius Marcellinus (c. AD 330-391), who himself visited Alexandria, wrote about this temple: ". . . the Serapeum, which, although no description can do it justice, yet is so adorned with extensive columned halls, with almost breathing statues, and a great number of other works of art, that next to the Capitolium, with which revered Rome elevates herself to eternity, the whole world beholds nothing more magnificent. In this were invaluable libraries . . ." (22: 16, 12-13). Diodorus, who was an enthusiast of the teachings of Hermes Trismegistus (which have survived until today in the teachings of Islamic Sufis, Jewish Qabbalah and Christian Rosicrucians and Freemasons), became convinced of Egypt's importance as a source of knowledge. The Greek and Roman gods, he believed, had been born there, life had originated there, and there the first observations of the stars had been made. Astro-theology was the earliest revelation of God that mankind received. This might sound wrong but not so when such observations of the Heavens and Nature spoke the clearest message about God and His message to mankind. Only later when these observations were personified and then later "literalized" does mankind lose Divine truth. This is explained in great detail on our Essene website and the Essenes are primarily responsible for the loss of such Divine Truth. The last famous scholar associated with the Serapeum before its destruction was Theon, a celebrated mathematician whose recension of Euclid's Element was the only text of this work until the last century, and whose daughter Hypatia was to meet a terrible death at the hands of Theophilus's nephew Bishop Cyril.

Up to the end of the fourth century AD, the time when the Alexandrian library was destroyed, Egypt was regarded as the holy land of the ancient world, the source of wisdom and knowledge where God became known for the first time. Pilgrims then, including Roman emperors, came from all over the world to worship in the temples of Isis and Serapis, as well as at the foot of Mount Sinai.

This situation came to an end, however, in the latter years of the reign of the emperor Theodosius I, who was zealous in his suppression of both paganism - the belief in the many gods of pre-Christianity - and heresy - any opinion contrary to orthodox Roman religious doctrine. Emperor of the East (AD 379-392), and then sole emperor of East and West (AD 392-395), he enforced the Creed of the Council of Nicaea (AD 325) as a universal norm for Christian orthodoxy and directed the convening of the second general council at Constantinople in AD 381 to clarify the formula.

***"It is our wish and pleasure that none of our subjects, whether magistrates or private citizens, however exalted or however humble may be their rank or condition, shall presume in any city or in any place to worship an inanimate idol"* declared Theodosius in his last edict. Fanatical mobs of the Church then roamed the lands, razing old temples to the ground and plundering their wealth. Ancient tombs were desecrated, walls of monuments scraped clean of names and depictions of deities, statues toppled over and smashed. In Alexandria, Bishop Theophilus was as ambitious as the emperor, Theodosius I, who had appointed him. It was one of his zealous actions that led to the burning of an estimated half a million books stored in the Alexandrian library, described above.**

Theophilus of Alexandria (AD 385-412) was one of the orthodox leaders who represented the imperial government dispatched from Rome to impose official orthodoxy on the Alexandrian Church. He led a campaign against paganism and heresy in Egypt that included destruction of the Serapeum (the temple of Serapis - originally an ancient Egyptian god of the underworld, subsequently reintroduced as the official deity for Alexandria and Egypt by Ptolemy I [305-284 BC]) where the Alexandrian library was placed. The Serapeum, at the same time as being the centre of worship for the ancient Egyptian trinity of Osiris, Isis and Horns, became a focal point for the emerging Christian Gnostic sects - those Christians who sought to gain spiritual knowledge through mysteries and the attempt to know oneself, interpreting the Scriptures allegorically.

The first Christian emperor, Constantine I (AD 324-337), had made Christianity the official religion of the Empire. He also granted political power to the Church. Bishops were not only recognized as councillors of state but obtained juridical rights: their solutions to civil suits were legally enforced. The bishops used their newly acquired power to spread the word of God and stamp out His enemies, who in this case were not only the pagans but the heretics - and Rome regarded Egyptian Christians as heretics. According to tradition, the Church of Alexandria was founded neither by St Peter nor by St Paul but by St Mark the Evangelist, even before what is said to have been the first Apostolic Council of Jerusalem in *c.* AD 50 (mentioned in the Book of Acts, 15:28). The first theological school to be established in the world also flourished in Alexandria before the end of the 2nd century AD, and became an influential centre of Christian scholarship. Among its directors were the famous Clement of Alexandria and Origen. Christian monasticism as an institution was initiated principally in Egypt by St Antony the Copt *(c.* AD 251-356), who fled to the solitude of the western desert from his native village of Coma, not far from Tell al-Amama, in Middle Egypt. Others followed his example and a monastic colony arose around his cave in the Red Sea mountains.

Although Alexandria made an important contribution in developing the first systematic Christian theology, the Alexandrian theologists were strongly influenced by the Neo-Platonists' philosophy. Neo-Platonists were Alexandrian philosophers who followed the same philosophy as the Athenian Plato; Plotinus of the 3rd century AD is the most celebrated. Biblical exegesis at Alexandria was allegorical and mystical, following the same method as Philo Judaeus, who tried to harmonize philosophy and the Bible. From the start, Alexandrian exegesis did not attach to the literal sense of the Bible. Their primary interest was concentrated on the mystery of divine revelation revealed in the historical and literary details of the Old Testament. It was therefore a question of discovering Christ in the older revelation.

The Alexandrian authors sought out in the Old Testament symbols of the New. For early Egyptian Christians, accepting one God was an evolutionary process in which the old system was assimilated into the new, and old deities became angelic beings and mediators between man and the unseen Lord. Idols, for them, did not represent the deities themselves, but were merely a physical form in which the spiritual beings could dwell during prayer. The Gnostic teachers found their followers at Alexandria, and much of the ecclesiastical history of this city was concerned with the heresies that appeared there.

The Serapeum, originally established by the Ptolemies (the Macedonian kings who ruled Egypt after the death of Alexander the Great), later became also a centre for Gnostic communities, both Hermetic (i.e. adhering to the teachings of Hermes Trismegistus) and Christian. Some Gnostic Christian sects grew from within the cult of Serapis, who made no distinction between Christ and Serapis - this, too, will be explained as this book unfolds. The general library at the Serapeum gradually became a focal point for scholars and intellectuals, from all over the Roman Empire, whose views contradicted the teachings of the Church. For this reason it became regarded as heretical and had to be destroyed.

With the destruction of the Serapeum, not only Egyptian knowledge was lost; Mesopotamian, Syrian, Phoenician, Jewish and Greek learning also vanished. The whole scientific achievement of the old civilizations, regarded as heresy by Bishop Theophilus, disappeared in a single day - books on astronomy, anatomy, medicine, geometry, geography, history, philosophy, theology and literature, as well as copies of the early Gnostic gospels of Christ. The result was the beginning of the dark ages, which lasted for more than ten centuries after that. All branches of science, as well as heretical writings which did not adhere to the teaching of the orthodox Church, were forbidden by the state. This left the canonic books of the Scripture as the main source of Western knowledge until the Renaissance in the 15th century.

While the discovery of some remaining copies of old forbidden manuscripts, especially the Hermetic and NeoPlatonic philosophies, produced the age of the Western renaissance from the 15th century in art, science and technology, history had to wait for modern archaeologists to dig out old remains and inscribed papyrus rolls before we could regain our memory. In his book Archives In The Ancient World, Ernst Posner, the

American historian, has said of the achievements of archaeologists during this period that they are ?momentous - comparable in a way to the discovery of America. . . a new dimension of almost two millennia has been added to the history of mankind as it was known in 1850..."Now we can view with profound respect the cultural achievements of the countries surrounding the eastern Mediterranean, and we can begin to assess their interrelations with, and their possible influence on, the cultures of Greece and Rome."

Egypt was the birthplace of our spiritual teachers - from Imhotep, the first pyramid builder of the 27th century BC, to Moses and Akhenaten, who first recognized one God, to the followers of Osiris (Egyptian god of the underworld and judge of the dead), Hermes Trismegistus and of Jesus Christ who looked for spiritual salvation and eternal life. Thanks to modern archaeologists, a new age now appears on the horizon, with Egypt restored to its original place.

It looks like a fulfillment of an old prophecy which predicted that woes will come upon Egypt, but also promised that order would finally be restored again. This prophecy is found in the Hermetic text of Asclepius, discovered among the Nag Hammadi library. Asclepius is a dialogue between the mystagogue Hermes Trismegistus and an initiate, Asclepius. In an apocalyptic section with significant Egyptian and Israelite parallels, the speaker predicts the fall, then rise again, of Egypt:

are you ignorant, 0 Asclepius, that Egypt is (the) image of heaven? Moreover, it is the dwelling place of heaven and all the forces that are in heaven. If it is proper for us to speak the truth, our land is (the) temple of the world. And it is proper for you not to be ignorant that a time will come in it (our land) (when) Egyptians will seem to have served the divinity in vain, and all their activity in their religion will be despised. For all divinity will leave Egypt and will flee upward to heaven. And Egypt will be widowed; it will be abandoned by the gods. For foreigners will come into Egypt, and they will rule it. . . And in that day the country that was more pious than all countries will become impious. No longer will it be full of temples, but it will be full of tombs. .. Egypt, lover of God, and the dwelling place of the gods, school of religion, will become an example of impiousness . . . [Then Egypt will be restored again] And the lords of the earth... will establish themselves in a city that is in a corner of Egypt that will be built toward the setting of the sun.

Isaiah, the Old Testament prophet of the 6th century BC, confirms this prophecy and foretells the appearance of a saviour in Egypt:

***The burden of Egypt. Behold, the Lord rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall he moved at his presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour. . . And the spirit of Egypt shall fail in the midst thereof. . . In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt. . . and he shall send them a saviour, and a great one, and he shall deliver them.* [Isaiah 19:1-3; 19-20]**

Helmut Koester, Professor of the History of Ancient Christianity at Harvard University, who was responsible for translating the Nag Hammadi Gospel of Thomas (which includes many previously unknown sayings of Christ) into English, spoke about the need for "a thorough and extensive revaluation of early Christian history". He went on to say: ***"The task is not limited to fresh reading of the known sources and a close scrutiny of the new texts in order to redefine their appropriate place within the conventional picture of the early Christian history. Rather it is the conventional picture itself that is called into question."***

CONCLUSION

The Library of Alexandria, in reality two or more libraries in the ancient Egyptian capitol, has achieved an almost mythic stature in the study of classics from the time of the Renaissance. The apocryphal burning of the Library during Julius Caesar's occupation of the city has been described as the greatest calamity of the ancient world, wherein the most complete collection of all Greek and Near Eastern literature was lost in one great conflagration. In reality, the Library and its community of scholars not only flourished during the Hellenistic era of the Ptolemies, but continued to survive through the Roman Empire and the incessant turbulence of the Empire's most volatile and valuable city. For valuable indeed was the granary of the empire, which was also a prosperous trade center between east and west, linked to the Mediterranean and, not far to the east, to the Red Sea and Indian traderoutes via a canal. This cosmopolitan city drew Greeks, Egyptians, Romans, and Jews into a unique and not entirely harmonious coexistence. The Alexandrian Museum and Library, then, was an ideal place for scholars from these different cultures to meet and exchange learning, and was a repository for the literature and accounts of the Alexandrian intelligensia and the Roman Empire in general. However, while sources agree on the Museum's uniqueness and value, no surviving account of its activities actually exists, and modern scholarship has largely ignored this poorly-documented portion of history.

I need to say something about the religion of Serapis and Sophia. At this time the old gods of Egypt, meanwhile, had not died out, but merely been woven together with the pantheons of newcomers. Strabo's contemporary, Vitruvius, describes a festival of the Muses in Alexandria, almost certainly based at the Museum, so it seems that the religious aspect of the institution continued to play an important part in Imperial Alexandria. By Roman times, the worship of purely Olympian gods had altered as the population had become a Greek-Egyptian mix, and all the gods were now worshipped as their Egyptian counterparts with Greek attributes. Besides the Egyptian Greeks, the Jews accounted for a significant amount of the population, living in their own quarter, governed by an ethnarch, and originally exempted from many of the taxes; their ethnarch was replaced by a Council of Elders under Augustus. An intriguing dialogue between Pagan, Jewish, and, later, Christian thought developed among the scholars of Alexandria, as religious thought was refined and ideas adapted not only from the other theologies common in Alexandria, but from the Zoroasterism of Iran, and even, through the founder of Neoplatonism, Ammonius Buddhism and Hinduism from India. Thus, Jewish theologian Philo could discuss a mother goddess figure, Sophia, spirit of wisdom, the messenger from Jehovah, whose logos or existence would otherwise be incomprehensible to humanity. We see the same religious concept written in the Book of Proverbs:

Prov 1:20-21 20 Wisdom crieth without; she uttereth her voice in the streets: 21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, (KJV)

Understand that this is nothing more than the personification of the wisdom of God expressed in allegory. This is not meant to be LITERAL.

Christian thought was both refined and bizarrely altered during this turbulent era in Alexandria. Introduced by the Alexandrian St. Mark according to tradition, it was initially mistaken by the Emperor Hadrian as a troublesome offshoot of the cult of Serapis. Indeed, the Eucharist, resurrection, and reverence to the Mother were developed in Alexandria during this period, and seem to have echoes in the cult of Serapis, with its Dionsian-style feasting and resurrection, and his consort Isis/Cybele/Demeter. And while the religion had previously been a popular movement of the masses, it was at Alexandria that learned intellectual debate discussed the more philosophical parts of the religion and paved the way for Medieval theological debates. Branches of thought such as Arianism and Gnosticism were to be developed here, and, although later declared heretical, grew side by side with what later became Christian orthodoxy. Gnosticism continues to this day in Egypt; it held that the world was actually a mistake created by the Demiurge, son of the true God and Sophia, who was the Jehovah of the old Testament; God pitied humanity and sent Christ to help humanity reunite with Himself. Some held that Jesus had been a man, and the Christ His spirit after death. The Ophites, an offshoot of the Gnostics with

Cretan influences, carried the religion a step further, worshipping snakes and the divine mother Sophia, who had actually sent the serpent of Eden to warn Eve and Adam that Jehovah was the Demiurge and that they should seek wisdom or knowledge to link with the true God. And, lest these heresies seem too wild, it should be remembered that the first patron saint of Alexandria for the orthodox Christians of the 4th century was St. Anthony, "who thought bathing was sinful and was consequently carried across the canals of the delta by an angel".

After a mere twenty years since the abdication of Diocletian, Constantine became Emperor and declared Christianity Rome's official religion. Diocletian's First Edict, as described by Lactantius in his How the Persecutors Died, Chap. 13 Date: February 23/24, 303 A.D., teaches us about the beginning of the "Great Persecution" against Christians which directed that the churches to be leveled, the Scriptures burned, Christians in places of honor to be degraded, and provided the loss of freedom to Christian household servants. It deprived the Christians of all honours and dignities; ordaining also that, without any distinction of rank or degree, they should be subjected to tortures, and that every suit at law should be received against them; while, on the other hand, they were debarred from being plaintiffs in questions of wrong, adultery, or theft; and, finally, that they should neither be capable of freedom, nor have right of suffrage. By 391, the Emperor Theodosius had reversed Diocletian's edict and commanded all paganism to be stamped out, signalling the end of the Museum and ultimately the Library as well.

In 412 Theophilus' nephew Cyril succeeded him as Patriarch of Christianity. The Patriarch exercised control of Alexandria, and the conflict between secular and religious authority was decided in 415, when the Roman prefect Orestes, officially still in charge of the province, objected to Cyril's order that all Jews be expelled from Alexandria. Cyril's army of monks murdered the prefect and were canonized by him for this deed. For, throughout the fourth century the power of the church grew and it was this army of Gnostic monks that became the main tool of the Patriarch of Alexandria and enforced his will. After the edict of Theodosius, the mob was led by the Patriarch Theophilus to demolish the Serapeum. Cyril, the Archbishop of Alexandria, persuaded himself that Hypatia's good name and talents were giving the cause of Paganism a dangerous prestige, and thereby preventing the progress of the new faith. Upon his orders these same monks, while marauding through the city came across Hypatia, daughter of the Museum's last great mathematician Theon. She was a Neoplatonist philosopher and astronomer whose teachings are partially recorded by one of her admirers and pupils, the Christian Synesius, and she was also one of the last members of the Museum.

It is said of her: "Her beauty did astonish the survey of eyes, Her words all ears took captive" (From: "The martyrdom of Hypatia, or, The death of the classical world." A speech given before the Independent Religious Society at the Majestic Theater in Chicago By Mangasar Magurditch Mangasarian). Her renown as a lecturer on philosophy brought students from Rome and Athens, and all the great cities of the empire, to Alexandria. It was one of the great events of each day to flock to the hall in the academy where Hypatia explained Plato and Aristotle."

Driving home from her own lectures without attendant, this independent woman and scholar who epitomized the glory of the knowledge bestowed upon mankind by God was dragged from her chariot by the mob, stripped, flayed, and finally burned alive in the library of the Caesareum as a witch (as denoted above). Cyril, who was behind this terrible deed, was made a saint. After Hypatia's death Alexandria became steadily less stable and was soon overrun by the monks who evolved into the Copts who incorporated the old Alexandrian prejudices towards foreigners (already expelled the Jews) with the new prejudice towards any scientific or classical knowledge. The Patriarch Cyril was made a saint for his action behind the destruction of the Library. The library itself was ransacked of any gold or silver and then put to the torch by these monks. Too turbulent even to bow to the Emperor, Alexandria eventually revolted against Constantinople, wound up with two factions contending between two Patriarchs, and eventually fell to Arab conquerors, who had the last of the Library burned as fuel in the bath-houses of the city in 686.

The following is an account of the actual destruction of the Alexandrian Library:

Theodosius was at the time, of which we will now speak, the Christian ruler of the Empire. In reply to a request by the Archbishop of Alexandria, he sent a sentence of destruction against the ancient religion of Egypt. Both the Pagans and the Christians had assembled in the public square to hear the reading of the Emperor's letter, and when the Christians learned that they may destroy the gods of the Pagans, a wild shout of joy rent the air. The disappointed Pagans, on the other hand, realizing the danger of their position, silently slipped into their homes through dark alleys and hidden passage-ways. Yet they did not stand aside and see the temples of their gods razed to the ground without first offering a desperate resistance. Under the leadership of a zealot, Olympus, the Pagans fell upon the Christians, maddened with the cry in their ears of their leader, "Let us die with our gods!" Then came the turn of the Christians. Theophilius, the Archbishop of Alexandria, with a cross in his hand, and followed by his monks, marched upon the temple of Serapis, and proceeded to pull its pillars down. When they came to strike at the colossal statue of the god, for centuries worshiped as a deity, even the Christians turned pale with superstitious awe, and held their breath. A soldier armed with a heavy axe, was hesitating to strike the first blow. Will the god tolerate the insult? Will he not crash the roof upon the heads of the sacrilegious vandals? But the soldier struck the thundering blow right in the cheeks of Serapis, who offered no remonstrance whatever. The sun shone as usual, and the laws of nature maintained their even pace. Encouraged by this indifference of the god to defend himself, the Christian rabble rushed upon the statue, and pulling Serapis off his seat, dragged him in pieces through the streets of Alexandria that the Pagans might behold the disgrace into which their great god had fallen. Thousands of Pagans, seeing how helpless their gods were to avenge this insult, deserted Paganism and joined the Christians.As soon as the ground of the temple was sufficiently cleared, a church was erected on the ancient site. The Alexandrian library was the next point of attack. Its shelves were soon cleared, and you and I, and twenty centuries, were most lamentably deprived of the intellectual treasures which our Greek and Roman forefathers had bequeathed unto us.

Thus the Library of Alexandria and the Museum wended its way through the turbulent history of the Empire and outlived it by a short space of time, although paucity of sources makes it difficult to reconstruct an exact chronology of events. Its research probably reflected the foment of the times, and, while Neoplatonist in the main, also attracted other religious scholars, especially Jews, from Hellenistic times onward. Repeatedly rebuilt, modified, and burned, the few facts that can be determined about its long history justify its semi-legendary status. Haven for scholars of all kinds, its purpose as a center for learning was its eventual downfall. Enduring through Hellenistic civil strife, Dynastic war, the transition from kingdom to Roman province, and the abuses and good fortune it received through the sometimes capricious actions of successive emperors, it could not withstand the violent beginnings of Christianity which the city of Alexandria itself largely shaped.

Now, in closing, if you have been a reader of Bet Emet Ministries for any length of time by now you have seen the corruption of the Hebrew Scriptures when translated into Greek by the Hellenized Essenes of Alexandria, Egypt. Whereas the Ancient Egyptians understood the God of the Cosmos and related Eternal concepts and His message to mankind in allegory, symbolism, and myth many who would come later would take these simple truths of Egyptian Religion and "LITERALIZE" them into religious dogmas at Alexandria that blind us to the simple truths that God originally gave mankind. Later Rome will emerge upon the screen of world history with its desire to mix politics and religion and in so doing make sure that all mankind, to the best of their ability, will fall prey to their "brand" of religious thought where these "literalized" religious tenants were to be accepted by all; either through proselytizing or sword. But the task was not easy as first thought knowing as they did that they had to destroy and bury for all time all remnants of the knowledge that existed that betrayed their plagiarism and literalization of these prior allegories and

myths. There was no bigger threat to Roman domination of the world than the Library of Alexandria which housed these precious volumes of collected world knowledge (science and religious works) which betrayed not only the Roman theology of the day as false but exposed them for what they truly were: apostates themselves from the original Divine Revelation first given mankind in this world. This Library and storehouse of world knowledge was the greatest threat to the Roman civil-religious agenda and it had to be destroyed and this knowledge kept from the common man. It was been estimated that the library contained more than a half a million volumes before its destruction. This kind of information had to be destroyed and Rome would make sure that it was, and with the later battle for supremacy between Eastern and Western Christianity in which Western Christianity and Constantine would win then the world is plunged into the Dark Ages to which mankind lived blind to these Divine Truths once cherished by the sages of the past who first gave us the revelation of God in the first place.

The Museum of Alexandria was founded at a unique place and time which allowed its scholars to draw on the deductive techniques of Aristotle and Greek thought, in order to apply these methods to the knowledges of Greece, Egypt, Macedonia, Babylonia, and beyond. The location of Alexandria as a center of trade, and in particular as the major exporter of writing material, offered vast opportunities for the amassing of information from different cultures and schools of thought. Its scholars' deliberate efforts to compile and critically analyze the knowledge of their day allowed for the first systematic, long-term research by dedicated specialists in the new fields of science suggested by Aristotle and Callimachus. Whole new disciplines, such as grammar, manuscript preservation, and trigonometry were established. Moreover, the fortuitous collection of documents in an Egyptian city allowed the transmission and translation of vital classical texts into Arabic and Hebrew, where they might be preserved long after copies were lost during the Middle Ages in Europe. Alexandria and its cousins, the Lyceum, Academy, and the younger Pergamon library, were probably the prototypes both for the medieval monastery and universities. While modern scholars often lament the amount of information lost through the centuries since the Museum's fall, an amazing number of Alexandrian discoveries and theories, especially in mathematics and geometry, still provide the groundwork for modern research in these fields. Finally, the methods of research, study, and information storage and organization developed in the Library are much the same as those used today.

Today, several diggings where the library stood, have revealed scientific and historical documents that would have resulted in the industrial revolution having occurred 1500 years earlier. Among the lost documents included the methods used to build the pyramids and the parthenon, alchemy, natural plant medicine and utopian philosophy.

Mankind is yet today struggling to regain the knowledge and ground that Roman Christianity took from mankind. They don't call it the Dark Ages for nothing and there is nothing any more dark than the truth concerning the origins of Christian Dogma!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE SUPPRESSION OF THE FACTS CONCERNING THE ESSENE-CHRISTIAN FAITH & THE DEAD SEA SCROLLS

The first officially authentic Essene scriptures were published shortly after an Arab goatherd, following one of his animals, stumbled into a cave near the Dead Sea, where a treasure-trove of ancient documents was found, several of which were virtually intact. By a strange succession of fortunate incidents, these were quickly published, and thus made available to the world.

This set off one of the most intensive archeological hunts in history; scholars and scientists hastened to the Judaean desert in search of additional Scrolls. In this, they were signally successful: remnants, large and small, of hundreds of Essene scriptures were recovered, all of which had been secreted in sealed jars about 69 A.D. Material was found in at least five caves, of which that in Cave 4 alone constituted a corpus of original Essene scripture sufficient, should it be translated and published, to fill two volumes the size of the King James version of the Bible.

Then, however, strange things began to occur. Up until just a few years ago, no portion of this treasure, deposited in the Jordanian Museum in Jerusalem, has been published, or even made available to scholars. Of the 8 men, appointed to collate, arrange, publish, and translate these documents, 4 were Roman Catholics; and only John Marco Allegro, the English researcher, was without denominational affiliation. When he quickly translated and published the Copper Scroll and the few fragments entrusted to him; and then when he declared that the Essene Teacher of Righteousness, executed by the Jewish priests about 70-68 B.C., may have been crucified, he was denied all further access to the Scroll material.

As year after year passed away without the appearance of any more Essene scripture, although from time to time elaborate promises were made that they would soon be available, many began to question the reasons for the delay and the concealment. Since then, ample time has elapsed for the preparation and publication of all Essene material. But not one line of the hundreds of pages found in the caves has been released until stolen and made public just a couple of years ago.

Although additional Essene scriptures failed to appear, there was a plethora of books and articles dealing with the cult and its Scrolls during the years following 1950. Dozens of books and hundreds of articles, expressing every conceivable point of view, have appeared. It is probable that a complete bibliography of all material printed in this field might comprise somewhere between 1,500 and 2,000 titles.

During the Six-Day War of 1967, the Jewish forces overran Jerusalem and captured the Jordanian Museum. To the best of our knowledge, nothing has been published concerning the fate or the whereabouts of the Essene Scrolls up until just a couple of years ago.

Answer for yourself: Why not?

These scrolls are the most precious concentration of ancient literature ever discovered in modern times. *No* outsider, of course, knew the contents of these documents; but it seems difficult to doubt that there was a

constructive conspiracy to conceal them and to prevent their publication forever. All discussion concerning the Scrolls seems to have been silenced up until just a couple of years ago.

The motive for this concealment, we believe, is not far to seek. Although the evidence linking pristine Christianity to the Dead Sea Covenanters is already very substantial, there are still men of stature who deny the existence of such a relationship. However, since these scrolls are available today, the remaining Essene documents establish beyond all doubt that Christianity grew out of Essenism/Qumran cult and their adaptations of Sun-worship and was not a unique expression or revelation from God.

Answer for yourself: Who, then, was so desperately bent on concealing the Essene scriptures?

- **First, the Jewish religious community wished to suppress them because these scrolls are filled with condemnation of the Jewish rulers and nation; and because it would prove that pristine Christianity developed from an esoteric Jewish cult.**
- **Secondly the whole orthodox or so-called Christian world, with its material assets worth hundreds of billions of dollars, wishes to preserve the myth of its unique origin, founded on the inspired message of a god-man whose only source of doctrine or inspiration was the creator of the universe.**

The vested interests of those religious communities are therefore at stake; they did not for the longest time, allow the publication of authentic materials which reduce their influence and credibility and, more importantly, cause a decline in their wealth and income.

But the day has come when the Essene Scrolls have come to light.

Since most people read only what reinforces the persuasions they have already accepted, we realize that few indeed among those already committed to some creed will be motivated to read about these documents. Edwin Franden Dakin once remarked that the greatest miracle in the world is the capacity of humanity to believe without evidence. Most people are nurtured by their delusions. However, true education or enlightenment cannot exist except among those who follow St. Paul's dictum to try all things and in the end retain the good.

In this study and forthcoming articles, therefore, we seek the truth of Christianity and its composite religious parts by examining each religions assimilated into Christianity and their own sacred scriptures.

Answer for yourself: How can divine infallibility be claimed in Christianity for "revelations" which bear every earmark of forgery or folk-myth which has been handed down from paganism for thousands of years?

That is a tough question, but the answers forthcoming are even harder. It is to these answers we now turn.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DISTURBING QUOTES ABOUT THE CHRISTIAN FAITH....COULD THIS BE POSSIBLY TRUE AND WE NOT KNOW IT?

Let us begin this serious study with a series of very disturbing quotes. The information presented in these Web Pages is not provided as a form of entertainment. I strongly suggest that you do not continue your study and search for truth in these pages unless you are willing to take responsibility for what you learn.

2 Peter 2:21..."For it had been better for them not to have know the way of righteousness, than, after they have known it, to turn from the holy commandments delivered unto them. (KJV)

THE TESTIMONY OF THE APOSTLE PAUL INCRIMINATES THE FAITH THAT HE IS TEACHING THE GENTILES

We find Saint Paul, the first Apostle of the Gentiles, avowing that he was made a minister of the Gospel which had already been preached to every creature under heaven...

Col 1:23 23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; (KJV)

Answer for yourself: Did you catch that?

Paul is stating that he, the Apostle to the Gentiles, is preaching a message that HAS ALREADY BEEN PREACHED TO EVERY CREATURE UNDER HEAVEN! This bears some deep thought. I did just that. This opened my heart and mind to considerable in-depth study to fathom out the depths of what this one verse alluded.

Simply said, Saint Paul was preaching a God manifest in the flesh, who had been believed on in the world before the commencement of his ministry. Dear one, this could not have been Jesus of Nazareth, who had certainly not been preached at that time, nor generally believed on in the world till ages after. Saint Paul owns himself a deacon, which is the lowest ecclesiastical grade of the Therapeutan church. Many wonderful books yet exist which explains this verse. Unfortunately it is not comforting to a Christian to learn the truth about "the Gospel" which Paul taught. I will now quote from a rather old book by Bunsen called The Angel-Messiah published in London in 1867. The following quote is taken from page 240:

"The Gospel of which Paul's Epistles speak had been extensively preached and fully established before the time of Jesus by the Terapeutae or Essenes, who believed in the doctrine of the Angel-Messiah, the Aeon from heaven; the doctrine of the "Anointed Angel," the doctrine of the atoning sacrificial death of Jesus by the blood of his cross; the doctrine of the Messianic ante-type of the Paschal lamb and of the Paschal omer, and thus the resurrection of

Jesus Christ the third day according to the Scriptures-these doctrines of Paul can with more or less certainty be connected with the Essenes...It becomes almost a certainty that Eusebius was right in surmising that Essenic writing have been used by Paul and the evangelists. Not Jesus, but Paul, is the cause of the separation of the Jews from the Christians."

What Bunsen fails to tell us here explicitly, and which is alluded to only implicitly, is that the origin of this crucified "Angel-Anointed, Angel-Messiah" had its roots in the paganized worship of the Sun by the Gentile nations.

What one fails to understand when he hears the word "Essene" is that in the time of Yeshua these "Essenes" were no longer a holy lineage from Zadok, but were rather Pythagorean in their beliefs. Such a religious synthesis explains on the part of the Essenes of the first century how they came to believe in the crucified Sun god-men of which I will explain later. Let us resume for now.

The very ancient and Eastern doctrine of an Angel-Messiah had been applied to Gautama-Buddha, who predicted that another Avatar (an incarnated deity in some shape in the earth; usually of Hindu origin) would come upon the earth in six hundred years after his death. This time had nearly expired; so Jesus of Nazareth was proclaimed as the expected Messiah by these Buddhist Jews, and the Sun-Myths were interwoven with his real history. Jesus unquestionably possessed a nature as divine as it is possible for a human being to possess, or he would not otherwise have been received as the Angel-Messiah by a sect so pure and holy as were the Essenes.

But let us not stop short of the other disturbing quotes.

THE EARLY CHURCH FATHERS INCRIMINATE THEMSELVES AND THE GENTILE CHRISTIAN FAITH...AND I BET YOU NEVER KNEW THIS...DID YOU?

In Seminary I remember looking at the Library shelves that supported the multiple volumes of the Ante-Nicean Fathers. I beheld thousand and thousands of pages of their writings. I even amused myself that to read and understand such a large volume of literature would take years. It did!

What I came to admire about such writings is when you read enough of them you find that these "pro-Christian" writers often incriminated themselves with what they wrote. The following examples are for your benefit.

JUSTIN MARTYR

Eusebius, in his Church History, tells us that Justin, in his Dialogue with Trypho, says "there exists not a people, civilized or semi-civilized, who have not offered up prayers in the name of a crucified Savior to the Father and Creator of all things" (Hist. Eccl. lib i. ch. iv).

The honesty of Justin Martyr as portrayed here is the heart of the subject matter of these web pages. I intend to show you that from the beginning of time the pagan nations had their "crucified Sun-gods" and much recorded about Jesus of Nazareth in the New Testament is nothing more than the "re-telling" of the same Sun-Myths; the only difference is that now they are applied to the life of Jesus the Jew. Do you want the truth before you die? Then keep reading.

EUSEBIUS

Eusebius says that "the names of Jesus and Christ were both known and honored by the ancients" (Hist. Eccl. lib. i. ch. iv). How could this be?

Eusebius, the great champion of Christianity, admits in his book: "that which is called the Christian religion is neither new nor strange, but-if it be lawful to testify the truth-was known to the ancients"

(Hist. Eccl. lib. 2, ch. v.). How could this be?

Eusebius, who is our chief guide for the early history of the Church, confesses that he was by no means scrupulous to record the whole truth concerning the early Christians in the various works which he has left behind him (Eusebius, Hist. Eccl., ch. viii. p. 21).

Edward Gibbon, speaking of Eusebius says: "The gravest of the ecclesiastical historians, Eusebius himself, indirectly confesses that he has related what might rebound to the glory, and that he has suppressed all that could tend to the disgrace, of religion. Such an acknowledgment will naturally excite a suspicion that a writer who has so openly violated one of the fundamental laws of history has not paid a very strict regard to the observance of the other; and the suspicion will derive additional credit from the character of Eusebius, which was less tinctured with credulity, and more practiced in the arts of courts, than that of almost any of his contemporaries" (Gibbon, Rome, vol. ii., Philadelphia, 1876).

SAINT AUGUSTINE

Augustine is quoted as saying: "That in our time is the Christian Religion, which to know and follow is the most sure and certain health, called according to that name, but not according to the thing itself, of which is the name; for the thing itself which is now called the Christian Religion really was known to the ancients, nor was wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion, which had previously existed, began to be called "Christian;" and this in our days is the Christian religion, not as having been wanting in former times, but as having in later times received this name" (Opera Augustini, vol. i. p. 12; quoted in Taylor's Diegesis, p. 42).

Now if you read these quotes you have to admit that they are very troubling to the contemporary Christian. I always heard: "Where there is smoke there is fire" [pardon the pun please]. If you find the courage to look beyond these quotes then you will find the kindling used for the paganization of Christianity by the Gentile Church whereby it become little more than another manifestation of Sun Worship. Jesus know the difference and you should as well.

TERTULLIAN

Tertullian, one of the Christian Fathers (A.D. 200), originally a Pagan, and at one time Presbyter of the Christian Church in Africa, reasons in the following manner on the evidences of Christianity: "I find no other means to prove myself to be impudent with success, and happily a fool, than by my contempt of shame, - as, for instance, I maintain that the Son of God was born. Why am I not ashamed of maintaining such a thing? Why, but because it is itself a shameful thing. I maintain that the Son of God died. Well, that is wholly credible, because it is monstrously absurd. I maintain that after having been buried he rose again; and that I take to be mainly true, because it was manifestly impossible" (Taylor, Diegesis, p. 326).

For example, early Church Father Tertullian (@ 160-220 C.E.), an "ex-Pagan" and Bishop of Carthage, ironically admits the true origins of the Christ story and of all other such god-men by stating in refutation of his critics, "You say we worship the sun; so do you" (Wheless, Forgery in Christianity, p. 147).

Interestingly, a previously strident believer and defender of the faith, Tertullian later renounced Christianity. (Wheless, Forgery in Christianity, p. 147).

OTHER INCRIMINATING QUOTES CHALLENGING THE TRUTHFULNESS OF THE CHRISTIAN FAITH

THOMAS PAINE

“The Christian religion is a parody on the worship of the Sun, in which they put a man whom they call Christ, in the place of the Sun, and pay him the same adoration which was originally paid to the Sun.”

AMMONIUS SACCUS

Ammonius Saccus, a Greek philosopher, founder of the Neoplatonic school, taught that Christianity and Paganism when rightly understood, differ in no essential points, but had a common origin, and are really one and the same religion" (Taylor, Diegesis, p. 329).

GODFREY HIGGINS

Godfrey Higgins, in Anacalypsis, states: "that every part of the vulgar Christian religion is the same as that of the vulgar religion of the Gentiles; that there is nothing new in the Roman Catholic religion; that, in short it is Reformed or Protestant Gentilism." He goes on to say: "several of the most important doctrinal parts of corrupt modern Christianity are nothing more than scraps of the Heathen mythologies of various kinds taught by different nations, long previous to the Christian era...the immaculate conception, the incarnation, the trinity, with its various hypostases, and the crucifixion and resurrection..." He further states: "It is more than probable that every part has been copied from some former religion; that no part of what has been really the system of the Christian priests was invented originally for their use. To tradition it is indebted for every doctrine and rite which it possesses; to fraudulent and dishonest practices it is chiefly indebted for their establishment."

CELSUS

Celsus, the Epicurean philosopher, wrote that "the Christian religion contains nothing but what Christians hold in common with heathen; nothing new" (Justin, Apol 2.).

Celsus, in the Octavius of Minucius Felix, says: "All these fragments of crack-brained opiniary and silly solaces played off in the sweetness of song by deceitful [Pagan] poets, by you too credulous creatures [that is, the Christians] have been shamefully reformed and made over to your own god]."

ISAAC DE CASAUBON

Issac de Casaubon, one of the greatest ecclesiastical scholars, says: "It mightily affects me to see how many there were in the earliest times of the Church, who considered it as a capital exploit to lend to heavenly truth the help of their own inventions, in order that the new doctrine might be more readily received by the wise among the Gentiles. These officious lies, they were wont to say, were devised for a good end" (Taylor, Diegesis, p. 44).

FAUSTUS

Faustus, writing to St. Augustine, says: "You have substituted your agape for the sacrifices of the Pagans; for their idols you martyrs, whom you serve with the very same honors. You appease the shades of the dead with wine and feasts; you celebrate the solemn festivals of the Gentiles, their calendars, and their solstices; and as to their manners, those you have retained without any alteration. Nothing distinguishes you from the Pagans, except that you hold your assemblies apart from them" (Draper, Science and Religion, p. 48. New York: 1876).

GREGORY OF NAZIANZUS

Gregory, writing to St. Jerome, says: "A little jargon is all that is necessary to impose on the people. The less they comprehend the more they admire. Our forefathers and doctors have often said, not what they though, but what circumstances and necessity dictated" (Hieron ad. Nep.,quoted in Volney's Ruins, p. 177, Boston, 1872).

ALBERT CHURCHWARD

Mythicist Albert Churchward stated a century ago: "The canonical gospels can be shown to be a collection of sayings from the Egyptian Mythos and Eschatology"(The Origin and Evolution of Religion).

JOSEPH WHELESS

"The reason why all these narratives are so similar, with a god-man who is crucified and resurrected, who does miracles and has 12 disciples, is that these stories were based on the movements of the sun through the heavens, an astro-theological development that can be found throughout the planet because the sun and the 12 zodiac signs can be observed around the globe. In other words, Jesus Christ and all the others upon whom this character is predicated are personifications of the sun, and the Gospel fable is merely a rehash of a mythological formula (the "Mythos," as mentioned above) revolving around the movements of the sun through the heavens." The logical question arises: Why, if Jesus is a historical character, are there are presently two dates for both Christmas and Easter? This purportedly well-known character, who set the world on fire, has no birthdate whatsoever, and the "historical" references and genealogies found in the gospel accounts differ from each other. The gospels are not history at all but a retelling of the Mythos. The historical Jesus is a phantom. "These, which cannot both be historical, are based on the two birthdays of the double Horus in Egypt." In addition, early Christian "doctors" were constantly contradicting themselves as to when exactly "the Lord" died or "ascended to heaven" after "he" was resurrected. Two of the most powerful early bishops, Irenaeus and Papias recorded that Christ lived to be very old, "flatly denying as 'heresy' the Gospel stories as to his crucifixion at about thirty years of age."

Joseph Wheless states, "The gospels are all priestly forgeries over a century after their pretended dates." "As said by the great critic, Salomon Reinach, 'With the exception of Papias, who speaks of a narrative by Mark, and a collection of sayings of Jesus, no Christian writer of the first half of the second century (i.e., up to 150 A.D.) quotes the Gospels or their reputed authors.'"In The Book Your Church Doesn't Want You to Read, John Remsburg states: "The Four Gospels were unknown to the early Christian Fathers. Justin Martyr, the most eminent of the early Fathers, wrote about the middle of the second century. His writings in proof of the divinity of Christ demanded the use of these Gospels had they existed in his time. He makes more than 300 quotations from the books of the Old Testament, and nearly one hundred from the Apocryphal books of the New Testament; but none from the four Gospels. Rev. Giles says: 'The very names of the Evangelists, Matthew, Mark, Luke and John, are never mentioned by him (Justin) - do not occur once in all his writings.'" In A Short History of the Bible, Keeler says, "The books [canonical gospels] are not heard of till 150 A.D., that is, till Jesus had been dead nearly a hundred and twenty years. No writer before 150 A.D. makes the slightest mention of them." (J. Wheless, Forgery in Christianity).

"Those who concocted some of the hundreds of "alternative" gospels and epistles that were being kicked about during the first several centuries C.E. have even admitted that they had forged the documents." Wheless quotes the Catholic Encyclopedia: "Enterprising spirits responded to this natural craving by pretended gospels full of romantic fables, and fantastic and striking details; their fabrications were eagerly read and accepted as true by common folk who were devoid of any critical faculty and who were predisposed to believe what so luxuriously fed their pious curiosity. Both Catholics and Gnostics were concerned in writing these fictions. The former had no motive other than that of a PIOUS FRAUD."

Forgery during the first centuries of the Church's existence was admittedly rampant, so common in fact that a new phrase was coined to describe it: "pious fraud." Wheless, op cit. Mangasarian states: "The church

historian, Mosheim, writes that, 'The Christian Fathers deemed it a pious act to employ deception and fraud.' [Ecclesiastical Hist., Vol. I, p. 347.] Again, he says: 'The greatest and most pious teachers were nearly all of them infected with this leprosy.' Will not some believer tell us why forgery and fraud were necessary to prove the historicity of Jesus. . . . Another historian, Milman, writes that, 'Pious fraud was admitted and avowed by the early missionaries of Jesus.' 'It was an age of literary frauds,' writes Bishop Ellicott, speaking of the times immediately following the alleged crucifixion of Jesus. Dr. Giles declares that, 'There can be no doubt that great numbers of books were written with no other purpose than to deceive.' And it is the opinion of Dr. Robertson Smith that, 'There was an enormous floating mass of spurious literature created to suit party views.'"

Such prevarication is confessed to repeatedly in the Catholic Encyclopedia. Wheless: "The clerical confessions of lies and frauds in the ponderous volumes of the Catholic Encyclopedia alone suffice . . . to wreck the Church and to destroy utterly the Christian religion. . . . The Church exists mostly for wealth and self-aggrandizement; to quit paying money to the priests would kill the whole scheme in a couple of years. This is the sovereign remedy" (J. Wheless, Forgery in Christianity). As Wheless says, "The proofs of my indictment are marvelously easy."

BARBARA WALKER

The assertion that Jesus Christ is a myth [reincarnation of Pagan Sun-Myths] can be proved not only through the works of dissenters and "pagans" who knew the truth - and who were viciously refuted or murdered for their battle against the Christian priests and "Church Fathers" fooling the masses with their fictions - but also through the very statements of the Christians themselves, who continuously disclose that they knew Jesus Christ was a myth founded upon more ancient deities located throughout the known ancient world. In fact, Pope Leo X, privy to the truth because of his high rank, made this curious declaration, "What profit has not that fable of Christ brought us!" (The Woman's Encyclopedia of Myths and Secrets, by Barbara Walker, p. 471). Rev. Taylor, in The Diegesis, reports a slightly different version of Leo X's admission: "It was well known how profitable this fable of Christ has been to us." (footnote, p. 35.)

KERSEY GRAVES

The Jesus story incorporated elements from the tales of other deities recorded in this widespread area, such as many of the following world saviors and "sons of God," most or all of whom predate the Christian myth, and a number of whom were crucified or executed. Many on this list come from The World's Sixteen Crucified Saviors by Graves. This is not to suggest that all of these god-men characters were utilized in the formation of the Christian myth, as overt contact had not occurred in such places as Mexico or Bermuda. Also, modern orthodoxy does not allow for the dates provided by Graves, i.e., that Quetzalcoatl originates in the 6th B.C.E., a date far too early in the orthodox perspective. However, we utilize this list to demonstrate that the same concepts are found worldwide with and without cultural exchange, because they are derived from the same astro-theological observations. Also, we are in concurrence with the "ancient advanced civilization" theory ("Atlantis") that would allow for one or more centralized civilizations to have spread throughout the world during a very remote period in protohistory, thus taking with it the well-developed Mythos and Ritual, which would then mutate into the various forms found around the globe.

M. TURRETIN

Mr. Turretin, in describing the state of Christianity in the fourth century, says "that it was not so much the empire that was brought over to the faith, as the faith that was brought over to the empire; not the Pagans who were converted to Christianity, but Christianity that was converted to Paganism" (Taylor, Diegesis, p. 50).

EDWARD GIBBON

Edward Gibbon says: "It must be confessed that the ministers of the Catholic Church imitated the profane model which they were impatient to destroy. The most respectable bishops had persuaded themselves that the

ignorant rustics would more cheerfully renounce the superstitions of Paganism if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved in less than a century the final conquest of the Roman empire; but the victors themselves were insensibly subdued by the arts of their vanquished rivals" (Gibbon, Rome, vol. iii. p. 163).

EMPEROR HADRIAN

The early Christians were charged with being a sect of sun-worshippers (Bonwick, Egyptian Belief, p. 283). The Emperor Hadrian could see no difference between them and the followers of the ancient Egyptian god Serapis, who was the Sun. In a letter to the Consul Servianus, the Emperor says: "There are there [in Egypt] Christians who worship Serapis and devoted to Serapis are those who call themselves 'Bishops of Christ'" (Giles, Hebrew and Christian Records, vol. ii. p. 86. London: 1877).

ONE OF THE BIGGEST QUESTIONS YOU WILL EVER HAVE TO ANSWER

Answer for yourself: Are these above writers, historians, and scholars wrong in their characterization of Gentile Christianity or could they be accurate in their remarks about Christianity and we know it because we either have never studied such issues for ourselves or the religious documents that we inherited and were taught to cherish are purposeful corruptions of the Jewish Scriptures where such relgious doctrines were written in them along with the later falsification of such beliefs in the New Testament?

Answer for yourself: Could what we have accepted by "faith alone" about the Christain faith and the Jesus of the New Testament be wrong because our religious documents are forgeries in "key" places and we stand before God as idolators and blasphemers and not know it?

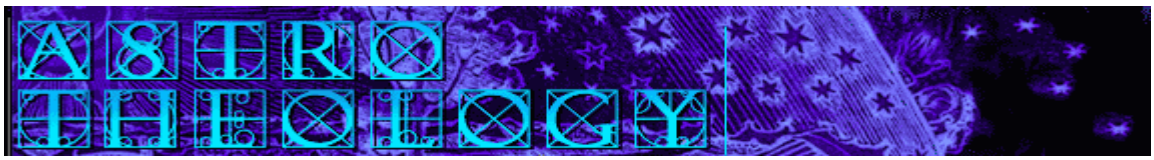
I would think you would want to know the facts and the truth concering such questions before you die and meet God face to face! I do!

Now lets return to our study where we left off.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TRUE ORIGINS OF THE ESSENE-CHRISTIAN RELIGIOUS DOCTRINES: ASTRO-THEOLOGY



It has been called "The Greatest Story every told." You recognize it as the story about Jesus..but in reality it is the story about Osiris. That it is; but it is not what you think. Sadly, as an ordained Pastor who "stumbled" onto the truth during his years of service to God I uncovered what many before me have found but few have heard. Idolatry and Sun-Worship lie at the core of many of the most cherished beliefs held by millions of Christians today; and they are sadly never to know it until they die and meet God face to face. Fate, I suppose, plays a role in one finding "the truth" and being able to distinguish it from error, but whatever the reason, maybe even answered prayers cried out for truth, before you I lay the results of my research in order that you be equipped with the facts in order for you to make an intelligent decision concerning your faith if you are a Christian. One thing I hope is that once acquainted with the facts presented your spirit and soul chooses repentance from the idolatrous beliefs we have inherited and turns in a more pure worship of HaShem for this is the sole motive for such endeavors undertaken by Bet Emet Ministries. Craig M. Lyons M.Div.

COMING TO THE KNOWLEDGE OF THE TRUTH...FINALLY

In the New Testament of the Christian Bible, a provocative and most serious challenge is laid on the whole of Christianity. But few recognize such a challenge because they are deficient in their understanding of "solar-theology" or "Astro-theology" which underpins most of the most cherished dogmas of Christianity. Having graduated Seminary I never learned of this; and one would thing when receiving a Master's degree in religious studies some mention somewhere would have been made of this important fact. This "fact" goes unrecognized by the vast majority of "worshippers" who call themselves "Christians" today. Pastors who know or who come to this knowledge, either by design or by accident, rarely mention this "fact" to their congregation for the fear of what would ensue if people came to this knowledge. Since it bears directly on our subject, we will quote it: "...if Christ be not risen, then our preaching is in vain, and your faith is also in vain. Yea, and we are found false witnesses of God...And if Christ be not raised, your faith is vain; ye are yet in your sins." (I Cor 15:14, 15, & 17)

Answer for yourself: Do you think it a serious offense to be "false witnesses of God"?

I sure do, and knowing that fact and the deficiencies of my "previous orthodox faith" I no longer can maintain or teach such "dogmas" to the unsuspecting flocks of God. I must do the opposite; warn them of the hidden errors in their religious belief system that corrupts their worship of the Creator. The sad fact is that God is aware that our

worship is tainted; it is we, the unsuspecting gullible Christian flock who accepts everything "by faith" which has been deceived.

In the New Testament there is a warning given to all who would build a house. Namely, before you lay the foundation, find out what the foundation itself will rest on - solid rock, or sand? The reason is obvious...or said another way; "You need to *stand under* the foundation to get a true *understanding!*"

THE FOUNDATIONS FOR CHRISTIAN BELIEFS...WHAT ARE THEY REALLY....HISTORICAL OR ASTROLOGICAL?

Let's closely examine the original, conceptual foundations of the faith, and then decide "...if Christ be not risen. " But in order to do that, we must go back, not 2.000 years to the birth of Christ, but 8 to 10,000 years to the birth of modern man. For when one seeks to establish foundations, one must begin at the beginning.

Many thousands of years ago in what we refer to as the the "primordial world" of the ancients, human life was a far different experience to that which we enjoy today. While it is true that we have less documentation on that prehistoric world than we have on our own age, ample enough is known from the ancient writings to paint a rather clear picture of our primitive ancestry. If we have learned anything at all, it is this: The more we change, the more we stay the same. And nowhere is this more clearly demonstrated than in the history of man's quest for "God", and the ancient religion we still keep holy today.

According to the best understanding we have gleaned from the available records, life for our ancient forefathers was a mixture of wonder and fear. Each day, just finding food for one's family without becoming a meal yourself for the roaming predatory animals, was a life and death struggle (if you have ever ventured out on a cold night with insufficient clothing, and without friend or family near, you could quickly see how fearful the dark, cold primordial nights could be)... *And then came* winter!

It was from these meager, distressful conditions of the human race that our long history of the search for God and meaning has come. Any evolution, at it's most accelerated rate, is always agonizingly slow. But from the beginning, man's profound questions demanded answers. When no clear answers were forthcoming from the universe, man turned inward, and developed his own. Keep in mind that all the theological teachings of the Western World were developed in the Northern Hemisphere. The study of this subject is properly called "Astro-Theology" or, "The Worship of the Heavens".

ASTRO-THEOLOGY

This is the first, original, and therefore the oldest, and most respected story on Earth! It did not take ancient man very long to decide that in this world the single greatest enemy to be feared was the darkness of night, and all the unknown dangers that came with it. Simply stated, man's first enemy was darkness.

Understanding this one fact alone, people can readily see why the greatest and most trustworthy friend the human race could ever have was by far, heaven's greatest gift to the world ... that Glorious Rising Orb of Day ...the Sun

With this simple truth understood, we can begin to unravel an ancient and wonderful story. Today, as in all mankind's history, it has once again been told anew. But it is not as if this information has been lost to mankind; only misplaced. Although considering myself a rather well-educated man, it was over 15 years of intense study in varied religious subjects before I stumbled onto the wealth of information that revealed the true origins of Christianity at its roots. Once seeing the "beginning" of theology at its true origin, it was then easy to follow the evolution of this "same idea" though every succeeding Gentile nations of the world as nation conquered nation or

at least influenced each other. Finally my search let me to Alexandria, Egypt, where ironically it had all begun on the same continent thousands of years earlier, where I discovered buried within the Essenes of the 3rd century B.C. the same religious tenants of "Astro-theology" of the ancients and primitive man. It was easy again to trace this "same Essene theology" into Palestine and Qumran and finally into the early Church and later to Rome as they remolded it into what we are all familiar with today as traditional Christian doctrine. If you followed such a course as mentioned one can draw a straight line from the Sun-worship of the ancients to Rome and Roman Catholicism and even to Protestantism. Within this scope the pivotal point that concerns us in this website is the influence of the Essenes on what would later be called "Christianity;" because had it not been for the Essenes and their "theological influence" upon the Messianic movement within Judaism in the two centuries before Jesus and the century following, then Christianity as we know it today would have never been infected with Sun-worship in the first place and the legacy of the Jesus Movement would not need the major correction which it needs today. With the current interest revolving around the Essenes and the Qumran Sect since the discovery of the Dead Sea Scrolls in 1947, the intense investigation into this desert sect has opened again the minds of the best scholars to what history had covered over by sand for thousands of years. The "religious theology" and the "religious belief system" of the Qumran sect was never "new" or "innovative;" even less Divine. Equipped with the facts one can trace the religious evolution of the Qumran sect as they departed from normative Judaism and gravitated to an "Astro-theological religious belief system" when their hopes and dreams in a renewed Judaism were never fulfilled. The time has come to set matters straight and this information of the Essene departure from normative Judaism is presented at other places on this website.

THE CHALLENGE BEFORE YOU...COMING TO TERMS WITH WHAT YOU LEARN ABOUT ASTRO-THEOLOGY

First. no people of the ancient world believed the "Sun" to be "God". That belongs in the "disinformation file".

In point of fact, every Ancient culture and nation on Earth have all used the Sun as the most logically appropriate symbol to represent the Glory of the unseen Creator of the heavens. Here it is important to remember two points.

First, with the exception of Japan, the ancient world mythologies always understood the Sun to be masculine in qualities, and the moon feminine. Second, the English language is derived from the German. In the Germanic, the word 'Sun' is spelled 'Son'ne'. The two words can (and have been) used interchangeably. Let us look as some examples from the Bible that proves this point:

Old Testament:
"The heavens are declaring the Glory of God." (PS.19: 1)

New Testament:
"Jesus is the Glory of God." (2 Cor 4:6)

Old Testament:
"The SUN of Righteousness will arise with healings in His wings." (Mal 4:2)

New Testament:
"God's Son/Sun...he is risen!" (Matt 4:16)
Saying. "How, often I wanted to gather you under my wing. "

NOW THE FACTS AND BASICS OF ASTRO-THEOLOGY

So many times we see things and really fail to realize what we see. We often fail to recognize what is before our eyes and only see superficially. The reasons are many and varied. Quite often our failure to recognize what what we see for what it really is due to our lack of knowledge concerning what we



observe. Once acquiring such information then our minds explode with understanding; understanding which comes often only by dedicated study. Presented for your examination is a picture of the Statue of Liberty; an icon familiar to almost every American. Notice if you will that the wears on her head a "crown of thorns," symbolizing the rays of the Sun. Kings to this day wear the same kind of crown symbolizing the Sun.

Within such a simple icon is a story dating back thousands of years.

THE "ANCIENT STORY" WENT SOMETHING LIKE THIS....

1. The ancient peoples reasoned that no one on Earth could ever lay claim of ownership to the Great Orb of Day. It must belong to the unseen Creator of the Universe. It was, figuratively speaking, not man's, but "GOD'S SUN". Truly, "God's Sun/Son was... THE LIGHT OF THE WORLD.

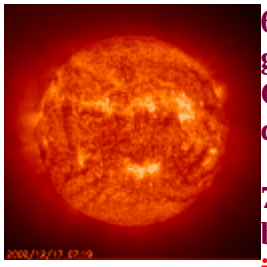


2. As stated before, in the dark cold of night man realized his utter vulnerability to the elements. Each night, mankind was forced to wait for the "Risen Sun" to chase away the physical and mental insecurity brought on by the darkness. Therefore, the morning Sun focused man's attention on heavenly dependents for his frail, short existence on Earth, and in doing so, it became the appropriate symbol of divine benevolence from heaven.

3. So just as small fire brought limited light into man's own little world of darkness, likewise the "Great Fire of Day" served the whole Earth with its heavenly presence.
For this reason, it was said at Deut 4:24, and Heb 12:29 that the God of the Bible was a "Consuming Fire" in heaven. And so He is!

4. It was accepted by all that man was bound to a life on Earth, but the sky was God the Father's abode - His dwelling place. Naturally, God's Son/Sun would also reside with his Father " up in Heaven".

5. Ancient man saw in his male offspring his own image and likeness, and his own existence as a father was proved by the person of his son. It was assumed that God's 'Sun was but a visible representative of the unseen Creator in heaven. So it was said, "When you have seen the Sun, you have seen the Father", or "The Father is glorified in his Sun".



6. Ancient man had no problem understanding that all life on Earth depended directly on life-giving energy from the Sun. Consequently, all life was lost without the Sun. It followed that God's 'Sun' was nothing less than "Our very Saviour". If you don't think so, wait 'till it don't come up!

7. Since life is energy, and energy from the Sun gave life, and we sustained our very existence by taking energy in from our food (which came directly from God's Sun), the Sun must give up its life supporting energy so that we may continue to live. "God's Sun gives his life for us to live."

8. While it was plainly true that our life came from and was sustained each day by "Our Saviour... God's Sun", it was and would be true only as long as the Sun would return each morning. Our hope of salvation would be secure only in a "RISEN saviour". For if he did not rise from his grave of darkness, all would be lost. All the world waited patiently for His 'imminent return". The Divine Father would never leave us at the mercy of this world of darkness. His Heavenly promise concerning his Sun was surely that..."He would come again"...to light our path, and save those lost in the darkness ... And He still does...every morning about 5:30 am.

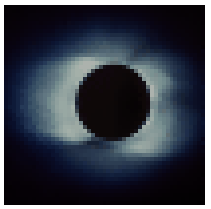
9. Logically, even if man himself died, as long as the Sun comes up each day, life on Earth will continue forever.

Therefore, it was said in the ancient texts that everlasting life was "the gift" that the Father gives through his Sun. For..."God so loved the world that he gave his only begotten SUN that we may have life everlasting"....on Earth! Not for you personally - but ON EARTH...everlasting life!

10. Since evil and harm lurked at every turn in the fearful dark of night, all evil or harmful deeds were naturally, the..."works of darkness."

11. With the return of the Sun each morning, man felt more secure in his world and therefore, was at peace. Therefore, God's 'Sun' was with his warm rays of life and hope...The Great "Prince of Peace".

12. And of course the reverse was equally true. The dark evil of night was ruled by none other than..."Prince of Darkness"... The EVIL / Dark=EVIL (Darkness=Evil)...the D-EVIL!



We call this darkness which was evil to primitive man the "Devil" today and have crafted a whole theology surrounding it.

13. Our English words 'Good' and 'God' we get from the German word 'Goth' as in 'Gothic'. Now we see God is Good, and the Devil is Evil.

14. It was only a short step to see "The Light of God's Sun" equated with the light of truth - and evil equated with darkness. From then on, it was simple to understand..."LIGHT was GOOD - DARK was BAD."

15. That being true, then the Great Orb of Day (God's Sun) could rightly say of itself, "I AM THE LIGHT OF THE WORLD, and no man comes to the Father except through me", or one comes to God Only by the Light of Truth.

16. We should all "give thanks" to the Father for sending us His "Sun". For the peace and tranquillity he brings to our life is even called 'Solace' - from "Solar"=Sun.



17. We now have before us two (2) cosmic brothers - one very good, and one very evil. One brings the "truth to light" with the "light of truth". The other is the opposite, or in opposition to the light - "The Opposer"... Prince of this World of Darkness - The "Devil".

THE ROLE OF EGYPT IN ASTRO-THEOLOGY...HOME OF THE ESSENES



18. It is at this point that we come to Egypt. More than 3,000 years before Christianity began, the early morning "Sun/ Saviour" was pictured in Egypt as the "New Born Babe". The infant saviour's name was "HORUS".

19. The early morning Sun or "New Born Babe", was pictured in two ways.
A) The Dove - Bringer of Peace
B) The Hawk - God of War- (who punishes the enemies of God!).

20. At daybreak. this wonderful, newborn child, God's 'Sun', is ... 'Born Again' Horus is Risen. Even today, when the Sun comes up, we see it on the "Horus-Risen", or "Horizon". His life was also divided into 12 parts or steps across Heaven each day: 12 HO*RU*S=12 HO*UR*S. This is the origin of the modern " 12 Step Program". Horus is the (new-born) Sun, or the Bringer of the Light. In Latin, Light Bringer is Lucis, or Lucifer, or Luke.

21. But now, what about the evil brother of God's Sun, that old rascally "Prince of Darkness" himself?



In the Egyptian, he was called "SET". We are told in the Bible that when God's Sun died, He left the world in the hands of the Evil Prince of Darkness. This evil prince took over the world at "SON-SET"...or "sunset."

22. It was generally observed that 'God's Sun' could be depended upon to return in the same manner that he left, namely, "On a Cloud"...and that "Every eye will see Him" ... Every evening, go out and watch the Sun leave this world "on a cloud". And next morning, watch to see Him return on a cloud. And every eye will see him come again! ... Unless you're blind!



Samples of the ancient symbol of the winged-Sun flying.." Where every eye can see it"

Mal 4:2 2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. (KJV)

Matt 23:37 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (KJV)

23. Keep in mind 'God's Sun' symbolically represented the light of truth, but was condemned by His enemies who could not endure the light of truth in their life. The ancients taught that the very act of opposing or denying the light of truth to the point of killing it, happened in one's own mind! When we are confronted with the harsh realities of life, the light of truth, which we do not wish to face, and which runs counter to our views, such truth is judged in your mind, or judged "in the temple area" of your brain, and put to death in your head! Therefore, 'God's Sun - The Truth and The Light - is put to death at "GOLGOTHA", or "PLACE OF THE SKULL ", located somewhere between your ears!



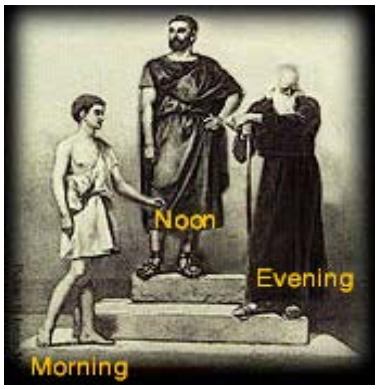
24. And of course God's 'Sun' goes to His death wearing a "corona". Remember the Statue of Liberty? To this day, Kings still wear a round crown of thorns, symbolizing the rays of the Sun!

25. God's 'Sun' brought His wonderful light to the world, and distributed it over 12 months. So it was said, God's 'Sun' had 12 companions, or helpers, that assisted His life-saving work. So it was, God's 'Sun' had 12 apostles (or months) that followed Him religiously through His life. Incidentally, now you know why the American jury system has 12 jurors who help bring the truth to light, with the "Light of Truth".

26. As far back as we can go into the ancient world, we find that all known cultures had a "Three-in-one"Triune God. The very first trinity was simply the three stages of the life of the Sun.

A) New Born Savior at dawn.

B) Mature, full-grown (The Most High) at 12 (High) noon.



C) Old and dying, at the end of day (going back to The Father).

All three were of course One Divinity - The Sun had three different phases, but one God! The Trinity is truly a mystery...Like electricity, radio, TV, and jumbo-jets are all a mystery to the un-enlightened mind!



27. The Egyptians knew that the Sun was at its highest point in the sky (at *high* noon). At that point, one offered prayers to the "Most High" God! To the ancients, the sky was the abode, or heavenly temple, of the "Most High". Therefore, God's 'Sun' was doing His heavenly Father's work of enlightening all in the temple at 12 ...not 12 years old, but 12 noon! God's Sun/Son trying to bring enlightenment to the dark minds of the religious leaders.

28. The world of ancient man kept track of times and seasons by the movement of the Sun daily,monthly, and yearly. For this, the sundial and sun calendars were devised. Not only the daily movement of the Sun was tracked on the round dial, but also the whole year was charted on a round Sun calendar dial. Examples: Ancient Mexican, Mayan, Inca, Aztec, Sumerian, Babylonian, Assyrian, Egyptian, Celtic, Aryan, etc. With this method, certain new concepts emerged in the mind of ancient man.



29. The number "12" is important in "Astro-theology" and we find no better example of it except in the artist's depiction of the "Last Supper of Christ" with his 12 faithful "monthly" followers.



Since the Earth experienced 4 different seasons, all the same and equal (in time) each year, the round Sun calendar was divided into 4 equal parts. This is also why we have, in the Bible, only 4 Gospels. Of this point, there can be no doubt. The 4 Gospels represent the four 4 seasons which collectively tell the entire story of the life of God's 'Sun'. Matthew, Mark, Luke, John are Spring, Summer, Autumn and Winter. This is why the famous painting of "The Last Supper" pictures the 12 followers of the Sun in four groups (of three) ... the seasons!

30. On the round surface of the yearly calendar, you can draw a straight line directly across the middle, cutting the circle in half... one end being the point of the winter solstice; the other end being the point of the summer solstice. Then you can draw another straight line (crossing the first one); one end of the new line being the spring equinox; the other end being the autumn equinox. You now have the starting points for each of the 4 seasons. This is referred to by all major encyclopedias and reference works, both ancient and modern, as "The Cross of the Zodiac". Thus, the life of God's 'Sun' is on "the Cross". This is why we see the round circle of the Sun on the crosses of Christian churches. The next time you pass a Christian church, look for



the circle (God's Sun) on the cross.

The Sun, since the first day of summer, has each day been moving southward, and stops when it reaches its lowest point in the Northern Hemispheric sky (December 22nd - our winter solstice).

At this lowest point, the Sun stops its journey southward. For three days, December 22nd, 23rd , and 24th, the Sun rises on the exact same latitudinal (declination) degree.

This is the only time in the year that the Sun actually stops its movement Northward or Southward in our sky. On the morning of December 25th the Sun moves one degree northward beginning its annual journey back to us in the Northern Hemisphere, ultimately bringing our spring. Anything steadily moving all year long that suddenly stops moving for three days the Sun/Son was considered to have died (the Sun/light being submitted to Darkness for 3 days/descent into Hell). Therefore, God's Sun who was dead for three days, moves one-degree Northward on December 25th beginning its annual journey back to the Northern Hemisphere. The Sun is symbolically BORN AGAIN.

And to this day, His worshippers still celebrate His BIRTHDAY!.... Merry Christmas.

31. Today we use expressions when someone dies. We say things like, "They Passed", or "They Passed On", or "They Passed Away". The ancients said "They Passed Over" (from one life to another), And so it was with the coming of spring, as God's Sun is "Resurrected" from the Death of Winter to His New Life (in spring). In the ancient world, long before the Hebrews ever existed, the celebration of spring was called " The Pass Over", The Sun, which was dead in winter, has passed over to His new life in spring. This is the origin of the modern Pass Over celebration. This is why Christians also celebrate "The Resurrection", or His return, in spring with a "Sun Rise service"... He kept His Promise, and has returned to us with the Promise of New Life... "HAPPY EASTER-PASSOVER!"

SO WHY IS THIS IMPORTANT FOR THE CONTEMPORARY CHRISTIAN TO UNDERSTAND?

Simply because much of the above "Sun-Worship" in cleverly woven into many key cherished Christian religious dogmas and beliefs; beliefs which were included into the Scriptures held sacred by Christians and to which if followed makes one simply an idolater and blasphemer of God and most never know it until they die. It is time to come to the true understanding as to how such "solar-theology" and "Sun-Worship" became part of the Christian Faith. To accomplish that one must thoroughly understand the Qumran Sect/Essenes and their history whereby one comes to understand how this overly strict Jewish movement, which at one time were devout followers of normative Judaism, would, over time, move away from normative Biblical Judaism and evolve into an apocalyptic Buddhist-Pythagorean-Zoroastrian sect that has more in common theologically with Sun-Worship than with Judaism. The legacy of the Essenes, who became some of the earliest followers of Jesus, the Nazarenes and Ebionites, has not only blinded the eyes of traditional believers to the Divine truths concerning the Messiah but substituted a false belief in a Cosmic-Angel Messiah which is no longer a Davidic Messiah but a Godman. This belief renders those who worship him and pray to him to be idolaters and those who do this, even innocently and ignorantly, continually "do evil in the sight of the LORD!" It is time to learn the truth and repent and it is to this goal we turn next as we continue to take a serious look at the

Essenes in this website.

- **Bet Emet Ministires**
- **Craig Lyons M. Div.**
- **902 Cardigan**
- **Garland, Texas 75040**



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE FIRST GODMAN...THE ARIAN PEOPLES ADOPT THE OSIRIS MYTH

In following articles we will examine in detail both Solstices and the Equinoxes and how primitive man fashioned a "theology" around what he both saw in the Heavens and experienced in Nature. His impressions and thoughts in these areas were later "personified" as shown in concepts regarding the birth and death of the Sun and it's representative "Osiris." Osiris is the first of these "personifications" of the dying/rising Sun. But in order to understand the "Osiris Myth" and its influence upon subsequent Gentile nation, as well as the Jewish nations and the Essenes, we have to throughly understand the "Osiris Theology." I can remember my amazement when I discovered, through intense study, the "Osiris Pattern" through almost all world religions in some form or fashion. Judaism is not immune either. Therefore we find in almost all cultures the residue of such "Solar Myths" and "Sun-Worship" which again find their origin with Astro-theology and the "Osiris Myth." These "theological myths" which later came to be "personified" in the person of Osiris and others find their origin in cosmic influences in the Heavens as seen in the changing of the seasons and the agricultural cycles of nature. One must remember that the changing of the seasons is influenced by the heavens, in particular, the Sun. We must begin our study of such primitive theology with primitive man and the nation of Egypt which leaves for us ample records of their worship of Osiris. For our purpose, as you will later come to see in further study, the Essenes of Alexandria Egypt, were involved heavily in "Osiris theology."

It is important for us to note right away that the original Godman-Savior/Soter was Osiris of Egypt. More on him later.

I said in a previous article that The broad appeal of Christianity stems from the fact that it is a synthesis of the most important religious doctrines which had already been developed in the great pre-Christian cultures over a period of centuries.

Answer for yourself: Can Pastor Craig prove the above statement? Yes I can but not without your help. You will need to read sufficient information to familiarize yourself with the various mystery religions and the variety of savior godmen as found in order to verify what I am saying it truthful.

This fact, that the broad appeal of Christianity is due to it being a religious synthesis of the most important religious doctrines of pre-existing, pre-Christian cultures, can be no better proven than by examining in detail the original savior-god of mankind since time immemorial and taking note of the "unique pattern" for such a savior godman throughout the Gentile nations since time immemorial.

To do so one must start at the beginning of the "pattern" for this godman and turn his attention to Sun-Worship and the nation of Egypt for the earliest records of the great Osiris, the original Godman which would serve as the "universal pattern" for all other godman saviors. Osiris, an Egyptian deity, plays a preponderant role in religious history, not only of the Nile Valley, but also of the entire area which finally became the Graeco-Roman Empire. In fact, Osiris provides the pattern for all of Godmen or Savior concepts. The facts, the legend, the myth, and the soteriology (salvation doctrines) surrounding this majestic but also pathetic figure stretch back into the very roots of western culture and civilization. Millions today believe and adhere to this "Osiris salvation myth" never knowing the origin for such doctrines of salvation;

believing them to be a Divine revelation and never aware of the origin for their religious beliefs.

COMING TO TERMS WITH THE ORIGIN FOR THE OSIRIS MYTH

A powerful force of Aryans from Mesopotamia, conquered the much less developed Nilotics, about 4,000 or 3,500 B.C. These Sumerians superimposed their own economy, jurisprudence, architecture, agriculture, and general way of life upon the conquered, first, by intertwining their own Aryan religious concepts with those of the natives; and, second, by making their own religious concepts the active and preponderant force. This was a long and complicated process, in the course of which cannibalism and other primitive practices were outlawed, and the flood waters of the great river placed under control; and roads, temples, and cities were constructed. Scientific agriculture was instituted, an elaborate code of equitable law established, an elevated moral code adopted, and a popular and powerful religious system perfected. The result was the greatest civilization yet known, which continued substantially intact for nearly forty centuries.

It is at least probable that Osiris was an historical personage who had married his sister, became king of Egypt, and conquered many nations; that he was murdered by a group of conspirators headed by his brother; and that Osiris was finally transformed into the god-man savior by the priests of a great cult which became dominant in Egypt and later proliferated into adjacent lands and ultimately into almost all the known world!

THE OSIRIS MYTH OF THE GODMAN SAVIOR

According to the Osirian myth, the sun-god Ra detected his wife Nut in the embrace of Seb, the earth-god. He therefore decreed that her offspring could not be born on any day of the year, which then consisted of 360 days. Nut, however, appealed for help to Thoth, the God of Wisdom; and, by playing at draughts with the moon, he won from her a seventy-second portion of each day. Thus, five intercalated days were added to the year, on each of which the curse of Ra was ineffectual. Successively, on these, Nut bore quintuplets (immaculate conception since not human conception) Osiris, Horus, Set, Isis, and Nephthys. Osiris, born on or about the 25th of December, symbolized the rebirth of the sun; in due course, he married Isis, who bore the Younger Horus, who, with his parents, made up the Egyptian Holy Family; Set married Nephthys, who became the mother of Anubis. The Elder Horus remained the celibate and intellectual Scribe. These five personalities, born of earth and heaven (types of incarnations), were equally human and divine (types of Christologies), mortals with a capacity for immortality. Osiris became the supreme god-man and Isis the ultimate mother-goddess, whose role and importance expanded over the centuries in the Osirian cult and who finally emerged as a supreme divinity in her own right.

After conferring a superior culture upon the Egyptians Osiris set out at the head of his beneficent armies to do the same for other nations; he marched all the way to India and later in Europe to the Straits of Gibraltar. Finally, according to the legend, laden with the gifts of many grateful peoples, he returned home in triumph.

In his absence, however, the evil Set conspired with the seventy-two displaced reactionary priests to seize the throne for himself. Having constructed a coffin, he induced his brother to lie down in it: whereupon the conspirators welded the lid shut with molten lead, so that Osiris died of suffocation. Thrown into the Nile, the coffin floated across the Mediterranean to Byblus (modern Jebeil), in Syria, where the body of Osiris became encased and fixed in a tree (a type of a wooden stake or cross).

Escaping the rage of Set, Isis took refuge in the Delta Swamps, where Horus was born. Leaving her child to be reared at Buto, she set out in search of her husband; finding his body at last, she returned with it to Egypt. The implacable Set, however, hacked this into fourteen pieces (body broken for you) and buried one in each of the nomes or provinces of the country.

Now began the incomparable passion of Isis, which ultimately made of her the supreme mother-goddess of the ancient world. Up and down Egypt she went, seeking and searching (Luke 24:1; women were the first to seek out the body of Jesus), until she found all the dismembered portions and reconstituted the body; then, with the help of Thoth and Horus, she resurrected Osiris into a second and immortal life. Risen from death (Mark 16:6), he could never again be subject to its power [Heb. 10:10]; (immortal-Eternal life). In due course, he entered his solar ship, which transported him to the Elysian Fields (Acts 1:9; ascension), the realm of Khenti-Amenti, where he became and forever remains the judge of all who die (2 Tim. 4:1) and the ruler of the blessed.

Osiris, then, symbolized the reborn sun; as Apis, the Bull, he was the emblem of sexual virility; but, most of all, he was the god of agriculture. This, more than anything else, elevated the Egyptians from savagery and cannibalism into civilization. Isis, meanwhile, who was identified with the moon and the cow, was the great and nurturing Mother, who taught mankind to transform the wheat into the bread of life, the barley into the joyous and invigorating ale. Osiris gave men virility; Isis made motherhood possible and even delightful. Osiris gave mankind agriculture and Isis gave them civilized food. These two divinities gave humanity "life and life more abundantly."

ASTROLOGICAL AND NATURAL SYMBOLISMS

The sexual, astronomical, and agricultural symbolism woven into the Isis-Osiris myth reflects the deepest needs and desires of mankind. The offspring of Nut and Seb were conceived at the time when Sirius the Dog Star appeared in the East, as it did then on the first of June, when also the waters of the Nile begin to rise augmented, so the people believed, by the tears of Isis, weeping for Osiris, who was called the Morning Star who brings the waters, as well as the Great Bull, and the Reborn Sun. Deeply significant is the fact that the dismembered god was buried throughout Egypt on the very day when the grain was planted; only one part of Osiris' body could not be recovered...hisphallus and Osiris' resurrection occurred when the green shoots first emerge from the soil. The great rituals and festivals of Osiris were celebrated with the planting and the sprouting of the grain. In countless images of the god found in Egyptian tombs, his body lies on its bier with the tendrils of wheat growing from his body.

BECOMING ONE WITH THE GODMAN...THE EUCHARIST

The ritual of Osiris consisted primarily in the celebration of a eucharistic rite, in which the believers and followers of Osiris ate the flesh of the god in the form of wheat-cakes and drank his blood in the form of barley-ale (Matt. 26:26, Mark 14:22, Luke 22:19, I Cor. 11:24). By "eating the God" in the form of the Eucharist as a type of communion in leavened cakes, Osiris' divinity and immortality became their own through becoming one with their Godman (John 10:38); and this divinity and immortality was diffused through their members; and they became portions of him in spirit, and the heirs of immortality (Rom. 6:5) in his eternal kingdom.Osiris gave mankind through the Eucharist the heavenly bread that came down from heaven (John 6:33); he died that men might have life and have it more richly (John 5:40, John 10:10, John 20:31); he gave his body to his followers to eat and his blood to drink that men and women might make the ultimate identification with himself, rise from the grave, divine and immortal. Through the Eucharist one was "in Osiris, and Osiris in them".

Answer for yourself: Does any of this sound familiar to what the New Testament teaches concerning Jesus?

Answer for yourself: Does not Christianity profess itself to be a Divine revelation? Should we rethink that?

This, in brief, was the central core of the Osirian mystery.

This basic pattern of the "God-man" will be reproduced through succeeding nations on a

chronological basis and will find it's ultimate home in the Essene-Christian faith which will be inherited by Roman Catholicism and Protestantism.

THE SPREAD OF THE OSIRIS MYTH INTO ALL THE WORLD

It is important for our studies to understand that for millennia, the Egyptian was the principal culture of the ancient world. That being so it follows naturally that a reconstituted and "modified" Osiris myth penetrated many nations and countries, especially throughout Asia Minor and the eastern Mediterranean. Nation after nation was eventually influenced by the Osirian myth:

- **Perhaps as early as 2,500 B.C., the Egyptian god-man was united with the Semitic Astarte to constitute the Adoni & Aphrodite cult**
- **Later, as Attis, he became the dying and annually resurrected god of the cult of Cybele**
- **In the 13th century, B.C., the Osiris myth appeared in Thrace, as Dionysus the savior-god of Orphism**
- **Later still the Osiris myth migrated into Greece, where he finally became the center of the great Eleusinian mystery itself, which was dedicated to the worship of Demeter, who was herself the Greek reconstitution of Isis.**
- **In the Roman world, Osiris was known as Father Bacchus.**
- **About 520 B.C., the Osiris myth was incorporated into the Pythagorean cult as the central element in the first great religious synthesis of the western world.**
- **The Essene/Qumran cult will assimilate the Osirian Myth into Judaism and we have from this the foundation for the Essene-Christian faith which will be evangelized again into areas of the world which were already familiar and saturated with Osirian religious beliefs. This explains the ease of the spread of the Essene-Christian religious beliefs with a Jewish Rabbi as its center into an anti-Semitic world.**

Various mysteries spread throughout the Graeco-Roman world, especially after the Trojan War; but the cult of Isis finally outstripped all others in popularity, magnificence, power and influence. These religious groups were wonderful for their number and diversity; and by the first century C.E., they had achieved dominion over the masses and little has changed today due to the influence of Christianity world-wide.

Almost all the mysteries had one element in common: the worship of an atoning, sacrificial, and immortalizing savior-god, substantially the replica of the great Osiris.

This "pattern" of the Osiris-Godman served the Essene/Qumran sect well in their rejection of Biblical Judaism and through them laid the foundation for the planting of the Essene-Christian faith as the world-wide religion known today as Christianity!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE PATTERN FOR THE GODMAN-SAVIOR-CONCEPT OF THE ESSENES....OSIRIS

I said in a previous article that The broad appeal of Christianity stems from the fact that it is a synthesis of the most important religious doctrines which had already been developed in the great pre-Christian cultures over a period of centuries.

Answer for yourself: Can Pastor Craig prove the above statement? Yes I can but not without your help. You will need to read sufficient information to familiarize yourself with the various mystery religions and the variety of savior godmen as found in order to verify what I am saying it truthful.

This fact, that the broad appeal of Christianity is due to it being a religious synthesis of the most important religious doctrines of pre-existing, pre-Christian cultures, can be no better proven than by examining in detail the original savior-god of mankind since time immortal and taking note of the "unique pattern" for such a savior godman throughout the Gentile nations since time immemorial.

OSIRIS....THE ORIGINAL SAVIOR...THE FIRST GODMAN

To do so one must start at the beginning of the "pattern" for this godman and turn his attention to Sun-Worship and the nation of Egypt for the earliest records of the great Osiris, the original Godman which would serve as the "universal pattern" for all other godman saviors. Osiris, an Egyptian deity, plays a preponderant role in religious history, not only of the Nile Valley, but also of the entire area which finally became the Graeco-Roman Empire. In fact, Osiris provides the pattern for all of Godmen or Savior concepts. The facts, the legend, the myth, and the soteriology (salvation doctrines) surrounding this majestic but also pathetic figure stretch back into the very roots of western culture and civilization. Millions today believe and adhere to this "Osiris salvation myth" never knowing the origin for such doctrines of salvation; believing them to be a Divine revelation and never

A powerful force of Aryans from Mesopotamia, conquered the much less developed Nilotics, about 4,000 or 3,500 B.C. These Sumerians superimposed their own economy, jurisprudence, architecture, agriculture, and general way of life upon the conquered, first, by intertwining their own Aryan religious concepts with those of the natives; and, second, by making their own religious concepts the active and preponderant force. This was a long and complicated process, in the course of which cannibalism and other primitive practices were outlawed, and the flood waters of the great river placed under control; and roads, temples, and cities were constructed. Scientific agriculture was instituted, an elaborate code of equitable law established, an elevated moral code adopted, and a popular and powerful religious system perfected. The result was the greatest civilization yet known, which continued substantially intact for nearly forty centuries.

It is at least probable that Osiris was an historical personage who had married his sister, became king of Egypt, and conquered many nations; that he was murdered by a group of conspirators headed by his brother; and that Osiris was finally transformed into the god-man savior by the priests of a great cult which became

dominant in Egypt and later proliferated into adjacent lands and ultimately into almost all the known world!

THE OSIRIS MYTH OF THE GODMAN SAVIOR

According to the Osirian myth, the sun-god Ra detected his wife Nut in the embrace of Seb, the earth-god. He therefore decreed that her offspring could not be born on any day of the year, which then consisted of 360 days. Nut, however, appealed for help to Thoth, the God of Wisdom; and, by playing at draughts with the moon, he won from her a seventy second portion of each day. Thus, five intercalated days were added to the year, on each of which the curse of Ra was ineffectual. Successively, on these, Nut bore quintuplets (immaculate conception since not human conception) Osiris, Horus, Set, Isis, and Nephthys. Osiris, born on or about the 25th of December, symbolized the rebirth of the sun; in due course, he married Isis, who bore the Younger Horus, who, with his parents, made up the Egyptian Holy Family; Set married Nephthys, who became the mother of Anubis. The Elder Horus remained the celibate and intellectual Scribe. These five personalities, born of earth and heaven (types of incarnations), were equally human and divine (types of christologies), mortals with a capacity for immortality. Osiris became the supreme god-man and Isis the ultimate mother-goddess, whose role and importance expanded over the centuries in the Osirian cult and who finally emerged as a supreme divinity in her own right.

After conferring a superior culture upon the Egyptians Osiris set out at the head of his beneficent armies to do the same for other nations; he marched all the way to India and later in Europe to the Straits of Gibraltar. Finally, according to the legend, laden with the gifts of many grateful peoples, he returned home in triumph.

In his absence, however, the evil Set conspired with the seventy-two displaced reactionary priests to seize the throne for himself. Having constructed a coffin, he induced his brother to lie down in it: whereupon the conspirators welded the lid shut with molten lead, so that Osiris died of suffocation. Thrown into the Nile, the coffin floated across the Mediterranean to Byblus (modern Jebeil), in Syria, where the body of Osiris became encased and fixed in a tree (a type of a wooden stake or cross).

Escaping the rage of Set, Isis took refuge in the Delta Swamps, where Horus was born. Leaving her child to be reared at Buto, she set out in search of her husband; finding his body at last, she returned with it to Egypt. The implacable Set, however, hacked this into fourteen pieces (body broken for you) and buried one in each of the nomes or provinces of the country.

Now began the incomparable passion of Isis, which ultimately made of her the supreme mother-goddess of the ancient world. Up and down Egypt she went, seeking and searching (Luke 24:1; women were the first to seek out the body of Jesus), until she found all the dismembered portions and reconstituted the body; then, with the help of Thoth and Horus, she resurrected Osiris into a second and immortal life. Risen from death (Mark 16:6), he could never again be subject to its power [Heb. 10:10]; (immortal-Eternal life). In due course, he entered his solar ship, which transported him to the Elysian Fields (Acts 1:9; ascension), the realm of Khenti-Amenti, where he became and forever remains the judge of all who die (2 Tim. 4:1) and the ruler of the blessed.

Osiris, then, symbolized the reborn sun; as Apis, the Bull, he was the emblem of sexual virility; but, most of all, he was the god of agriculture. This, more than anything else, elevated the Egyptians from savagery and cannibalism into civilization. Isis, meanwhile, who was identified with the moon and the cow, was the great and nurturing Mother, who taught mankind to transform the wheat into the bread of life, the barley into the joyous and invigorating ale. Osiris gave men virility; Isis made motherhood possible and even delightful. Osiris gave mankind agriculture and Isis gave them civilized food. These two divinities gave humanity "life and life more abundantly."

ASTROLOGICAL AND NATURAL SYMBOLISMS

The sexual, astronomical, and agricultural symbolism woven into the Isis-Osiris myth reflects the deepest needs and desires of mankind. The offspring of Nut and Seb were conceived at the time when Sirius the Dog Star appeared in the East, as it did then on the first of June, when also the waters of the Nile begin to rise, augmented, so the people believed, by the tears of Isis, weeping for Osiris, who was called the Morning Star who brings the waters, as well as the Great Bull, and the Reborn Sun. Deeply significant is the fact that the dismembered god was buried throughout Egypt on the very day when the grain was planted; only one part of Osiris' body could not be recoverd...his phallus; and Osiris' resurrection occurred when the green shoots first emerge from the soil. The great rituals and festivals of Osiris were celebrated with the planting and the sprouting of the grain. In countless images of the god found in Egyptian tombs, his body lies on its bier with the tendrils of wheat growing from his body.

BECOMING ONE WITH THE GODMAN...THE EUCHARIST

The ritual of Osiris consisted primarily in the celebration of a eucharistic rite, in which the believers and followers of Osiris ate the flesh of the god in the form of wheat-cakes and drank his blood in the form of barley-ale (Matt. 26:26, Mark 14:22, Luke 22:19, I Cor. 11:24). By "eating the God" in the form of the Eucharist as a type of communion in leavened cakes, Osiris' divinity and immortality became their own through becoming one with their Godman (John 10:38); and this divinity and immortality was diffused through their members; and they became portions of him in spirit, and the heirs of immortality (Rom. 6:5) in his eternal kingdom.Osiris gave mankind through the Eucharist the heavenly bread that came down from heaven (John 6:33); he died that men might have life and have it more richly (John 5:40, John 10:10, John 20:31); he gave his body to his followers to eat and his blood to drink that men and women might make the ultimate identification with himself, rise from the grave, divine and immortal. Through the Eucharist one was "in Osiris, and Osiris in them".

Answer for yourself: Does any of this sound familiar to what the New Testament teaches concerning Jesus?

Answer for yourself: Does not Christianity profess itself to be a Divine revelation? Should we rethink that?

This, in brief, was the central core of the Osirian mystery.

This basic pattern of the "God-man" will be reproduced through succeeding nations on a chronological basis and will find it's ultimate home in the Essene-Christian faith which will be inherited by Roman Catholicism and Protestantism.

THE SPREAD OF THE OSIRIS MYTH INTO ALL THE WORLD

It is important for our studies to understand that for millennia, the Egyptian was the principal culture of the ancient world. That being so it follows naturally that a reconstituted and "modified" Osiris myth penetrated many nations and countries, especially throughout Asia Minor and the eastern Mediterranean. Nation after nation was eventually influenced by the Osirian myth; the Essenes were no exception:

- **Perhaps as early as 2,500 B.C., the Egyptian god-man was united with the Semitic Astarte to constitute the Adonis &Aphrodite cult**
- **Later, as Attis, he became the dying and annually resurrected god of the cult of Cybele**
- **In the 13th century, B.C., the Osiris myth appeared in Thrace, as Dionysus the savior-god of Orphism**
- **Later still the Osiris myth migrated into Greece, where he finally became the center of the great Eleusinian mystery itself, which was dedicated to the worship of Demeter, who was herself the**

Greek reconstitution of Isis.

- **In the Roman world, Osiris was known as Father Bacchus.**
- **About 520 B.C., the Osiris myth was incorporated into the Pythagorean cult as the central element in the first great religious synthesis of the western world.**
- **The Essene/Qumran cult will assimilate the Osirian Myth into Judaism and we have from this the foundation for the Essene-Christian faith which will be evangelized again into areas of the world which were already familiar and saturated with Osirian religious beliefs. This explains the ease of the spread of the Essene-Christian religious beliefs with a Jewish Rabbi as its center into an anti-Semitic world.**

Various mysteries spread throughout the Graeco-Roman world, especially after the Trojan War; but the cult of Isis finally outstripped all others in popularity, magnificence, power and influence. These religious groups were wonderful for their number and diversity; and by the first century C.E., they had achieved dominion over the masses and little has changed today due to the influence of Christianity world-wide.

Almost all the mysteries had one element in common: the worship of an atoning, sacrificial, and immortalizing savior-god, substantially the replica of the great Osiris.

This "pattern" served the Essene/Qumran sect well in their rejection of Biblical Judaism and through them laid the foundation for the planting of the Essene-Christian faith as the world-wide religion known today as Christianity!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENE/QUMRAN RELIGIOUS SYNTHESIS....SIMPLY A SYNTHESIS OF PRIOR GENTILE RELIGIOUS BELIEFS

The simplistic summary accounts of the Essenes by Josephus, Philo, and Pliny have done more harm than good. Where one reads the accounts of these three men and their accounts of the Essenes most take for granted that they are accurate "kodak moments" and complete descriptions of the Essenes. I found such an idea to be quite foolish once my study went beyond the superficial understanding fed the public by most writers today. In accepting these three accounts as all that is necessary for adequate understanding of the Essenes one is led astray from the hidden truths concerning the Essene movement which lie beneath such overly simplified summary accounts of these religious zealots. What is totally overlooked in such simplified accounts by these historians is the elaborate religious synthesis of Essene religious beliefs as they evolved over 250 years in their struggles with the religious powers in Jerusalem which usurped their rightful claim to the High Priesthood since the days of the first Hasmoneans. Overlooked is the evolution of the Holy Ones from their pristine, pre-Chasidic beginnings as a Zadokite reaction against Hellenization among the Jews, into the frozen, rigid, esoteric, and celibate-communist mystery-cult which they had become in the days of Philo and Josephus (Larson, The Essene Heritage, Philosophical Library, New York, 1967, xiii).

The religious faith of the occident, or the western world, consists substantially of a synthesis of beliefs and doctrines which had their origin in many lands and among various peoples and which were combined and proclaimed under Essene influence in what we may call the New Testament. Dispersed among the New Testament is this synthesis of religious beliefs amidst Biblical Judaism. The creeds, disciplines, and dogmas on which almost all the churches of Europe and the Americas and many of those in Asia are based, purport to derive their authority from these Gospels and Epistles; and all these multifarious communions proclaim that theirs is the religion established by Jesus, whom they revere as the Christ.

The principal concepts of the Christian Gospels, which have played so crucial a role in occidental life, can be traced to their ultimate sources. Over the last 15 years scores of old as well as modern books and hundreds of articles in encyclopedias were first read by way of orientation; but, since profound knowledge is to be had only by a minute study of the sources, this soon became an industry. More than four years were consumed in the intensive study of ancient Egyptian, Persian, Brahmana, Gaina, Buddhist, Judaistic, Essene, and Christian literature. Quotations were copied and organized for easy reference. All the major streams of thought were then carefully analyzed. Important elements from various ancient cultures were discovered to have converged, first, in the Pythagorean thiasoi and then in the Essene Order, whence the Christian Gospel emerged, which, in turn, proceeded to penetrate the emotions and to achieve dominion over the Graeco-Roman world.

THE ESSENE RELIGIOUS BELIEFS...THEY CHANGED OVER TIME

The Essenes, lately the object of so much attention, play a central role in our drama. They were an

extraordinary group of Jewish communist-celibates who, in their formative stage about 170 B.C.E., absorbed the metaphysics and the eschatology of the Zoroastrians, and then, some sixty-five years later, by becoming Pythagoreans, incorporated into their system much of the discipline and soteriology of the mystery-cults of Greece and Asia Minor. Upon all this, they engrafted a Christology which combined a Persian with a Messianic Judaic concept, which, in a period of crisis, they personalized in their martyred Teacher of Righteousness, whom they expected to return upon the clouds about 35-30 B.C.E., accompanied by myriads of angels to conduct the Last Judgment. They were wrong; he did not come! If you were to invest study into these areas it would be your conclusion, based on the evidence and facts available for your inspection, that Jesus was an Essene who, convinced that he was himself the incarnate Christ destined to redeem and judge mankind, left the Order of the Essenes (strict Pharisees) for the purpose of creating a mass-movement.

The certainty finally emerges that Christianity was a highly composite doctrine which combined many of the age-old religious concepts first developed by Egyptians, Babylonians, Assyrians, Persians, Buddhists, and Greeks, as well as by Jews, Phrygians, Syrians, and other inhabitants of Asia Minor. It was congenitally related to all of these; and when any of them accepted Christianity, they were simply recovering what was, at least in part, originally their own. This explains the ease at which Gentile Christianity became a world religion, yet had its roots in a Jewish movement. In the light of worldwide anti-Semitism this is amazing to say the least.

Historically, the Essenes religious faith began in a righteous separatist movement in protest of the Hasmonean commandeering of the High Priesthood and, in typical "sour-grapes" reaction, sadly ends up in final days of the first century as a religious movement which had rejected Judaism almost totally and which had gravitated to more of a Pythagorean, Buddhist, and Zoroastrian religious synthesis. In order to understand why the Essenes would reject Judaism one must understand the intricate history of the Essene evolution. There were intense political and religious reasons for the ultimate Essene rejection of Biblical Judaism per se. These newly acquired religious beliefs of the Essenes will follow them into the Jesus Movement as the vast majority of them will make identification of Jesus with their crucified Teacher of Righteousness following Jesus similar crucifixion.

"Unquestionably," writes Millar Burrows in his More Light on the Dead Sea Scrolls (p. 42), "Christianity is the fruit of a long historical process." He is right! The small Jewish Essene cult which cradled Christianity was simply the receptacle through which various ancient cultures transmitted their most cherished religious concepts to the Graeco-Roman world; which, upon receiving it, the Essenes remade in their own image. These assimilated religious concepts, held dear by the Essene cult of the first century, found their expression in a unique synthesis which has a name; we call it the Essene-Christian faith.

The Essene religious synthesis became the back-bone of Christianity and their religious doctrine and dogma today. Knowledge of this Essene religious synthesis provides a profound challenge to world-wide Christianity and its claims of being a "unique and Divine revelation

Answer for yourself: The real question is to ask is this: How much of these "Essene religious beliefs" did Jesus really believe and teach and how can we know for sure? There is a way we can arrive at the answer for this question and in time, as you study with us, we will share it with you as we study our way through the materials on this web-site.

IN CLOSING LET ME SAY:

The Essenes of the first century absorbed their basic ideology originally from Zoroastrianism and later from Greek-mystery sources, particularly Pythagoreanism; on the outside the Essenes might have looked Jewish, but on the inside when their sectarian writings are examined they betray their theological

bias and it becomes evident that they as a group rejected Judaism in toto; and except for certain Buddhist additions, and the pristine church reproduced the Essene pattern faithfully. Since, however, this form of Christianity was unacceptable in the pagan world and since it was spurned by the Jews, it was Hellenized in the Pauline epistles and the Fourth Gospel, both of which reflect Stoic influence; these eventually became an essential foundation for that reconstruction or restitution of Christianity known as the Protestant Reformation. Ancient Hellenized Christianity itself did not long survive; for the soon-to-be victorious Roman Catholic Church, in order to establish itself as a theocracy, absorbed their most prominent elements from the great pagan cults which were its competitors.

It is for us to now consider why a righteous branch of Biblical Judaism would, in the course of 250 years, depart almost wholly from Biblical Judaism and its religious doctrines, and evolve into a celibate and communist-apocalyptic sect which would, in their rejection of Judaism and the Temple, absorb religious tenants originally from Zoroastrianism and later from Greek-mystery sources, particularly Pythagoreanism.

It is to the events and forces which were exerted upon these "pious ones" which made them depart from normative Judaism that we now turn our investigation.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ZOROASTRIANISM



We must begin with some background information. If you would like the explanation for the above graphic click on the image.

About 5000 years ago, i.e. around 3000 B.C.E. a group of people called the Proto Indo-Iranians lived on the South Russian Steppes, to the east of the river Volga [Boyce]. The Proto Indo-Iranians believed in a primitive concept of order (called rta in Sanskrit). They knew that order existed in the universe because night followed day, the moon waxed and waned and each year the seasons followed one another. They believed that this law was guarded by divinities or gods called Asuras, among which Varuna and Mithra were most popular. The Proto Indo-Iranians worshiped instinctively and often through fear. For example, when they saw lightning and heard thunder they thought that the gods were angry at them. For every natural phenomenon such as earthquakes, volcanoes, snow storms, hurricanes they would make sacrifices of animals and food to their deities in order to appease them. About a thousand years later i.e. 2000 B.C.E., the Proto Indo-Iranians split into two groups. One group migrated westwards and came to be known as the Iranians while the other group went east and was known as the Vedic Indians or Vedic Aryans. Because of this common root the early religious scriptures of the Indian and the Iranian have some similarities but after the split each of them developed separately. The Iranians were mostly nomads, they did not have a fixed place to live, for they herded cattle and would keep moving around in search of fresh pasture and water. Since they lived in the open they worshiped nature and they had a god or goddess for each of the elements of nature, i.e. they believed that one god looked after the sky (Asman), another took care of the Earth (Zam), the third looked after the Moon (Mah) and a goddess called Anahita looked after the waters. They called this whole pantheon of gods and goddesses as Ahuras. The word Ahura comes from the root Ah meaning "to be", so Ahura can be derived as the Being. The Iranians believed their Ahuras to be very powerful and their priests called Karapans had many rituals and made sacrifices of animals and plant food to fire and water. Their Ahuras were similar to Asuras of the Proto Indo-Iranians and of the Rig Vedas. Several hundred years later the Iranians learned the use of bronze and developed horse drawn chariots. Some Iranians abandoned the task of herding cattle, became warriors and would go from place to place raiding cattle. These lawless people worshiped the gods of war and were called Daevas. Their priests were called Kavis who were very shrewd and practiced black magic. It was during this time somewhere around 1500 B.C.E. that Zarathushtra/Zoroaster was born. As a young boy he was interested in nature and wanted to know as to how the world was created. His search for creation and the creator lead him to God with who he communed after several years of meditation. When he was 30 years old, he introduced a religion known today as Zoroastrianism. Zarathushtra was known to the ancient Greeks as Zoroaster and hence his followers are called Zoroastrians. Some followers who live in India prefer to be called Zarathustis.

Zoroastrianism, named after the Persian prophet known also as Zaratust, Zathraustes, Zarathustra, etc., was for centuries embraced by those ancient Caucasians known as Aryans or Iranians; and it became for them an instrument of national policy in their bitter conflicts against surrounding nomadic tribes and Semitic nations, represented primarily by the "Turanians," Babylonians, Assyrians, Phoenicians, and Arabians. With the emergence of the first Persian Empire under Cyrus and its further expansion under Darius the Great Hystaspes, 521-486, B.C.E. the worship of Ahuramazda dominated twenty-three nations. These Iranians did more than drive the Semitic races into permanent eclipse: themselves descended from the older Sumerians, they were the prehistoric conquerors of Egypt and India as well as the progenitors of the Greeks, the Romans, and the Teutons: in short, they have ruled most of the civilized world for two and a half millenniums.

In that ancient world, one empire succeeded another, and throughout the domains of each, religious doctrines and ceremonials were carried from one country to another along the caravan routes. The Assyrian Empire with its capital at Nineveh, dominated Asia Minor from the twelfth century to about 612. B.C.E. After a brief resurgence of the Egyptian power, Nebuchadnezzar overwhelmed it in 605 B.C.E. and extended the Babylonian Empire from the African desert to the Persian Gulf and the Caspian Sea. These Chaldeans, however, did not remain long in control; for in 538 B.C.E., Cyrus captured Babylon; and thirty years later Darius ruled an empire which stood astride the world from Libya and Greece to the center of India, a territory comprising two million square miles and including dozens of great and populous cities, of which Babylon was the most fabulous. This vast domain continued substantially intact until it toppled overnight before the fierce onslaught of the Macedonians around 330 B.C.E. About 250 B.C.E. Arsaces established the loose confederation known as the Parthian Empire, which continued for four hundred and seventy-five years and in which a modified form of Zoroastrianism was the prevailing religion.

DEVELOPMENT OF ZOROASTRIAN MAZDEISM

The history of Mazdeism—the worship of the sun and of fire out of which Zoroastrianism grew—spans some four thousand years. It began among the prehistoric Iranians, occupying an upland area between the Caspian Sea and the Persian Gulf. The Zoroastrians of Iran (pre-Islamic) were members of the Indo-European family known as the Aryans. They called themselves Zoroastrians because they believed in the teachings of the first Aryan prophet, Zarathushtra; also called Zoroaster. Although we cannot be sure just when Zoroaster lived, we need not doubt his historicity. Zoroaster was the first prophet to preach a monotheistic religion, and he was born in Iran about 1500 to 660 years B.C.E. Scholars are unsure as to his date of birth. He revealed that there was only one God, Ahuramazda and that life in the physical world was a battle between good and evil. As per man's actions, he would either cross the "Chinvato Peretu" or the sword bridge after death, and reach Heaven, or fall from it and go to the abode of the evil one. In the final days there would be a battle between good and evil, evil would be vanquished and the world would be purified by a bath of molten metal. Mazda would then judge the world, resurrecting the dead and His Kingdom would be established on earth. Surprisingly, many so-called Christian concepts actually were derived from Zoroastrian Aryan ideas which thrived in Iran for thousands of years until the Arab invasion of Iran around 1300 years ago. Concepts such as heaven and hell, God and the evil adversary Aharman, the coming of the Saviour or Saoshyant born of a virgin, the end-time purge of the world by Fire followed by the resurrection of the dead (Ristakhiz), the making fresh of the world (Frashogard) and the final battle between good and evil leading to the final defeat of evil. These beliefs filtered down to Judaism during the reign of King Khushru (Cyrus) of Iran.

Although proud to be Aryans, Zoroastrians also believe that all races in the world are created by God and are equal - a true sign of the real ancient Aryan's nobility and tolerance. Cyrus, King of Iran who was an Aryan rebuilt the temple of the Jews after freeing the Jews from Babylon - for this, he is still remembered by the Jews and called the "Anointed of the Lord" in the Bible. The Jews still celebrate that act of the true Aryans in a festival. Many Jews then stayed in Iran under Cyrus and his successors such as Darayus, as equal subjects under the King. Books of the Bible written after this stay have taken all these Zoroastrian religious concepts, from there they came to Christianity and other religions and can be found

embedded within the New Testament as tenants of the early Christian Church. There are scholars who consider Zoroastrianism as such to be the mother religion of the present day world's faiths.! So, it is probable that the Jews were influenced by the Zoroastrian faith of Iran in those days - and took on the religious concepts of:

- **Heaven/hell**
- **God's evil adversary...what would become the Christian "Devil"**
- **The resurrection and the final purification of the world**
- **The virgin birth**
- **The Saviour, etc.**
- **The idea of a Messiah**

All these concepts being Zoroastrian. There are other similarities too - certain purificatory observances such as the impurity of menstruation etc. are found in both faiths. Indeed, the very idea of the Messiah, and the very concept of Jesus could be Zoroastrian in origin.

Zarathushtra's songs are called the "Gathas" which linguistically may be older than the Indian Vedic scriptures. The Gathas are written in an ancient Avestan dialect. This is a sister language to Sanskrit of India, and Greek and Latin of the West. The reason is, the common ancestors (common to the ancient Iranians, Ancient Indians, Greeks, and Europeans) were one and the same - the Indo-European or Aryan peoples. The Gathas, which are psalm-like utterances, are full of personal references and were probably composed by the prophet himself. E. W. West, who translated the Pahlavi Texts, published in Max Muller's Sacred Books of the East, places the birth of Zoroaster in 660 B.C.E. and his death in 583 B.C.E. His teachings achieved a firm foundation with the conversion of King Vishtasp, which occurred when the prophet was forty-two. Zoroaster appeared as his people were emerging from a nomadic state into a settled agricultural economy; he exerted his utmost influence to accelerate this process and place upon it the stamp of divine approval.

After the conversion of Kai-Vishtasp, the Iranians became bolder and refused tribute to the northern "Turanians." A series of wars ensued in which the Persians were victorious, and during which the new faith was consolidated. With the advent of Cyrus and the fall of Babylon, Zoroastrianism entered upon the stage of authentic history and became a preponderant world-force. Under the Achaemenides, the Avesta became the world's foremost sacred book. The great fire-temples in time erected to the glory of Ahuramazda appeared everywhere and in them burned perpetually his sacred flame. A vast literature proliferated, and tradition records that Alexander the Great seized and destroyed two copies of the complete scriptures each written on twelve thousand cowhides.



The aggressive expansion of the Persian Empire, however, came to a sudden halt with three great defeats inflicted by the Greeks: Marathon, 490 B.C.E.; Plataea, 479 B.C.E; and the decisive naval engagement at Salamis, 480 B.C.E. Had the Persians been victorious, Zoroastrianism would have conquered Europe, and it might conceivably have become the religion of mankind.

However, for better or for worse, this was not to be: and in 330, B.C.E. Alexander crushed the Persian power, and attempted to establish a new and unified world, in which race, creed, and nation were to be submerged and superseded by a universal brotherhood in which values would be determined, not by any supernatural revelation, but by the all-conquering force of Greek enlightenment. Had Alexander lived the full span of human life, he might have succeeded in this grandiose objective, but he died at the age of thirty-three and his newly-born empire was split into four divisions by his generals who were soon at war with each other.

In 226 A. D., Zoroastrianism began its great renaissance. In that year, Ardashir overthrew the Parthian Empire; this was the more remarkable, since this achievement forever eluded Roman arms. Ardashir established the Sassanian dynasty, which inaugurated the second Parthian Empire with its capital at Persepolis; and from 226 until 642 A.D. this included most of the countries over which Darius had once held sway. As soon

as Ardashir came to power, he commanded the priests to compile and reconstitute the sacred scriptures. Although this was not entirely possible, the new documents were no doubt substantially the same as those used during the first Persian Empire.

What no other conqueror had been able to do in twelve centuries was accomplished by the Moslems in ten years. Islam toppled the Sassanian Empire and replaced Zoroaster; the Koran became the sacred scripture in all the lands over which Darius had ruled, and remains so to this day.

A few of the Parsees, however, who would not renounce their ancient faith fled to India, where they settled in and around Bombay. About 100,000 of them still live in that land where, since the Buddhist revolution, every religion has been tolerated. They still revere the doctrines and practice the ceremonials of Zoroaster; they are monotheists; they are distinguished from the Hindus who surround them by their thrift, industry, prosperity, and complete freedom from caste.

ZOROASTRIAN SCRIPTURES

The oldest portions of the Zoroastrian scriptures, known as the Avesta, were written in an ancient Persian dialect. Among them are the Gathas (psalms), Vendidad (laws), and the Yasts (liturgies). However, during the millennium preceding the Moslem conquest, another literature grew up, now known as the Pahlavi Texts, or commentaries on and elaborations of the Avesta, written in the Parthian dialect during the Arsacid and Sassanian dynasties. European scholars have mistakenly called the whole the Zend-Avesta; actually, the correct name is Avesta and Zend, which means revelation and commentary.

THE LIFE AND MYTH OF ZOROASTER

PRE-EXISTENCE OF THE SPIRITUAL BODY OF ZOROASTER BEFORE HIS EARTHY MANIFESTATION

As with other great personalities, tradition recorded certain historical facts concerning Zoroaster; but around these there soon grew up a periphery of myth, the purpose of which was to establish his authority and divinity. We are told that the spiritual body of Zaratust was created by Ahuramazda some six thousand years before his earthly manifestation (Dinkard, VII, ii, 14). During this period of celestial pre-existence, he dwelt with the creator and the seven archangels. Fifteen years before his birth, this supreme glory, that is, the spiritual body of the prophet, entered the wife of Frahimrvana-zois, and by this miraculous immaculate conception, she gave virgin-birth to Dukdaub, the destined mother of Zaratust (Ibid., VII, ii, 2-3; Zad-Sparam, XIII, 1).

THE VIRGIN BIRTH

Thus filled with supernatural glory, Dukdaub (the mother of Zoroaster) became so radiant that she aroused the hatred of the devas, who brought winter, pestilence, and marauders upon the district; and they caused the neighbors to accuse the divine maiden of witchcraft, so that she was banished (Dinkard, VII, ii, 6). Her father sent her to the home of Padiragtaraspo, father of Purushaspo, to whom she became betrothed (Ibid., 10). At this juncture, Ahuramazda sent the archangels Vohu Manu and Ashavahisto into the world; they gave the sacred hom-juice to Purushaspo and caused two virgin cows to conceive. Dukdaub drew milk from these and gave it to her betrothed, who mixed it with the hom-juice. The nature of Zaratust's spiritual body was miraculously present in this divine mixture (remember the Eucharist and the mass?);and as Dukdaub drank of it, she conceived Zaratust, who was the fleshly incarnation of his own pre-existing spirits (Ibid., VII, ii, 10-51; Zad-Sparam, XIII, 1). The immaculate conception of Mary became in due course the Catholic equivalent of the miraculous origin of Dukdaub.

THE REVELATION TO ZOROASTER...JUST LIKE JESUS

At the age of twenty, the young prophet became a wanderer, seeking "Who is the most desirous of righteousness and the nourishing of the poor" (Zad-Sparam, XX, 7); and is said to have journeyed as far as India and China. And, like Jesus, at the age of thirty, he began his active ministry with a sacred baptism and "exaltation" in the waters of the Daitih (Zad-Sparam, XXI, 1-6; Dinkard IX, xiii, I). Thus ordained for his great work, Vohu Mano led him into the presence of Ahuramazda and the archangels (Ibid., XXI, 8-11). There were altogether seven such conferences and apocalyptic visions (Zad-Sparam, XXII, 1) during ten years (Ibid., XXIII, 1) in which Ahuramazda revealed the mysteries of time and eternity to Zoroaster:

- **The origin of the world**
- **The dual nature of the cosmos**
- **The primeval history of the race**
- **The role of Angra Mainyu**
- **The laws of the good religion**
- **The future millennial saviors**
- **The secrets of hell and heaven**
- **The final resurrection and judgement**
- **The ultimate salvation of mankind**
- **The cataclysmic renovation of the universe (Zad-Sparan, XXI, 11-19; Dinkard, VIII, 41-42; VIII, xiv, 3-9).**

All this, which Zaratust wrote down as he emerged from his successive trances, was therefore later considered the unalterable word of God, which must stand for ever and ever.

THE GREAT TEMPTATION

Just as Zoroaster was approaching the period of his great ministry, he, like Buddha and Jesus, was subjected to his Great Temptation (Vendidad, XIX); Angra Mainyu (Angry Spirit, or Aharman, or Ahriman, as he is known in the later documents) "the Maker of the Evil World," assailed the prophet with fearful terrors and tempted him with magnificent promises; he offered to make him "the ruler of the nations" if he would but "renounce the good religion."

The holy man rejected the offer with scorn. "By whose word wilt thou strike, by whose word wilt thou repel . . . my creatures, who am Angra Mainyu?" Zaratust replied: "The sacred mortar, the sacred cup (Eucharist), the Haoma, the Word of God as taught by Mazda, these are my weapons."

Answer for yourself: Does this sound familiar yet?

Matt 4:3-11 3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and, behold, angels came and ministered unto him. (KJV)

Answer for yourself: Does this sound familiar yet?

Zaratust tried desperately to win converts, but he was rebuffed wherever he went; for all were wicked

unbelievers and heretics, the ungodly, ruffianly, two-legged ashemaogha. But at last, in his fortieth year, he converted a relative and then Frashaostra, his future father-in-law; and then, two years later, King Vishtasp accepted the good religion and Zaratust became the first Zarathrostema, or high priest, of the faith. According to tradition, the prophet was slain at his own altar by the Turanians in his seventy-seventh year (Dinkard, VII, v, 1).

NATURE OF ZOROASTRIANISM

Zoroastrianism was a lusty, life-embracing cult, which sought and promised every physical and material advantage in this life. It like Christianity had its own "prosperity message." Although it was based upon a concept of cosmic metaphysical dualism, it taught also the freedom of the will: it was too primitive an ideology to draw ethical conclusions from speculative doctrines. That it was primitive is obvious:

- **For it taught brother-sister marriage (drawn from Osiris and Isis)**
- **It saw in every blessing of nature the dynamics of the Good Spirit**
- **It saw in every suffering or calamity, in every weed or pest, in every natural disturbance, the direct intervention of the angry spirit Angra Mainyu (Aharman).**

HOLY WATER, FIRE, AND HOLY WIND

Since life and vegetation are impossible without water, thus water became sacred to a vigorous people living on upland plains and was regarded as the holy gift of Ahuramazda (god); and it was given divine personification in the goddess Ardvi Sura Anahita (Cf. Aban-Yast). Water had the power to purify whatever it touched (holy water), and could cleanse the believer from a multitude of deva-impurities: it was therefore used as the sacrament of baptism (wash away sin).

But even more sacred was living fire: for by its agency a higher culture became possible: food could be cooked, houses warmed, metals forged into tools and weapons. Fire was said to be the Son of Ahuramazda (Vendidad, VIII, p. 246), then this "son" of God became the supreme gift of the Creator to mankind! Before the sacred fire, the devas fled cowering. A woman about to give birth kept it always aflame in her chamber, as did the priests within their temples. And, since the gentle breeze was a welcome relief from the fierce summer heat of the upland plains, this came to be known as the Pure Wind, or the Holy Spirit of Ahuramazda.

Matt 3:11 11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: (KJV)

We see above again the Essene influence when John the Baptist, a devoted Essene himself, declared (Matt: 3:11) that he could baptize with water but that after him would come one who would baptize with fire and with the Holy Ghost, John the Immerser was uttering words which came directly from the heart of Zoroastrianism.

Answer for yourself: Is this just a coincidence?

ANGRA MAINYU...AHARMAN...THE EVIL ONE...DEVIL

Zoroaster regarded the nomadic tribes to the north as the especial enemies of Ahuramazda; everything from that direction was of Angra Mainyu, and to be ruthlessly destroyed. As a settled agricultural life only was sacred, it became the duty of those of the good religion to stamp out the roving and plundering nomad" — creatures of sin and darkness. The cold north wind was a creation of the Evil One; in Zoroastrian mythology,

the near-destruction of the human race had once occurred through the cold of Angra Mainyu, who killed all the crops with frost for seven years, and only a remnant had been saved by Yima, who had thus become, like the Babylonian Noah, a second progenitor of the race (Vendidad, II). To the upland Iranians, cold was a destroyer; to the people living in the valley of the Tigris-Euphrates, it was the flood.

GOOD AND EVIL....A CONSTANT STRUGGLE

The Zoroastrians conceived of the world as a vast battleground on which the forces of good wage a fierce and constant struggle against the powers of darkness. Whenever the beneficent creator brought forth a good thing, Angra Mainyu counter-created an evil one. When Ahuramazda created the good and pleasant land, Iran, "thereupon Angra Mainyu, who is all death, counter created by his witchcraft the serpent in the river, and winter" (Ibid., I, 3). Ahuramazda created the plain, and the good land of Baktria in which to grow the golden grain; but Angra Mainyu created drought, frost, mice, locusts, ants, and other khafstras to destroy it; and among the human kind he sent sin, unbelief, grief, pride, unnatural intercourse, witchcraft, abnormal issues in women, etc.... Ahuramazda gave flocks and herds, but Angra Mainyu sent nomadic robbers to kill and plunder. Ahuramazda created the virtuous wife, Angra Mainyu the vile and wicked courtesan; to frustrate man's sexual virility and women's fecundity, Angra Mainyu created impotence and frigidity; to offset the good dog, he made the wolf; to harass the healthy, handsome man and the well-shaped, industrious woman, he devised 99,999 diseases. To counteract the work of the Mazdean priests, he filled the world with witches and sorcerers. To mislead and destroy humanity, he sowed abroad various false religions, which were later identified as Judaism, Christianity, Manichaeism, and Mohammedanism. To attack the pure worship of the invisible and spiritual Ahuramazda, he inspired men to become heretics and unbelievers and caused them to carve idol-statues and thereby to worship devas in their devil-temples.

Ahuramazda gave his people 10,000 plants, his sacred water, fire, and haoma-juice; he gave also his irresistible Word, the Ahuna-Vairya, the holy formula, by which to exorcise the foul fiend: "I confess myself the worshiper of Mazda, a follower of Zarathustra, one who hates the Daevas, and obeys the laws of Ahura" (Yasts, SBE, XXIII). This served exactly the same purpose as the Sign of the Cross among the Catholics.

The Zoroastrian world was literally alive with good and evil spirits. Whenever anything unpleasant happened to a Mazda-worshiper, this was the work of Aharman; and whenever anyone opposed the good religion, or accepted any other, this was conclusive proof that he was possessed by a deva. A thousand years later, the Roman popes were to proclaim a parallel doctrine.

LAWS AND CEREMONIALS

ZOROASTER THE UNIVERSAL LAWGIVER

Like the priests of Judaism, Brahmanism, and the Catholic Church, the Zoroastrian hieratics claimed the prerogative of universal legislation. The laws dictated by Ahuramazda to Zoroaster and written down by him in the Vendidad cover not only all religious duties, but all civil relationships and ethical values as well. Zoroastrianism was thus a quasi-form of priest-state.

BLAMING EVERYTHING ON TH EVIL ONE....AND THE NEED FOR EXORCISM

Since every physical ill was considered the result of direct interference by Angra Mainyu or his princes of darkness, every case of human illness, including insanity, heresy, or any other aberration, indicated possession by a fiend. The problem was to separate the deva from the victim upon whom it had seized; and this could be accomplished only by superior spiritual power, by spells and exorcisms. This belief and practice are reflected in the New Testament and were absorbed by the Catholic Church, where vestiges of them still continue, even in the United States.

THE HOM-EUCHARIST

The hoary-tree and the Haoma-juice had been regarded as divine many centuries before Zoroaster reorganized and reformed the Mazdean faith. "Every one who eats of it," declared the prophet, "becomes immortal" (Bundahis, XXVII, 4). The Haoma was an intoxicating drink, the predecessor of wine, which imparted a sense of exhilaration, mistaken by millions of primitive people for a divine afflatus. The Zoroastrians believed that it contained a supernatural essence which conferred immortality. At their sacrifices, they ate the sacred mortar, and drank the holy elixir, which were supposed to transform body and soul into eternal essences, suitable for the blessed life in the regions of celestial light.

In Zoroastrianism, there is no soter/savior; that is, there is no god-man who dies for mankind and whose body and blood must be consumed in a holy sacrament as we have seen before. Yet we find in it another Eucharist possessing a certain affinity to Osiris-Dionysus, yet entirely independent in origin. The same yearning for immortality in Egypt and in Persia produced in both a modus vivendi for achieving it: a ritual in which a divine food and drink were to confer eternal life. This was natural since primitive people in many lands believed that we become what we eat. We cannot study the Christian Gospel objectively without realizing that in it the religions of Iran and the Nile met and coalesced.

ZOROASTRIAN THEOLOGY

A MONOTHEISTIC NATURE-WORSHIP

Herodotus declared that the Persians had no images or altars, considered the gods to be supernal spirits, and worshiped the moon, sun, earth, fire, water, and wind (Persian War, I, 131). We read that Ahuramazda is "all-ruling, all-knowing, and almighty . . . a spirit even among spirits; and from his self-existence, single in unity, was the creation of the faithful" (Sikand-Gumanik-Vigar, I, 1-3). At least insofar as the good world was concerned, the Zoroastrians were monotheists.

A COSMIC DUALISM

However, their theology was inseparable from their dualist cosmology, in which we have, on the one hand, the entirely Good Creator, who dwells in the Endless Light; and, on the other, the Evil Creator, Angra Mainyu, who rose from the primeval darkness. It is true that the sacred literature emphasizes the ultimate superiority of Ahuramazda: for he alone has omniscience, prescience, and mercy (Bundahis, I, 1 ff). Angra Mainyu did not even know that his opposite existed (Ibid., 9). Ahuramazda, however, is neither omnipotent nor omnipresent; nor is he the creator of the entire universe since the vast realm of Aharman is not the production of the Good Spirit. These two are primordial and uncreated powers which stand opposed throughout what is known in Zoroastrian chronology as Time. Thus we have a gigantic dualism which governs every phase of nature and affects every thought, word, and deed of every human being.

ZOROASTRIAN CHRONOLOGY & CONCEPT OF TIME

In the Zoroastrian system, time consists of twelve thousand years, divided into four tri-millenniums. In the first of these, all creation lay in quiescence; during the second and third, Ormazd and Ahriman reigned successively; but during the fourth, the two contend for mastery, and at its conclusion in the year 2401, A. D., the God of Light is at last to be victorious.

THE HIERARCHY WITHIN THE SPIRIT WORLD

Ahuramazda had created a whole hierarchy of assistants: first among these, whom he had created from his own

splendor (Dinai-i Mainog-i Khirad, VIII, 7). were the seven archangels, the Amesha-Spentas, and the Spirit of Wisdom, his active, creative agency in the universe: a concept startlingly similar to the logos of Zeno the Stoic, Philo Judaeus, and the Fourth Gospel. In the Gathas, the Holiest Spirit appears as the creator of the Ox, the Waters, and all creatures (Yasna, LI, 7). Ahuramazda is called "the holy Father of this Spirit" (Yasna, XLVII, 3).

THE OLDER PANTHEON

We find, beyond these, a whole pantheon of other divinities, probably inherited from a much older Mazdeism or Magianism, all "made by Ahuramazda":

- **Mithra, symbolizing the sun, the god of flocks, herds, war, and contracts, and one of the judges who meet the dead at the Kinvad Bridge**
- **Sraosha, the Incarnate Word, and the protector of the poor (Srosh Yast)**
- **Ardvi Sura Anahita, the goddess of waters, who makes the seed of all males pure and enables females to bring forth in safety; and millions of good guardian angels.**
- **Angra Mainyu, however, also had his active agent, the opposite of the Spirit of Wisdom, who was a wicked fiend called Aeshm; he had also his seven archfiends; and he had millions of devas to oppose the guardian spirits at every turn.**
- **Azi-Dahak, the great demon, the old Babylonian deity, overthrown by Fredun according to Zoroastrian myth when Persian arms conquered the Chaldeans.**

We find reflections of these supernatural beings in Jewish literature, beginning with Daniel (apocalyptic literature which was the foundation of the Essenes).

THE DOCTRINE OF TWO GODS

Zoroastrianism postulates a definite ditheism during twelve millenniums of time, while the two great spirits stand opposed to each other for it cannot be denied that Aharman was as unoriginate as Ahuramazda; he was, as it were, the evil and obverse twin of the God of Light (Cf. Gathas, Varna, XXX, 4-5). And it is quite possible that, according to the Zoroastrian system, with prescience, the wicked spirit might ultimately have seized the upper regions, annihilated the Celestial Light, and reduced the universe to chaotic and Stygian darkness. Nevertheless, at the renovation of the world, Aharman and all his irredeemable creatures are to be annihilated, his realm of darkness is to be recovered for the universe of light, and God is to reign alone in the cosmos. Then "all things shall be subdued into him . . . that God may be all in all" (I Cor. 15:28).

THE DOCTRINE OF TWO GODS EXPLAINS THE ORIGIN OF EVIL

This dualism has been impugned because it limits the omnipotence and omnipresence of the creator-god; but it furnishes a logical explanation for the existence of evil. A Zoroastrian author of the ninth century castigates his Christian and Mohammedan opponents because they postulate a single supreme being (In the Sikand-Gumanik-Vigar). He declares that they cannot escape the horns of an obvious dilemma: either their deity is impotent because He permits evil to exist; or else He is unjust and wicked because He punishes His own creatures for the wickedness which He Himself brings upon them. According to the Zoroastrian, it is idle to say that man has free will and is thus morally responsible; for God made him also susceptible to temptation and sent the devil (Ibid., XV, 142) to seduce and destroy him. Curiously enough, the Zoroastrian author quotes passages from the Gospels to prove that Jesus Himself embraced and taught the Zoroastrian doctrine of duality: for He told the Jews that they did the works of their father, the devil; and, since He declared that every tree not sown by the Father must be cast into the fire, there must be another sower or creator (Ibid., XV, 144-145). The fact is, of course, that Essenism, which was the principal source of the Gospel, drew heavily upon Persian ideology.

ZOROASTRIAN'S AHRIMAN IS THE CHRISTIAN DEVIL

The truth is also that Christianity adopted the Persian Aharman, who has no counterpart in authentic Jewish or any other primitive theology, and called him the devil. But it failed to grant him an independent or eternal origin, or to endow him with natural powers sufficient to wreak the devastation attributed to him.

The Zoroastrians demanded:

- **If your devil is only a creature fallen from grace, why does your supreme being permit him to persecute and murder the apostles of your Messiah?**
- **If your God is omniscient and prescient, He foreknow all this: why would He create such an evil race and so miserable a world?**
- **If the Christian God could by fiat create whatever He wished, then He must have ordained all the sin and misery which exist: He is therefore the author of evil.**
- **If a prescient and omnipotent God created Satan, He knew what he would do, and is therefore to blame for every wicked act he perpetrates.**

The Jewish-Christian God, therefore, must be either wicked or impotent.

AHURAMARDA IS NOT THE SUPREME GOD DURING TIME

The Zoroastrians admitted candidly that the God of Light is neither omnipresent nor omnipotent and that evil exists because Ahuramazda can neither destroy the Evil One nor prevent his activity (Ibid., III, 14-16). The Good Principle cannot destroy Aharman until the appointed ages have run their course. Nor is it possible for Ahuramazda to transform the nature of Aharman or to change darkness into light (Ibid., 18). Actually, there can be no Supreme God until the renovation of the universe has occurred. Thus, evil is inextricably intermingled in the world and in the human soul, and can be extirpated only by degrees until the final consummation (Ibid., IV, 55-59).

THE PRE-EXISTING SAVIOR

Ahuramazda, the G- of light, took further steps to insure his own ultimate victory: first, he caused the archangels to fashion the spiritual body of Zoroaster, the pre-existing savior (which we shall see in the Essenic Book of Enoch) who then dwelt for six thousand years in the Supreme Heaven with the archangels; and, second, he built an impregnable rampart about the heavenly mansions, so that Aharman could never seize this ultimate bastion.

THE MILLENNIUM OF AHARMAN & THE SALVATION OF ONLY A REMNANT

In the year 6000 of Time, the tri-millennium of Aharman began. At the head of millions of fiends, he rushed into the material world, mixed smoke with fire, corrupted the waters, sowed thorns in the earth, covered the trees with bark, destroyed the vegetation, killed the Primeval Ox and distressed Gayomard, and created billions of noxious creatures such as ants, lice, locusts, and destructive beasts. He also dug a great hole in the earth and established there the infernal regions of hell and purgatory. He debased all mankind by filling them with evil thoughts and wicked desires; he made them vicious and corrupt. He filled the world with misery; nature itself served his evil purpose, and generated storms, drouth, earthquakes, and devastating cold. The human race seemed destined only for suffering, extinction, and the everlasting fires of hell. At one time, Aharman sent continuous and murderous frost for seven years and almost succeeded in extirpating mankind. And had it not been that by means of the good Yima Ahuramazda saved a remnant in a well-stocked cave, all would have died about the Zoroastrian year 6300, which corresponds to 3300 B. C.

ZOROASTER REVEALED IN THE FLESH

The complete dominion of Aharman ended with his tri-millennium; for Ahuramazda had not merely fortified his mansions, but had, as we have noted, prepared the instrument (the pre-existent Savior) by which the Enemy would ultimately be destroyed. Aharman could not know that a series of Christs would walk the earth, who would appear to be men among men but who would actually be supernatural incarnations. Over these "anointed ones" Aharman could not defeat; for they would win over the human race to the good religion and, as a consequence, reduce the fiend to impotence; and thus it would eventually be possible to crush and destroy the cosmic monster himself.

And so (in the Zoroastrian year 8970, which was 660 B.C.E. by our reckoning), Ahuramazda sent the great prophet, Zoroaster, into the world. The tenth Zoroastrian millennium and its final tri-millennium began with the ministry of the great prophet, when he was thirty years old, in 630 B.C.E.

THE VISIONS OF ZOROASTER

THE THREE MILLENNIUMS

One of the prophet's most celebrated visions is related in the first chapter of the Bahman Yast. Zoroaster was shown all that would happen during his millennium, that is, the period before the coming of the first Messiah, Hushedar, due A. D. 371. Zaratust saw a great tree with four branches, which symbolized the four ages of his millennium: that of gold, under King Vishtasp; those of silver, steel, and mixed iron under successively degenerating regimes. In another visioned the tree had seven branches, which symbolized "the seven periods which will come." Again, the golden age, like that of Nebuchadnezzar in Daniel, was that of Vishtasp, when "Aharman and the demons rush back to darkness." Then follow the ages of silver, brass, copper, tin, steel, and iron, in which at last the world is again dominated by the fiends. The end of the tenth millennium was to be heralded by the coming of "myriads of demons with disheveled hair, the race of Wrath" (Bahman Yast, II, 24) who were later identified as the Christians. And by what token will men know that the end of the millennium is nigh and the appearance of Hushedar at hand? Ahuramazda declares that in the last days "all men will become deceivers" and affection will depart from the world; the father will hate the son, the son the father; brother will hate brother; "the son-in-law will become a beggar from his father-in-law, and the mother will be estranged from the daughter" (Ibid., 30). All the sacred ceremonials will be treated with contempt; wrath and avarice will take over; and apostasy will be all but universal (Ibid., II, 37). In those terrible days the sun and the moon will show signs; there will be frightful storms (Ibid., III, 4); there will be wars and rumors of wars, and earthquakes, there will be great battles, and so many soldiers will be slain that a thousand women will seek to kiss one man (Ibid., III, 21-22). But Mitro will be victorious and will at last destroy the idol temples and restore the good religion of Ahuramazda (Ibid., III, 36). And then Hushedar (Messiah) will come (Ibid., III, 43-44).

It is evident that the apocalyptic tribulations of Daniel and those described in the New Testament (Matt: 10:5-23, 24:6-31; Mark 13) are appropriated from the literature of the Zoroastrians, who, curiously enough, were persuaded that the conflicts and defeats which beset them about 350 A.D. as a result of Christian aggressions and Manichaean apostasy were the very ones which would precede the coming of their first Messiah, Hushedar, due in 371 A.D..

At the close of each of the last three millenniums of Time (after 6000 years), a great savior was to appear, who would reconstitute the good religion; each of these was to be born through a virgin-birth from a maiden directly descended from Zoroaster himself, and therefore of the divine spiritual body first produced by the archangels in the year 3000 of Time.

HUSHEDAR...THE INCARNATED MESSIAH

Thus, in the Zoroastrian year 9970, the virgin Shemig-abu, who, although of the ripe age of fifteen, has never known a man, "walks up to the holy water" (Ibid., VII, ix, 18-20) and becomes pregnant with Hushedar, the

first reincarnation of the Zoroastrian Messiah. At the age of thirty, in the year 10,001 of Time—which falls in A.D. 371 — the sun was to stand still for ten days and Hushedar was to ascend into the eternal light and confer with the archangels. He was then to return to the earth, re-establish the good religion, and one third of the human race was to be converted (Dinkard, VII, viii, 55-60).

AUSHEDAR-MAH

As in the previous formula, in the year 10,971, which was A.D. 1341, the fifteen-year-old maiden Shapirabu, who "has not before associated with men; nor yet afterwards, when she becomes pregnant . . . walks up to the water" and, through contact with this holy element, conceives Aushedar-Mah, upon whose arrival at the age of thirty, the sun was to stand still for twenty days; he too was to have conferences with the archangels, return to the earth, and so thoroughly establish the good religion that two thirds of the human race would become Mazda-worshipers.

THE GREAT SOSHANS

Finally, in the year 11,001 of Time, which fell in A.D. 1371, the twelfth and final millennium was to begin. During this period, such great advances were to be made in medical science that no one would die of sickness or disease; and all wars would cease. During the progress of the millennium, all men and women were to become Mazda-worshipers. In the year 11,941 A.D. the great Soshans (Saoshyant) would be born of the virgin Gobak-abu; she too would conceive by contact with the holy water and give birth to the great benefactor of mankind. At the age of thirty, he too is to have conferences with the archangels, and the sun is to stand still for thirty days. After his birth, there are to be "seventeen years of vegetable-eating, thirty years of waterdiet, and ten years of spiritual food" (Dinkard, VII, xi, 4). Thus the earthly life of Soshans was to comprise fifty-seven years, and the end of Time was to occur in the Zoroastrian year 12,000 which would be 2,400 A. D. During this period, iniquity is gradually to decrease on earth, disease and decrepitude are to disappear, death and persecution will not occur, and multitudes are to be united in the religion of Ahuramazda (Ibid., 4, 6).

ARMAGEDDON

Nevertheless, Aharman will be able to mobilize a vast army which will march upon Iran, the holy nation, where the great and final Armageddon will be fought. The slaughter is to be so great that the rivers of blood will reach the girths of the horses. Soshans smites the hordes of unbelievers and demons, and ushers in the kingdom of righteousness (Bahman Yast, III, 18-21). The great fiend AziDahak, long since defeated by Fredun, and now in the infernal pit (Dinkard, IX, xxi, 10-11), is released, as in Revelation 20:7, and rules for a year and a half with fearful devastation; he slays one third of mankind, and destroys one third of all cattle, sheep, and other creatures (Bahman Yast, III, 56), he smites the water, fire, and vegetation (Ibid., III, 57-58).

RESURRECTION AND FINAL JUDGMENT

After this, comes the resurrection, the final judgment, and the renovation of the world, in which complete triumph is to be achieved by Soshans and Ahuramazda for the benefit of the faithful. That much older Zoroastrian prophecy is simply recreated in our Revelation, in which the Soshans becomes the Judaic Christ, should be sufficiently obvious.

ESCHATOLOGY

HELL AND HEAVEN

We cannot be certain whether the Zoroastrians or the Brahmanas first developed the intense and highly personalized concepts of hell which permeated the Eurasian world centuries before the advent of Christianity;

but we know that it was the Zoroastrians who conceived of an intermediate stage, Hamestagna, which became the Manichaean and Catholic purgatory.

THE KINVAD BRIDGE

According to Zoroastrian doctrine, when a man or woman dies, the disembodied soul remains near the corpse for three days, after which the good soul is approached by a beautiful maiden, who personifies its good conscience; the evil soul, on the contrary, by a fearfully ugly old woman, who symbolizes the evil perpetrated during life (Yast, XXII). Each soul is conducted to the Kinvad Bridge, which separates this life from the next, where it is judged by Mithra, Sraosha, and Rashnu, according to its works of charity, even as in Matthew 25:31-46. If the good thoughts, words, and deeds, outweigh the evil, by so much as "one filament of the hair of the eyelashes" (Sad Dar, II, 3), the Kinvad Bridge becomes a broad highway, and the soul enters the position in heaven which it has earned: the greatest saints proceed to the realm of Endless Light, where they will sit on thrones.

If, however, its evil outweighs the good, the Kinvad Bridge becomes like a razor blade, and the hapless soul falls headlong into hell, which "is sunken, deep, and descending, most dark, most stinking, and most terrible . . . the place of demons and fiends. . .; in it are all stench, filth, pain, punishment, distress, profound evil, and torture" (Dadistan-i Dinik, XXVII, 2), which must continue until the Last Judgment.

But there is a third place, called Hamestagna, which is reserved for those in whom good and wicked works balance and who must remain in a place of considerable discomfort but without intense torture. Hell and Hamestagna (purgatory) are within the circumference of the earth, as in Dante.

Upon physical death (which is seen as the temporary triumph of evil), the soul will be judged at the Bridge of the Separator as stated above, where the soul, it is believed, will receive its reward or punishment, depending upon the life which it has led in this world, based upon the balance of its thoughts, words and deeds. If found righteous, the soul will ascend to the abode of joy and light, while if wicked, it will descend into the depths of darkness and gloom. The latter state, however, is a temporary one, as there is no eternal damnation in Zoroastrianism. There is a promise, then, of a series of saviours the Saoshyants, who will appear in the world and complete the triumph of good over evil. Evil will be rendered ineffective and Ahuramazda, the Infinite One, will finally become truly Omnipotent in Endless Light. There will then take place, a general Last Judgement of all the souls awaiting redemption, followed by the Resurrection of the physical body, which will once again meet its spiritual counterpart, the soul. Time, as we know it, will cease to exist and the seven creations of Ahuramazda will be gathered together in eternal blessedness in the Kingdom of Mazda, where everything, it is believed, will remain in a perfect state of joy and undyingness.

THE LAST JUDGMENT

The Bundahis (XXX) contains detailed exposition of Zoroastrian eschatology. We are told that during the fifty-seven years of the Soshans, all the dead are to be resurrected, righteous and wicked alike; each is roused on the spot where he died; earth and sea surrender their dead, who assume their former bodies. All are gathered before the great judgment seat of the Soshans in the assembly known as Sadvastaran: the wicked, as conspicuous as black sheep among white, are separated from the righteous, and cast into the depths of hell, where frightful punishment is inflicted upon them. As they depart to undergo this torture, they weep so that the tears run down to their legs (Bundahis, XXX, 14), and they upbraid their righteous brethren and friends who did not teach them the good religion during the earthly life.

THE GREAT CONFLAGRATION

Then comes the great fire in which the world burns in fantastic holocaust. The earth becomes as it were a river of molten metal, like the Platonic Periphlegethon, and all men, righteous or wicked, must walk through this liquid fire. To the righteous it will be like a pleasant bath of warm milk, but to the wicked it will be

indescribable torture. But "by that pre-eminent ablution, they are thoroughly purified from guilt and infamy . . . and become saintly" (Ibid., XXX, 26).

> **"All men become of one voice and minister loud praise to Ahuramazda and the archangels" (Ibid., XXX, 23).**

The Soshans will prepare a hush, or Eucharist, made from the fat of the ox and from white hoary; this will 'be administered to all men, and make them immortal. In addition, each adult will assume a body of forty years, and all children one of fifteen. Each man will receive again his own wife and children, but there will, as in Mark 12:25, be no more begetting in the heavenly kingdom, in which all mankind become celestial spirits (Ibid., XXX, 26). Thus we see that Zoroastrianism was the world's first universalist faith, for in the end all men were to be redeemed.

ANNIHILATION OF THE FIENDS

But the end is not yet: even when all men are safely in the supernal regions and human labor is necessary no more, Aharman and his first lieutenant, Azi-Dahak, though defeated, are still present in the sublunary world. Auharmazd and Saoshyant now attack them, and the seven archangels assail the seven archfiends (Ibid., XXX, 29); all these creatures of darkness take refuge in the pit of hell (Ibid., XXX, 30), where they and Aharman, the great serpent, are burned "in the melted metal, and the stench and pollution which were in hell are burned and hell becomes quite pure." Aharman and all his minions are annihilated at last and their like can never exist again.

RENOVATION OF THE WORLD

Auharmazd now "brings the land of hell back for the enlargement of the world; the renovation of the universe arises at his will, and the world is immortal for ever and everlasting" (Ibid., XXX, 32). The earth at last becomes an iceless, slopeless plain; even the mountain whose summit is the support of the Kinvad Bridge, "they keep down, and it will not exist" (Ibid., XXX, 33). Out of the final holocaust, arises a new earth, a renovated universe; in this, all evil is at last destroyed, and all men become blessed saints.

CONCLUSION

Such was the religion of the Zoroastrians. Their magnificent prophecies, their grandiose hopes, have suffered the same fate as every other religious expectation which has ever been proclaimed. Their Hushedar (Messiah) is now 1600 years overdue and AushedarMah is tardy by 600 years. We find here the progenitors of all apocalyptic prophecy. It is true that later writers twisted dates and facts in an effort to make Ardashir into Hushedar; but all such attempts remained feeble and unconvincing. And certainly there has been no vestigial Aushedar-Mah.

From its very beginning, Zoroastrianism envisioned a nation and finally a world united in the worship of the Lord Mazda; to the inspired prophet it was inconceivable that any other cult should dare to advance its pretensions against the God of Light. Zoroastrianism did not seek simply redemption for single, sinful individuals, but the total transformation of the world and of the human race. All who opposed it were agents of Aharman, minions of the foul fiend, children of darkness, as in I Thess. 5:5. With such an orientation, the creed could not avoid extreme intolerance. Zaratust declares that he hates all who do not embrace his religion (Gathas, Varna, XLIV, 11); that to those who do not practice it "shall be woe at the end of life"(Yarna, XLV, 3); and that there can be no well-being in any land where heretics exist, who must be "smitten to death on the spot" (Vendidad, IX, 56). Apostates, made by Aharman, must perish when the good religion is victorious (Dinkard, IX, liii, 2); all who adopt a foreign faith "are worthy of death" (Dadistan-i Dinik, XLI, 3).Ahuramazda commands the prophet to curse all who do not accept the good religion (Dinkard, IX, xxxvii). And again: "There is no other creed through which

it is possible for one to obtain the treasure of the worldly and spiritual existences" (Dina-i Mainog-i Khirad, XIII, 17), which is thus paraphrased in Acts 4:12: "There is none other name under heaven given among men whereby we must be saved."

In its original form, Zoroastrianism was never to be a universal religion and could never be acceptable to anyone except an Iranian; for it was proud and without a guilt-complex, intensely nationalistic, an instrument of Persian policy, and could, therefore, never voice the needs of other races or nationalities. Further more, expressing, as it did, the interests of the dominant classes, it could never appeal to the poor, the defeated, the miserable, the exploited, the downtrodden, the frustrated, the propertiless, as did Buddhism and Christianity, which directed their appeal to the great majority, who, having nothing and never expecting to be anybody in this world, were interested primarily in escaping the bonds of economic servitude.

CONTRIBUTIONS TO CHRISTIANITY

The permanent contribution of Zoroastrianism to European life and culture has come to us through its enormous influence upon the New Testament via the Essenes. Among the basic elements which the Synoptics obtained from Zoroastrianism we may mention the following:

- **The intensely personal and vivid concepts of hell and heaven**
- **The use of water for baptism and spiritual purification**
- **The savior born of a true virgin-mother**
- **The belief in demons who make human beings impure and who must be exorcised**
- **The Messiah of moral justice**
- **The universal judgment, based upon good and evil works**
- **The personal immortality and the single life of every human soul**
- **The apocalyptic vision and prophecy**
- **The final tribulation before the Parousia**

In addition, Paul, Revelation, and the Fourth Gospel drew heavily upon Zoroastrianism for elements which are absent from the Synoptics:

- **The doctrine of absolute metaphysical dualism**
- **The Logos concept**
- **The transformation into celestial spirits**
- **The millennial kingdom**
- **Armageddon**
- **The final conflagration**
- **The defeat of Satan**
- **The renovation of the universe**
- **The celestial city to be lowered from the Supreme Heaven to the earth (Dinkard, IX, xxviii, 3)**

In Revelation, as in Zoroastrianism, seven is a holy and mystical number. Furthermore, we may note that until the middle of the third century, the Catholic Church shared with the Zoroastrians their horror for all idols, images, and altars. In the fifth century, the Church began accepting the doctrine of purgatory and early in the seventh this became established dogma.

And there were at least three other elements which Catholic Christianity drew from or shared with Zoroastrianism:

- **The utter intolerance toward all other religions and the conviction that these were devil-cults**
- **The demand on the part of the priesthood to be civil lawgivers as well as the masters of**

religious ritual and ceremonial

- **The adoption of the Zoroastrian Aharman and his creatures as the Christian devil and his imps, wizards, witches, and werewolves**

The Church took this infernal character to its heart and made of him the cornerstone of its speculative system.



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

THE PERSIAN INFLUENCE UPON THE JEWISH MESSIANIC BELIEF (INFLUENCE UPON THE ESSENES)

Among no people was the longing for redemption so lively and the expectation of a speedy end of the world so strong as among the Jews. Since the Babylonian captivity (586536 B.C.) the former Jewish outlook upon the world had undergone a great change. Fifty years had been spent by the Israelites in the land of the stranger. For two hundred years after their return to their own land the Jewish people were under Persian overlordship and religious influence. As a consequence of this they were in close connection politically and economically with the Achaemenidean Empire, and this did not cease when Alexander overthrew the Persian power and brought the whole Eastern world under Greek influence. During this lengthy period Persian modes of thinking and Persian religious views had influenced in many ways the old Jewish opinions, and had introduced a large number of new ideas.

- **First of all the extreme dualism of the Persians had impressed a distinctly dual character upon Jewish Monotheism. God and the world, which in the old ideas had often mingled with one another, were separated and made to stand in opposition to each other.**
- **Following the same train of thought, the old national God YHWH, in imitation of the Persian Ahuramazda (Ormuzd), had developed from a God of fire, light, and sky into a God of supernatural purity and holiness. Surrounded by light and enthroned in the Beyond, like Ahuramazda, the source of all life, the living God held intercourse with his creatures upon the earth only through the instrumentality of a court of angels. These messengers of God or intermediate beings in countless numbers moved between heaven and earth upon his service.**
- **And just as Angromainyu (Ahriman), the evil, was opposed to Ahurarnazda, the good, and the struggle between darkness and light, truth and falsehood, life and death, was, according to Persian ideas, reproduced in the course of earthly events, so many Jews too ascribed to Satan the role of an adversary of God, a corrupter of the divine creation, and made him, as Prince of this world and leader of the forces of hell, measure his strength with the King of Heaven.**

It is certain that the old Israelite YHWH only attained that spiritualized character for which be is nowadays extolled under the influence of the Persians imageless worship of God.

In the struggle of the two opposing worlds, according to Persian ideas, Mithras stood in the foreground, the spirit of light, truth, and justice, the divine "friend" of men, the "mediator," "deliverer," and "saviour" of the world. He shared his office with Honover, Ahuramazdas Word of creation and revelation; and indeed in most things their attributes were mingled. An incarnation of fire or the sun, above all of the struggling, suffering, triumphant light, which presses victoriously through night and darkness, Mithras was also connected with death and immortality, and passed as guide of souls and Judge in the under-world. He was the "divine son," of whom it was said that Ahuramazda had fashioned him as great and worthy of reverence as his own self. Indeed, he was in essence Ahuramazda himself, proceeding from his supernatural light, and given a concrete individuality. As companion in creation and "protector" of the world he kept the

universe standing in its struggle against its enemies. At the head of the heavenly host he fought for God, and with his sword of flame he drove the Daemons of Darkness in terror back into the shadows. To take part in this combat on the side of God, to build up the future kingdom of God by the work of a life-giving civilization, by the rendering fruitful of sterile wastes, the extinction of noxious animals, and by moral self-education, seemed the proper end of human existence. But when the time should have been fulfilled and the present epoch come to an end, according to Persian belief, Ahuramazda was then to raise up from the seed of Zarathustra, the founder of this religion, the "virgins son," Saoshyant (Sraosha, Sosiosch, which signifies the Saviour), or, as it ran according to another rendering, Mithras himself should descend upon the earth and in a last fierce struggle overwhelm Angromainyu and his hosts, and cast them down into the Nether World. He would then raise the dead in bodily shape, and after a General Judgment of the whole world, in which the wicked should be condemned to the punishments of hell and the good raised to heavenly glory, establish the "millennial Kingdom of Peace." Hell itself was not to last for ever, for a great reconciliation was to be finally held out even to the damned. Then Angromainyn also would make peace with Ahuramazda, and upon a new earth beneath a new heaven all were to be united to one another in everlasting blessedness. Please understand that these "religious ideas" persisted long before the Jewish people were ever captives of the Persians and were only later introduced into these concepts following the Persian conquering of Babylon and the acquisition of the previous Babylonian Jewish captives.

These ideas entered the circle of Jewish thought and there brought about a complete transformation of the former belief in a Messiah.

THE JEWISH CONCEPT OF THEIR MESSIAH BEFORE THE PERSIAN INFLUENCE

Messiah-that is, the Anointed (in Greek, Christos) originally signified the king as representative of YHWH before the people and of the people before YHWH. According to 2 Sam. 7:13 he was placed in the same relation of an obedient "son" to his "father," in which the whole people was conscious of standing (Ex. 4:22; Deut. 32:6; Hosea 11:1). Then the opposition between the holy dignity of the "Anointed" of God and the humanly imperfect personality of the Jewish kings and their failures led to the ideal of the Messiah being transferred to the future and the complete realization of the rule of YHWH over his people being expected only then. In this sense the ancient prophets had already celebrated the Messiah as an ideal King of the future, who would experience in the fullest sense the high assurances of YHWH'S favor, of which David had been deemed worthy, since he would be completely worthy of them. They had described this future Messiah as the Hero, who would be more than Moses and Joshua, who would establish the promised glory of Israel, dispose the people anew, and bring YHWH'S religion even to the heathen. They had glorified him in that he would span the heavens afresh, establish a new earth, and make Israel Lord over all Gentile nations. In this they had at first understood the Messiah only as a human being, as a new David or of his seed-theocratic king, divinely favored prince of peace and just ruler over his people, just as the Persian Saoshyant was to be a man of the seed of Zarathustra. This "anointed" Messiah was always to be a man and not a Godman or sun-godman. Thus in this sense a Cyrus, only a human being, the deliverer of the people from the Babylonian captivity, the rescuer and overlord of Israel, had been acclaimed Messiah (Isa. 44.28; 45:1).

THE FURTHER DEVELOPMENT OF THE CONCEPT OF THE HUMAN MESSIAH INTO SOMETHING MORE THAN A MAN

But over time, just as Saoshyant had been undesignedly transfigured in the imagination of the people into a divine being and made one with the figure of Mithras, so also among the prophets the Messiah was more and more assigned the part of a divine king. He was called "divine hero," "Father of Eternity," and the prophet Isaiah indulged in a description of his kingdom of peace, in which the wolf would lie down by the lamb, men would no longer die before their time, and would enjoy the fruit of their fields without tithe, while right and justice would reign upon earth under this king of a golden age as it had never done before. Secret and supernatural, as was his nature, so should the birth of the Messiah be. Though a divine child, he was to be born in lowly state (Isa. 9:6; Micah 5:1). The personality of the Messiah mingled with that of YHWH himself, as though it were God himself of whose ascending the throne and journey heavenwards the Psalmists sing (Psm. 47:6,9; 62:12).

THE INFLUENCE OF APOCALYTPIC LITERATURE

Up to now we only see just a handful of examples where the Jewish prophets ascribed "Divine" attributes to the expected deliverer; their Messiah. It is one thing to say that the Messiah is "Godly" and a whole other to say the Messiah "is God." But now with the advent of apocalyptic literature the concept of the human Messiah who is anointed by God will drastically change and become literally God. These alternations of the Messiah between a human and a divine nature appear still more clearly in the Jewish apocalyptics of the last century before and the first century after Christ. Thus the Apocalypse of Daniel (about 165 B.C.) speaks of one who as Son of Man will descend upon the clouds of heaven and will be brought before the "Ancient of Days." The whole tone of the passage leaves no doubt that the Son of Man (barnasa) is a superhuman being representing the Deity. Owing to the fact that the book of Daniel was written around 165 B.C. yet the historical Daniel lived two centuries earlier one is not hard pressed to understand that this is a form of literature is a perfect example of "Pseudepigrapha" or false authorship of a supposed "divine" writ where one also easily sees the blending of prior Persian religious though mixed with Jewish prophetic thought. Please understand that at this time in Israel the "canon" of accepted "Divine" literature was basically closed but many who wished to promote their own unique understanding of "prophecy" would draft and author documents in the names of long dead "heroes" and claim that such was "found" in order to slip in their documents under the disquise of being written by recognized Biblical heroes or prophets of the ancient past. This is why the book of Daniel is included in the historical books of the Jewish Bible today and not the prophetic books where one might expect to find it. Such is a major example of most apocalyptic literature owing primarily to the Essene's influence where they departed long age from normative Judaism and gravitated toward a more apocalyptic understanding of social-political-religious events where they blended Persian/Zoroastrian, Buddhist, and Phythagorean beliefs with Judaism and passed it off as "Divine."

To this new "divine/human" Messiah the majesty and kingdom of God have been entrusted in order that, at the end of the existing epoch, he should descend upon the clouds of heaven, surrounded by a troop of angels, and establish an everlasting power, a Kingdom of Heaven. In the picture-language of the Essene Enoch (in the last decade before Christ) the Messiah, the "Chosen One," the "Son of Man," appears as a supernatural pro-existing being, who was hidden in God before the world was created, whose glory continues from eternity to eternity and his might from generation to generation, in whom the spirit of wisdom and power dwells, who judges hidden things, punishes the wicked, but will save the holy and just (Enoch. xlv.-li). Indeed, the Apocalypse of Esdras (the so-called fourth Book of Esdras) expressly combats the opinion that the judgment of the world will come through another than God, and likewise describes the Messiah as a kind of "second God," as the" Son of God," as the human incarnation of the Godhead (4th Esdras chap vi.1 sqq).

In all of this the influence of Persian beliefs is unmistakable, whether these arose in Iran itself

directly, or whether the idea of a God-appointed king and deliverer of the world was borrowed by the Persians from the circle of Babylonian ideas. **Here this conception had taken deep root and was applied at different times now to this king.**

- **Just as in the Persian religion the image of Saoshyant, so also in the Jewish view the picture of the Messiah wavered between a human king of the race of David and a supernatural being of divine nature descended from heaven.**
- **And just as in the Persian representation of the coming of Saoshyant and the final victory of the Kingdom of Light there would be a preceding period during which threatening signs would appear in the heavens, the whole of nature would find itself in upheaval and mankind would be scourged with fearful plagues, so also the Jewish Apocalypse speaks of the "woes" of the Messiah and describes a period of terror which would precede the coming of the Messiah.**

The coming of the power of God was looked upon as a miraculous catastrophe suddenly breaking in from on high, as a conflagration of the world followed by a new creation. The Jewish agreed with the Persian view in this also, that it made a heavenly kingdom of undisturbed bliss "in the light of the everlasting life and in likeness of the angels" follow the earthly world-wide empire of the Messiah. This they imagined on exactly the same lines as the Persian Paradise. There would the holy drink of the "Water of Life" and nourish themselves on the fruit which hang upon the "Tree of Life." The wicked, on the other hand, would be cast into hell and suffer in fearful torments the just punishment of their sins.

The conception of a resurrection of the dead and a last judgment had hitherto been strange to the Jews. In pre-exilic days they allowed the body to die and the soul after death to go down as a shadow without feeling into Hades (Sheol), without disturbing themselves further about its fate. Now, however, with the doctrine of the destruction of the world by fire and the general judgment, the idea of personal immortality entered the world of Jewish thought. **Thus it is said by Daniel that on the day of judgment the dead will rise again, some waking to everlasting life, others to everlasting perdition. "But the teachers will shine as the brightness of heaven, and those who led the multitude to justice as the stars for ever and ever."** With the acceptance of personal immortality the whole tone of religious thought was deepened and enriched in the direction of thought for the individual. Former Jewish morality had been essentially of a collective kind. It was not so much the individual as the people viewed collectively that was looked upon as the object of divine solicitude. At this point the position, the road to which had been already prepared by the prophets, was definitely established, that the individual hoped for a personal religious salvation and as a consequence felt in direct personal relationship with YHWH. **God indeed remained, as the Persians had taught them to understand him, the superhuman lord of heaven enthroned in pure light, the source of all life, the living God. His metaphysical qualities, however, his dazzling glory and unconquerable might were ever more and more overshadowed by his moral attributes: goodness, grace, and mercy appeared as the most prominent features in the character of YHWH. God seemed a loving father who leads his children through life with kindly care, and without whose consent not a hair of one of his creatures could be touched. The strong tendency within Judaism, represented by the upper currents of pharisaic rabbinism, continually drew the national boundaries closer, and was ever more anxiously occupied with a painfully strict observance of the letter of the law and a conscientious observance of ritualistic ordinances. Ethics threatened to be extinguished under a system of conventional rules of an essentially juristic nature. Yet all the while a more human and natural morality was arising, an inward piety, warm-hearted, popular, and sound, which broke through the narrow limits of Jewish nationalism, and sent a fresh current into the heavy atmosphere of official legality. It was then that the groundwork of later Christian ethics was laid in the purified morality of the psalms, aphorisms, and other edificatory writings of a Job, Baruch, Jesus son of Sirach, etc. It was then that the Jewish Monotheism set itself to extend its sway beyond the boundaries of its own land and to enter into competition with the other religions of antiquity, from which it was to draw back vanquished only before a matured Christianity.**

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



PYTHAGOREANISM & THE ESSENE RELIGIOUS SYNTHESIS...PUTTING IT ALL TOGETHER

Remembering what we have learned so far, let us not forget that it would be these Essenes of first century A.D. which would, after the crucifixion of Jesus, identify Jesus with their theological Angel-Messiah which was likewise crucified in the heavens. Thus, we find this group of Pythagorean-Buddhists, who are today labeled "Essenes," gravitating toward the Jesus Movement in Palestine. These Essenes brought with them their syncretistic religious beliefs which were an amalgam of Indian, Buddhist, and Pythagorean religious beliefs which were immersed within Second Temple Judaism. Today we call these religious beliefs "Christianity."

HISTORICAL SKETCH

Many think of Pythagoras, cir. 580-500, only as a geometrician; but his activities included every field of knowledge. Diogenes Laertius declares that he did not "neglect medicine,'' and that he was the first who taught metempsychosis (Life of Pythagoras, I, p. 11-14). And he was the first who propagated this doctrine in the Graeco-Roman world, declaring that he could remember four previous incarnations (Tertullian, De Anima, XXVIII). He made important contributions to music and astronomy; he was a metaphysician, a natural philosopher, a social revolutionary, a political organizer, and the universal theologian. He was one of those all-embracing intellects which appear at rare intervals.

Ancient literature teems with references to Pythagoras. From the beginning of his manhood, he was engaged in intense political activity; and he was driven from his native Samos in 529 B.C.E. by the tyrant Polycrates, who judged him subversive. He there. upon migrated to Italy, and at Croton established a school of philosophy where he lectured to classes consisting of six hundred students. He created also a political organization which exercised a very wide influence. This consisted of celibate brotherhoods whose objective was their own moral regeneration through a communist reorganization of society (notice the connection to the later Essenes). The Pythagorean order was therefore at once economic, religious, and political. Although it must originally have been designed only as a community of dedicated saints, the astonishing fact is that the Pythagoreans in less than two decades became so numerous and so powerful that they were able to assume the public power without any resort to force. Since this was a drastic reconstitution, which sought to halt the progress of society into private property, by reversion to communism, violent repercussions were inevitable. In 510 B.C.E., the tyrant Cylon attacked the revolutionaries and drove them out of Croton after which they reorganized at Metapontium, where Pythagoras met his death by an assassination concerning which various versions are extant. According to one, he was burned in a temple, like Zoroaster; according to another, he was murdered in a beanfield, because he would not cross it; according to a third, he starved himself to death as a protest against the prevailing luxury and gluttony.

Following the death of Pythagoras, the brotherhoods again grew rapidly in what was known as Magna Grecia (southern Italy) until about 450 B.C.E., when the protagonists of private property and monogamic marriage assaulted the saints everywhere, murdered them indiscriminately, and sacked and burned their residences. Diogenes Laertius says that many others were burned at the stake in mass executions. Thus, the world's first

communist revolution (or counter-revolution) was drowned in its own blood. Everything indicates that the Pythagoreans, like the early Buddhists, practiced nonviolence and non-resistance; for even though they were at one time in control of society, they neglected to provide themselves with arms; and they never raised their hands in self-defense. Their only weapons remained a fervent appeal to the moral sense, the threat of hell, and the promise of eternal bliss in heaven. The Buddhist-Pythagorean-Essene morality required of one smitten upon one cheek to turn the other also (sound familiar?).

THE PYTHAGOREAN MOVEMENT BECOME PRIMARILY A RELIGIOUS CULT

The massacres at Croton of the Pythagorean brotherhood marked the end of Pythagoreanism as an overt political force. One of its outstanding protagonists, Lysis, escaped to Thebes, in Greece, where he became the tutor of the noble Epaminondas. Philolaus, one of the great expositors of Pythagorean philosophy, also lived and worked in Thebes at the end of the fifth century; but he was able to return to Italy with others of the brethren, including Archytas, where they established a great center at Tarentum. After 350 B.C.E., Pythagoreanism became far less a philosophical school than a purely religious cult; and as such it continued to attract devotees and exercise direct influence for at least seven or eight centuries. This we learn from many sources; and particularly interesting is a passages in Justin Martyr which explains that when, as a youth, he eagerly sought enlightenment, he went first to a "very celebrated" Pythagorean; but when he was told that before he could be initiated into esoteric mysteries, he must first master music, geometry, and astronomy, he was discouraged and turned to the Platonists instead. Presumably, these also required too much; for shortly we find him a Christian lecturer in Rome.

We learn something of practical Pythagoreanism as it existed in the first century from The Life of Apollonius of Tyana (by Philostratus), according to which this prophet and wonder-worker had a divine birth, absorbed the wisdom of Pythagoras, and practiced celibacy, vegetarianism, and voluntary poverty; he healed the sick, cured the halt and the blind, drove out devils, restored the dead to life, foretold the future, and taught the mysteries of religion. Finally, it was said that he never died, but went directly to heaven in a physical assumption (does this sound familiar with what is written in the New Testament about Jesus?).

THE RELIGIOUS PHILOSOPHY OF PYTHAGORAS AND ITS INFLUENCE UPON LATER ESSENE THEOLOGY

MONOTHEISM

The Pythagoreans were definite monotheists, as various Christian writers bear witness: "God is one; and He is not . . . outside of the frame of things, but within it; but, in all the entireness of His being, is in the whole circle of existence . . . the mind and vital power of the whole world" (Clement of Alexandria, Exhortation, VI). According to this pantheistic concept, God becomes a universal, spiritual force, an idea which the Stoics were to adopt. It is clear that no anthropomorphism could attach itself to such a theology; and the Pythagoreans naturally forbade any representation of the deity in pictures or statues,—in this respect resembling both the Jews and the Zoroastrians.

DUALISM

A passage in Archelaus (Disputation with Manes, p. 51) attributes the dualism of Manes to Pythagoras, who was thus credited with originating the doctrines he borrowed from the Brahmanas and the Persians because he first proclaimed them in Greece. The Zoroastrian base of Pythagorean metaphysics is revealed in the doctrine that the soul, which is our higher principle, is imprisoned in this mortal body as in a tomb, and that the latter is governed by evil passions, which are our indwelling Furies [desires] (Hippolytus, Refutation, VI, xx-xxi). We must not, declared Pythagoras, be the slaves of our own bodies (Ibid., xxii); and we can improve and save our

souls by escaping from the domination of the flesh.

NEGATIVE ATTITUDES TOWARD SEX

As sexual consummation was considered the prime pandering to the indwelling Furies [desires], every passion, in fact, every symbol related to it must be repudiated. We know that the Pythagoreans felt an overwhelming horror for beans; Diogenes Laertius says that this was, according to Aristotle, because they resemble the human testicles. Hippolytus declares that it was because, when they decay, they emit an odor similar to that of human seed; and when sprouting from the ground, they resemble the female genitals (Ibid., I, ii).

REPUDIATION OF MARRIAGE

And thus we find that by the sixth century B.C.E. there had already appeared three important movements in which men repudiated marriage: and for three quite different reasons. The primitive Orpheans did so because of what they considered the extreme misconduct of women; the Buddhists to escape Brahmanic exploitation; and the Pythagoreans because of metaphysical dualism, which made all sexual passion the mark of ultimate wickedness, the essence of original sin. One needs to take note that the Essenes would later develop from a Zadok movement which welcomed marriage into a cult of celibate communists. One easily sees the influence of the Orphic, Buddhist, and Pythagoreans upon the Essenes in these instances.

DOCTRINES OF HEAVEN AND HELL & THE DESCENT INTO HELL BY THE MASTER

Perhaps the most important single element in the Pythagorean myth was the descent of the Master into hell and his seven-year residence there, which made him the final authority on this subject. In spite of the skepticism of Tertullian, Eusebius, and other Christian writers, the ancient pagans believed this tale just as implicitly as Christians accept the existence of heaven and hell, which, oddly enough, Pythagoras himself first introduced into the occident. Diogenes Laertius states that when Pythagoras returned from the nether world, he related that he had seen Homer and Hesiod suffering tortures because of their slanders against the gods; and he says that Hermippus had related that the great prophet "came up withered and looking like a skeleton, then went to the assembly and declared that he had been down to Hades . . . His disciples were so affected that they wept and wailed, looking upon him as divine." Pythagoras assured all who did not embrace his doctrine and discipline that the tortures of this dreadful place were prepared especially for them, while mansions in heaven awaited his own elect. One needs to take just a second and think about the exclusive salvation as espoused by the Essenes, as influenced by Pythagoras, as well as the Essenic religious evolution which today is called Christianity. According to Eusebius, "Pythagoras . . . declared to the Italians that the doctrines which he had received . ..were a personal revelation to himself from God" (Oration of Constantine, IX).

SOCIAL COMMUNISM

In order to comprehend Pythagoreanism, we must understand the great social forces at work in that extraordinary sixth century B.C. Private property, class divisions, and economic exploitation had broken down the equalitarianism of the primitive community: it was therefore communism which was conservative or reactionary, and private property which was dynamic and revolutionary, carrying within itself an intense individualism, constituting a new center of loyalty, which in time made the adhesions of communal society impossible. Pythagoreanism sought to re-establish communism, but on a higher plane than that of primitive society, which was an automatic growth; the communism of Pythagoras was to be regulated by the strictest social control. It was intended to achieve the greatest possible good, but for a society consisting of, and acting in unison as, self-determining individuals. Pythagoreanism certainly did not succeed in its objective; but it did remold the ethical standards, the spiritual interests, the speculative doctrines, and the metaphysical concepts of the ancient Greek world. Had it not been for Pythagoras, the doctrines of hell and heaven might never have permeated the occident.

Not only did that sixth century consolidate the position of private property; it was also the first in which man became introspective and self-conscious. It was therefore a period of great religious upheaval throughout the world; men began asking the ultimate questions: what are we? whence came we? whither do we go? what is the mystery of life? In Persia it was Zoroaster who attempted to solve these conundrums; In India it was Gautama and Mahavira; in China it was Confucius; in Judea it was Ezekiel and Jeremiah; and in Greece it was Pythagoras, the greatest of them all.

Now let us make a summary statement. If you know anything about the Essenes, you just read in the account of Pythagoreanism the main tenants of the Essenes. The Essenes had as their core doctrines:

1. **Monotheism**
2. **Dualism**
3. **Negative attitudes on sex**
4. **The repudiate of marriage**
5. **Beliefs in the doctrines of Heaven and Hell**
6. **Belief in judgment after death**
7. **The descent into hell of their Angel-Messiah following his cosmic crucifixion**
8. **Escape into eternal bliss through sacramental initiation and communal brotherhood**
9. **Social Communism**

Answer for yourself: Does any of this sound familiar when you read of the Essenes? But more than that, are not these beliefs to be found in either the earliest Christian sect as found in the pages of the New Testament or espoused in Gentile Catholic Church dogma? They sure are! Again, this is more than a coincidence. The above is proof positive that the Essenes in the days of Jesus were not a conservative Jewish sect; rather, they had rejected much of Judaism and gravitated more toward Pythagorean-Buddhist beliefs.

THE PYTHAGOREAN ORPHEUS

Pythagoras, late in the sixth century B.C.E., incorporated in his religious synthesis the Eleusinian Dionysus. He appropriated the soter (savior) of the Eleusinia, who was born as Zagreus from Zeus and Persephone, who was killed as a child and eaten by the Titans, who was reborn from Semele as Dionysus, and who became the savior of mankind. But we must separate the Orphism which Onomacritus engrafted upon the Eleusinia and that proclaimed by Pythagoras. The former contains not the slightest hint of the Brahmanic metempsychosis (Indian reincarnation), the Buddhist ethics, or the Persian dualism and eschatology with which Orphic-Pythagoreanism is surcharged. When Diodorus speaks of Orpheus' "fabulous account of his experiences in Hades and the punishments of the unrighteous . . .which are figments of the imagination" (History, I, p. 96), he was referring to a document written by Pythagoras or a Pythagorean, and, as usual, accredited to the Thracian prophet.

PYTHAGOREAN POEMS

Pythagoras created his Neo-Orphic system, including its metempsychosis, eschatology, ascetic discipline, and communist brotherhoods, he set forth these innovations in "some poems of his own making" which he ascribed "to Orpheus" (Diogenes Laertius, Life of Pythagoras, I, 1). Even as Onomacritus wrote Orphic poems describing the death of Zagreus and the origin of the human race, so Pythagoras wrote others embodying his own doctrines, which he, like his predecessors, ascribed to the original prophet.

THE PYTHAGOREAN SYNTHESIS OF ALL EXISTING RELIGIONS

That Pythagoras absorbed the religions of Greece, Egypt, Persia, Chaldea, and India we learn from sources, of which the following are typical:

"Pythagoras . . . had himself initiated into the rites and mysteries not only of Greece, but also of foreign countries . . . he learned Egyptian . . . journeyed among the Chaldeans and the Magi" (Diogenes Laertius, Life of Pythagoras, I, 1).

Clement of Alexandria declares that Pythagoras was a pupil of Zoroaster and a disciple of the Brahmanas [India] (Clement of Alexandria, Misc., I, xv).

Hippolytus states that "Pythagoras came to Zaratus the Chaldean, who explained to him that there are two original causes of things . . . two daemons, the one celestial, the other terrestrial" (Hippolytus, Refutation, I, ii).

A passage in Herodotus proves that even in 450 B.C.E. it was well known that the Orphic-Bacchic mystery was also Pythagorean and that its funerary customs were Egyptian (Herodotus, Persian War, II, p. 81).

Pythagoras appropriated the ultimate Eleusinian savior, because he was the center of every mystery-cult. In the new synthesis, however, soteriology was only a single element: for now, at long last, eschatology and social or class ethics became equally fundamental in the doctrinal theology of Greece.

By creating this amalgam, Pythagoras revolutionized the thinking and the morality of the western world in a way that still hangs heavily over our entire culture. The dying god-man was no longer sufficient for eternal blessedness, and, since this involved an elaborate system of ethical renunciation, religion ceased to consist merely in ceremonies, rituals, and festivals, or even in an elaborate and difficult theology: it became a radically transformed way of life, a rigorous and lifelong discipline.

PRE-PYTHAGOREAN ESCHATOLOGY AND THE SYNTHESIS FROM OTHER RELIGIONS

Egyptian:

At this point, let us briefly recapitulate the eschatology from which Pythagoras drew in order to formulate his own. In Egyptian religion one finds that only a small proportion of all souls ever reach the judgment seat; the rest simply fade into nothingness. Those fortunate enough to stand before Osiris and to be adjudged worthy by him, were admitted to the Elysian Fields, where they continued in very much the same manner as in their earthly lives. Those souls adjudged wicked were destroyed when the beast Apep ate the heart and when the Khu was thrown into the Lake of Fire. The concepts of metempsychosis, universal immortality, or a system of post-mortem punishments were unknown.

Persians:

In Persia, the immortality of every human soul was assumed. But there was no metempsychosis: each birth involved the creation of a new soul which could belong to one human being only. At death, the righteous went to heaven, the wicked to hell, where terrible tortures were to be inflicted upon them until the renovation of the universe. For those who were neither wicked nor righteous, a third place, Hamestagna, was prepared, in which souls would be retained until the judgment. Finally, the Zoroastrians were universalists: at the renovation of the universe, all souls were to wade through a river of molten metal for three days, and, as a result of this purification, achieve everlasting blessedness.

Brahmanism-India:

Again, one finds that the eschatology of the Brahmanas was quite different: for, together with

the caste system, they devised the doctrine of transmigration and gave souls to every fish, fowl, insect, and beast. And to the caste system and to the doctrine of metempsychosis, they added a realistic concept of hell-torture, more detailed and ferocious than that of Persia. All of this was an instrument of class suppression and exploitation, but, as it turned out, the doctrine of hell was a two-edged sword: for the Gainas and Buddhists turned it against their enemies, the Brahmanas.

THE PYTHAGOREAN SYNTHESIS

Greek Communism:

Neither Buddhism nor Gainaism had been established in India at the time when Pythagoras could have journeyed there; but the ideology of these movements was already rife, and the Samian sage could have absorbed them, as he certainly did. There was, however, an important difference: for the Pythagoreans did not repudiate labor; but instead of working for an exploiter or for self-aggrandizement, they were the first who established the principle: from each according to his ability, to each according to his need.

The Amalgam:

Orphic-Pythagoreanism was the world's first great synthesis of religious components. We find, first, the Dionysiac sacrament, by which the devotees were believed to achieve divinity; second, the doctrine that souls transmigrate from age to age until, by Orphic initiation and life, they attain blessed immortality or, by outrageous sin and crime, are consigned to eternal hell-torture: third, the conviction that all humanity is metaphysically separated into the children of light and those of darkness, the Elect and the Reprobate, and that only the former have the power of adopting the Orphic way of life; fourth, the persuasion that the essence of righteousness consists in renouncing all carnal and material things, all the sensuous pleasures of this world; fifth, the conclusion that by adopting the celibate, communist, vegetarian, and equalitarian way of life, all aggressions will cease and salvation be assured.

Pythagoras imported into the Grecian world the metaphysics and eschatology of Persia, the metempsychosis of Brahmanism, the ethics of the Upanishads, and the funerary customs of Egypt, and united all these with the Orphic-Dionysiac soteriology. The only significant alterations made by him were, first, his institution of a perpetual hell for the incorrigibly wicked and his abolition of Nirvana in favor of eternal mansions in heaven for his Orphic saints; and, second, his rejection of an idle mendicant brotherhood in favor of one which was industrious and self-supporting and, therefore, proud and aloof, self-respecting, and independent. Buddhist monachism was adopted by the Catholic Church; the Pythagorean by the Essenes.

THE PYTHAGOREAN BROTHERHOODS

A Way of Life:

Since all the literature of the elusive Pythagorean brotherhoods has been lost, and since they provoked nothing but contempt from the great pagan writers, we are forced to glean our knowledge of them from fragmentary references. We find in them at a time even preceding Buddhist monachism, a religion which was not merely a mystery-cult, not simply a theology and an eschatology, but an all-embracing way of life. These tightly-knit groups of celibate men who renounced family and private property were called thiasoi and constitute one of the most astonishing phenomena of history. Their metaphysical and speculative doctrines were those of Plato and Vergil; but their discipline and their soteriology were something totally different.

Initiates Became Bacchoi:

It is very doubtful that these brotherhoods possessed temples, or constituted religious congregations in the

modern sense; but it is certain that they were bound together by the strictest vows and by the strongest moral, doctrinal, and emotional bonds.

Vows, Discipline, and Sacraments:

All Pythagoreans were vegetarians who renounced sex, family, and private property. There were also societies of female celibates, because we read that "the virgin daughter of Pythagoras was the head of a band of virgins and instructed them in chastity" (quotation from Plato's Timaeus, reproduced by Jerome, Against Jovianus, I, 42). We are told that Pythagoras "distributed his pupils into two orders, and called the one esoteric, but the other exoteric. And to the former he confided more advanced doctrines.... Whenever anyone repaired to him with a view of becoming his follower, the candidate-disciple was compelled to sell his possessions, and lodge the money with Pythagoras, and he continued in silence to undergo instruction, sometimes for three, but sometimes for five years. And on being accepted, he was permitted to associate with the rest; and remained as a disciple, and took his meals along with them [this is identical with the corporate structure of the Essene community and brotherhood]. If otherwise, however, he received back his property, and was rejected. These persons, then, were styled Esoteric Pythagoristae (Hippolytus, Refutation, I, ii).

The Esoterics were the Elect who, at the end of life, would escape the circle of birth and death; the holy meals to which they were finally admitted were the daily sacrament in which they consumed the body of Dionysus symbolically and so became immortal Bacchoi (sure sounds like the mass in the Catholic Church to me…which finds its origin in sun-worship). Initiation was an irrevocable step; once the hand was laid to the plough, there must be no turning back. Origen tells us that "the Pythagoreans used to erect a cenotaph to those who had apostasized from their system of philosophy, treating them as dead" (Contra Celsum, III, ii). Diogenes Laertius declares that the Pythagoreans practiced baptismal purification constantly to renew and maintain their sanctity, a ceremonial which the Jewish Essenes adopted from them (Diogenes Laertius, Life of Pythagoras).

Teachings and Practices:

Laertius declares that Pythagoras forbade his disciples to pray for themselves; he enjoined chastity; he required them "to put all their possessions into one common stock," he lectured to them for five years while they remained silent, after which, if they passed their examinations, they were permitted to speak to the Master and be initiated into the brotherhood. He forbade not only the eating but also the killing of any animal or other living creature, since all of these share with us the privilege of possessing a soul; his disciples ate uncooked food only and pure water was their drink. Together with his Esoterics, Pythagoras wore a spotless white robe of linen; wool was prohibited, since it came from an animal. He prescribed the most intense ethical soul-searching as a dally discipline. He forbade all use of oaths, declaring that it is a man's duty "to make his own word carry conviction." He required his disciples to give honor and precedence to their elders in the order of their worth and seniority. He taught that we must regard nothing as our own private property, that we must support the established government, that we must never injure any living creature, that we must never give way to such emotions as fear, grief, or hatred. He believed that gods (divine agencies) and men are akin, that is, that they are emanations from the same universal soul, which is God. Providence is a divine fact, and constitutes that fate by which the world and every individual life is ordered. The soul is distinct from physical life, is alone immortal, and its essence is Reason, which is indestructible. "The most momentous thing in human life is the act of winning the soul to good," that is, of enabling it to escape this physical prison house and the power of the Furies which infest it. We must always pay divine worship to God, in reverent silence, in white robes after daily purification, which is to be had by cleansing and lustration, by avoiding contact with death and birth and all pollution, by abstention from the meat of animals, and by performing the mystical rites of the cult.

Communist Brotherhood:

We must also emphasize that, according to the Pythagoreans, the practice of communist brotherhood was the minimum prerequisite for blessed immortality, since only under such a system can ethical purity be attained or injury to our fellow-men be avoided. Aggression and exploitation are not, according to Pythagoras, the only

crimes: the mere enjoyment of comfort or personal wealth while others suffer want is a sin for which there can be no forgiveness and cries for vengeance to the throne of God.

Emotional Basis of Communism:

The ethical foundation of Pythagoreanism was simply that, since it is impossible to obtain private wealth except through social injustice, and more important, since all members of the human race are blood brethren and therefore equally worthy, it is impious for any one of them to possess more than any other. This is the overwhelming fact which all the Elect will realize and the principle by which they will reconstruct their lives. Under this morality, it becomes the inescapable duty of the capable and the industrious to support those who cannot or do not work. It is obvious that this can never be a rational principle: it belongs in the realm of emotion.

SPREAD OF PYTHAGOREANISM

Fervent Missionaries:

In Pythagoreanism we have the first great fusion of almost all the basic elements which constitute the Gospel Jesus; and we know that the ancient world was filled with erudite and fervent missionaries who preached these doctrines in a manner similar to that later described in the Christian Didache. It was these propagandists whom Plato regarded with such loathing and contempt. "Mendicant prophets," he declared, "go to rich men's doors and persuade them that they have a power committed to them by the Gods of making an atonement for a man's own or his ancestor's sins by sacrifices or charms . . . binding heaven, as they say, to execute their will. And they produce a host of books written by Musaeus and Orpheus . . . according to which they perform their ritual, and persuade not only individuals, but whole cities, that expiations and atonements for sin may be made by sacrifices . . . which . . . are equally at the service of the living and the dead; the latter sort they call mysteries, which they say redeem us from the pains of hell, but if we neglect them we shall incur the most dreadful doom" (The Republic, II).

Such were these Orphic prophets who claimed the power to bind and to loose in heaven; who performed mysterious rituals, sacrifices, or sacraments intended to save the soul from hell; who claimed authority and power to relieve the tortures of the damned; who based their preaching upon scriptures said to be divinely revealed; and who promised to redeem their disciples from their personal as well as their original sin.

Continuity of the Thiasoi:

We know from a passage in Plato that in his day the Pythagorean societies were well known: "Even in this day such as denominate themselves from the Pythagorean manner of life appear to be somehow eminent beyond others" (Ibid., X). Although we possess only scant information concerning the thiasoi after the fourth century B.C.E., there is little doubt that they continued at least to the time of Josephus; for he declares that the Essenes "live the same kind of life as do those whom the Greeks call Pythagoreans" (Antiquities, XV, x, 4) which proves that both of these disciplines still flourished during his lifetime.

After having read this then there is no way to say otherwise than the Essenes, who became the backbone of the early Christian movement in Palestine, were the first Christians and Christian theology was grafted and shaped by them. Often this "theology" was diametrically opposed to Moses and the Prophets, and their oral traditions were later recorded by them as "Divine Oracles" and they would shape the doctrines later associated with Jesus of Nazareth. What is of major importance for the Christian to realize is that many of these Essene doctrines regarding salvation as attributed to Jesus were nothing more than earlier Essene doctrines concerning their sun-godmen redeemer (Angel-Messiah) which originated from sun-worship. Sadly, we read these documents today, like the New Testament, never realizing we are reading a great synthesis of theology and ideas which found their origins in Pythagoreanism, Buddhism, Brahmanism, Zoroaster, Egypt, and even earlier. To find the

truth about the historical Jesus takes a lot of reading and investigation. I hope this has helped by giving you a few more puzzles pieces in constructing the truth about Yeshua.



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



MITHRAISM... A ZOROASTRIAN SYNTHESIS

The worship of Mithra had been carried to completion under the Arsacids, whose language was Pahlavi, whose religion was Zoroastrian, and who founded the Parthian Empire in 248 B.C.E. Mithraism issued from the heart of Zoroastrianism, but absorbed various Chaldean (Babylonian) characteristics, including much zodiacal and astrological symbolism, and was profoundly influenced by the ubiquitous mystery-cults of Asia Minor, particularly that of Attis-Cybele, which, as we have seen, flourished in Phrygia, a territory in the domain of the Arsacidae.

When Christianity arose two centuries later, it did so independently of Mithraism; yet Christianity and Mithraism were astonishingly similar, because they were composed of elements which were the common possession of Asia Minor. Renan declared that had Christianity not conquered, Mithraism would have emerged victorious; our own opinion is that the child of Mithraism known as Manichaeism would have become the faith of the ancient world.

THE CHURCH FATHERS SPEAK

Here then we have the world's second great religious synthesis. Because of its similarity to Christianity, the fathers could only declare that the devil had established Mithraism for the sole purpose of sowing confusion;

Justin Martyr declared: "Jesus took bread, and . . . said, 'This do ye in rememhrance of me, this is my body'; and, after the same manner, having taken the cup and given thanks, He said, 'This is my blood'; and gave it to them . . . Which the wicked devils have imitated in the mysteries of Mithra, commanding the same thing to be done" (First Apology, LXVI).

Tertullian was certain that all rival cults were the devil's handiwork: "Washing is the channel through which they are initiated into the sacred rites of some notorious Isis or Mithras, . . . at the Eleusinia they are baptized to achieve regeneration, and the remission of their sins. Which fact being acknowledged, we recognize here also the zeal of the devil rivalling the things of God, while we find him, too, practicing baptism"(On Baptism, V).

Tertullian states that Mithra "in the kingdom of Satan, sets his marks on the forehead of his soldiers; celebrates also the oblation of bread, and introduces an image of resurrection.... What also must one say to Satan's limiting his chief priest to a single marriage? He, too, has his virgins; he, too, his proficients in continence.... Satan has shown such emulation in . . . administration of Christ's sacraments" that he has "succeeded in adapting to his profane and rival creed the very documents of divine things and of the Christian saints" (Prescription Against Heretics, XL).

And again: "Blush . . . to be condemned by some soldier of Mithras.... Let us take note of the devices of the devil, who is wont to ape some of God's things with no other design than, by the faithfulness of his servants, to put us to shame" (De Corona, 15).

THE CLOSE PARALLEL TO THE ESSENES AND CHRISTIANITY

The fact is that the parallel between Mithraism and Essenism and apostolic Christianity was actually far more extensive than any of the early Fathers implied:

- **All three taught almost identical doctrines concerning heaven and hell**
- **All three taught almost the identical doctrines concerning the last judgment**
- **All three taught almost the identical doctrines concerning the immortality of the soul**
- **All three practiced the same sacraments, those of baptism and the communion of bread and wine**
- **All three taught Regeneration through the second birth**
- **All three had the same conception concerning the inter-relationship of their members,—that all were mystical brethren.**
- **All three believed that its founder was mediator between God and man**
- **All three believed that through their mediator alone was salvation possible**
- **All three taught that their mediator would be the final judge of all**
- **All three taught the doctrine of primitive revelation**
- **All three emphasized the constant warfare between good and evil**
- **All three required abstinence and selfcontrol**
- **All three accorded the highest honor to celibacy**

Answer for yourself: Where did these doctrines which were shared by all three (Mithraism, Essenism, and primitive Christianity) come from? Well, have you read the previous articles? If you did, then you know know for yourself how religious synthesis of these beliefs originated and and were handed down and assimilated by succeeding nations.

We need not be surprised at these similarities, since we know that Mithraism and Christianity were alike based upon universal doctrines and practices already ancient with age before these cults appeared.

THE LATER CHRISTIAN DEBT TO MITHRAISM

Christianity borrowed significant elements from Mithraism after they had become active competitors:

- **Justin Martyr declared that "in a certain cave near Bethlehem . . . Mary brought forth the Christ . . . those who presided over the mysteries of Mithras were stirred up by the devil to say that in a place called among them a cave, they were initiated by him" (Dialogue With Trypho, LXXVIII).**
- **The Christians, in time, made Sunday, which the apostolic Church had never observed but which had always been sacred to the Mithraists, their holy day.**
- **And, after several centuries, they made the 25th of December, which had always been celebrated as the birthday of Mithra, that of Christ also.**
- **Until the fourth century, and in some eastern churches as late as the sixth, the Christians celebrated Epiphany, or January 6, both as the date on which Jesus was born and that on which he was anointed into Christhood at His baptism. It is interesting to note that this was the very day which for centuries had been hallowed by the Egyptian cult of Persephone as that on which she gave birth to Dionysus, known as the aeon.**
- **The ancient Mazdeans had glorified December 25 as the day when the sun-god was reborn, for then it was apparent that the days were growing longer and that life would again revive. During the preceding night, the devotees of Mithra kept vigil; and when the dawn fringed the earth with its first gleam of light, the priest emerged from the temple to announce triumphantly: "The God is born!"**

And so when the Christians made December 25 the birthday of their savior also, they made as great a concession to the Mithraists as they had previously made to the Attis-Cybele cult when they accepted March

22-25 as the date of Christ's passion.

HISTORICAL SKETCH

Although Mithraism does not seem to have made much progress among the Greeks, it spread rapidly among the Romans and the barbarians. We learn from Plutarch (Life of Pompey, 24) that the cult was introduced into the Roman Empire in 67 B.C.E. by pirates. It was attractive to the emperors and the nobles, because it taught that kingly authority is granted by Ormazd: it counted Nero, Commodus, Aurelian, Diocletian, Galerius, Licinius, Julian, and many senators among its devotees. Since Mithra was the invincible god of battle, soldiers were his particular favorites; and, with Mithra's his cross branded upon their foreheads, they carried his cult to the farthest limits of the Empire. Since Mithra taught the necessity of stable government, civil servants were among his ardent supporters. And, since he thundered against social injustice and preached the brotherhood of man, the poor, the exploited, and the slaves embraced his worship by myriads, prepared to die for the faith. Mithraism, then, encouraged by the state, spread among the poor, through the army, and everywhere in the civil service. Hundreds of Mithraeums were established along the trading routes of Africa, Italy, Gaul, Spain, Germany, Britain, and the Orient. Slaves from the Middle East, transported to Rome and the provinces, sang hymns to Mithra from the Indian Ocean to points beyond the Pillars of Hercules.

The power of Mithraism lay in 4 areas:

- **Its syncretism**
- **Its flexibility**
- **Its universality**
- **Its attractiveness to various classes**

The weakness of Mithraism in 3 areas:

- **Mithraism could not point to an historical godman savior as had prior mystery religions**
- **Mithraism abandoned the Messianic concept**
- **Instead of making any provision for women, it regarded them, since they were the cause of erotic desire, as the instrument of the Evil One.**

Each of the above strengths and weaknesses you now have seen in the prior articles as we chronicled the development of pagan mysteries from nation to nation; some mysteries had some of the above religious tenants, while not all; and others had their own compliment but none included all of the above religious beliefs. Again, let us understand that these pagan mysteries were "flexible" and this ensured their success and spread throughout the peoples.

THE ORIGINAL MITHRA

Mithraism elevated the most dynamic deity of the Zoroastrian pantheon into a position of pre-eminence. Mithra was a very ancient deity; and, since he appears in the oldest myths of both Persia and India, we know that he antedated 2000 B.C.E. Although he was not an Ameshaspenta, that is, one of the original seven divine powers, he was one of the greatest creations; and he must have grown progressively with the imperial expansion under Cyrus and the Achaemenides. He was the lord of heavenly light always identified with the sun; he was the god of truth, cattle, agriculture, and the wide pastures; he was also the god of battle, the protector of the good men of Ahuramazda, and one of the judges who met all souls at the Kinvad Bridge. He was, finally, the power or agency by which Ahuramazda created mankind and all other good creatures which live upon the earth; he became the Logos, for he is called "the incarnate Word" (Mihir Yast, VII, 25). Mithra became so great that he was at last substantially equal to Ahuramazda himself; and we read in the sacred scriptures of Zoroaster: "We sacrifice unto Mithra, the lord of all countries, whom Ahuramazda made

the most glorious of all the heavenly gods. So may Mithra and Ahura, the two great gods, come and give us help!" (Mihir Nyayis).

Mithra granted every benefit to the righteous and visited the wicked with condign punishment (Mihir Yast, VIII, 29); he was "victory-making, army-possessing, and all-knowing" (Ibid., ix, 35); he smote all his adversaries, the unbelievers, the creatures of Ahriman (Ibid., XIII, 59); he was the just and merciful god "whom the poor man, who follows the good law, when wronged and deprived of his rights, invokes for help, with hands uplifted" (Ibid., XXII, 84); he was the god who kept and protected his devotees in this world and gave them salvation in the next (Ibid., XXIII, 93); he required sacrifices from the faithful, who must first prepare themselves with lustrations and penitential stripes (Ibid., XXX, 122); he was the god of immortality, who confers everlasting mansions upon the true believers.

Such was the Mithra of Zoroaster.

MITHRAIC MYTH AND DOCTRINE

The new mystery-cult retained Ormazd and Ahriman, but abandoned the old Ameshaspentas and Yazatas; it accentuated the metaphysical dualism of Zoroastrianism, emphasized and re-oriented its eschatology, and absorbed a variety of foreign elements. Thus panoplied, it set forth to win dominion over the human mind.

As no Mithraic scriptures or documents are extant, our analysis of the cult must be based upon fragmentary references and upon sculptures, inscriptions, and basreliefs. All this material has been gathered into a single monumental work (Tests & Monuments, Figures, Reliefs And Mysteres Of Mithra, by Franz Cumont), from which the following reconstruct lion emerges.

THE MYTHRAIC MYTH

The new Mithra was born miraculously, in a cave, on the 25th of December; this event was witnessed only by some shepherds, who brought gifts and adored the new-born god, a mythology reproduced in Luke 2:8-20. Having grown into a sturdy youth, he set out to become the master of the earth. First he made the sun subject to his will and was therefore associated with this luminary; he was also identified with the bull, or ox, of Zoroastrianism, which it became his duty to capture and slay. He did this reluctantly, since it was the pristine creation of the good god; but the sacrifice was imperative, because from the soul of the bull arose all the celestial spheres and from his body sprang all the life of earth, including man. From the carcass of the bull grew all useful herbs; from its spinal marrow, wheat; from its blood, the grape, which furnished the wine used in the mysteries; and from its seminal fluid issued all animals serviceable to mankind. In many of the reliefs depicting the slaying of the bull, ears of grain sprout either from its body or from the wound, somewhat as was the case with the slain Osiris; and we find Mithra holding a drinking horn in his left hand and receiving a bunch of grapes from the sungod. The bull was sacrificed that mankind might have the bread of life, and Mithra drank his wine-blood eucharist.

Through identification with the slain bull, therefore, Mithra became the creator of all good creatures, and of all the beneficent things that grow upon the earth, as well as the progenitor and savior of man. But now Ahriman entered upon his role as the Great Adversary; and Mithra became the protector of all good men, of all useful creatures and herbage, as well as the mediator between Ormazd and the human race. When Ahriman sent a terrible drought that would have destroyed mankind, Mithra saved it by shooting an arrow into a rock from which copious streams of water emerged. When Ahriman sent a great flood, and later a great fire, Mithra enabled the human race to survive. His work now complete, Mithra celebrated ceremonially a Last Supper and returned to Ormazd (Heaven); but continued from the celestial mansions to protect and encourage his devotees.

MITHRAISM RETAINED DUALISM

Mithraism retained the basic cosmogony and metaphysics of Zoroastrianism; that is, it conceived of the material world as the domain of Ahriman, which Mithra had invaded to reclaim it for Ormazd. The soul of man comes from the celestial sphere, but his body from darkness. All that is physical is of Ahriman, all that is spiritual of Ormazd. All useful creatures and beneficent forces are the gifts of the latter through the agency of Mithra; all those which bring disaster or destruction are the counter-creations of Ahriman.

MITHRA THE SAVIOR/SOTER

The central element in the Mithraic myth is the slaying of the bull, which is replete with Osirian soteriology; this made of it a mystery-cult and of Mithra a savior-god. The event is depicted in countless friezes and bas-reliefs which have been found in the ruins of Mithraeums. Mithra is represented as a powerful youth thrusting his sword into the side of the sacred bull: the scorpion and the serpent, creatures of Ahriman, are depicted as attacking and attempting to drink the blood of the animal and thus to prevent the birth of mankind.

CEASELESS WARFARE BETWEEN GOOD AND EVIL

In the Mithraic system, as in the Zoroastrian, there is a constant struggle between good and evil, light and darkness, the spiritual and the physical. In this bitter war, man can hope for victory only by the ceaseless aid of Mithra, and by suppressing and mortifying his Ahrimanic nature; he must employ constantly the sacraments of baptism, lustration, and the communion of bread and wine to achieve mystical union with the god. As the slaying of the bull was the central element in the soteriology of the cult, it practiced the taurobolium in the same manner as the cult of Cybele. Initiates were placed under a grating, above which the sacred animal was ceremonially slain; thus incarnadined, the newly-inducted member was drenched and so saved in the blood of the bull.

MITHRAIC ORGANIZATION AND WORSHIP

MITHRAIC CONGREGATIONS

The Mithraic congregations were not communal groups like the Pythagorean thiasoi; except that they contained no female communicants, they were quite similar to modern church congregations. Each was small, comprising perhaps a hundred members; as the number of converts increased, new units were established. Since Mithra was born in a cave, the "churches" themselves were built underground, or at least so as to simulate subterranean conditions.

THE ORDERS

Jerome informs us that the Mithraic mystic passed through seven degrees or orders (Epistle, XVII, 2), which reflect Chaldean influence. They succeeded one another as follows: Corax, or Raven, signifying a messenger; Cryphius, or Hidden, indicating esoteric; Miles, or soldier, symbolizing the warfare of good against evil; Leo, the Lion, representing fire; and then in order, Perses, Heliodromus, and Pater, or Father, which consisted of the order of priesthood.

THE INITIATION

Actual initiation into the order, however, began with the degree of Miles, when the member was branded in the forehead with the figure of a cross. Thereafter, the communicant was inducted into the higher mysteries: he took an oath never to reveal the secrets of the order and he underwent frequent purificatory lustrations. When inducted into the degree of Leo, he was purified with honey, and baptized, not with water, but with fire, as John the Baptist declared that his successor would baptize. After this second baptism, initiate. were considered participants, and they received the sacrament of bread and wine commemorating Mithra's banquet at the

conclusion of his labors.

SPECULATIVE DOCTRINES

THE SOUL

Mithraism, like Platonism, taught that all souls pre-exist in the ethereal regions. At the birth of each new human being, one of these descends into a human body and by this process a portion of Ormazd is imprisoned in the cofl~n-clay of Ahriman. Only the human body, the material prison-house, perishes at death.

METAPHYSICAL DUALISM

At birth begins for every human being the great struggle between spirit and matter, light and darkness, good and evil, soul and body, the indwelling Ormazd and Ahriman, which must go on until death. Those members of mankind in whom the lower elements prevail are Children of Darkness; those in whom the higher are victorious, the Children of Light. This is the same metaphysical dualism which permeated Pythagoreanism, Essenism, and the Pauline theology, all of which called for the suppression of material, carnal, or worldly desires; in short, for an asceticism based not upon economic but upon metaphysical imperatives.

MITHRAIC ESCHATOLOGY

The eschatology of Mithraism was in part similar to but also in part different from that of Zoroastrianism. Neither had an eternal hell: but Mithraism was not universalist: again, its doctrine in this respect was that of Paul. At death, the elect souls are sent by Mithra direct to heaven; others are consigned to a con. dition of sleep until the final consummation, when Mithra will appear to reawaken them. A great and wonderful bull, like that pristine bovine, will appear; Mithra will separate the good from the bad, judge all according to the deeds they have done, slay the sacrificial bull, serve to the redeemed a final and immortalizing eucharist prepared from this animal, and send these fortunate ones to reside forever with the Elect. The terrestrial universe will then be consumed by a great conflagration in which all the wicked, including Ahriman and his demons, will be annihilated.

Mithraism, therefore, divided the human race into three classes: first, the spiritual, the Elect, the higher initiates into that cult, who were to be admitted to heaven immediately upon death; second, the wicked, the evildoers, the incorrigibly material, who will be destroyed in the final holocaust; and, third, the lesser Mithraists, who strive for the higher things but succeed only in part, and those essentially good members of mankind who have not participated in the communion. The souls of these will sleep during the ages which intervene between death and the final consummation (a doctrine later known as soul-sleeping); their grossness will then be purged away and blessed immortality conferred upon them by the ultimate eucharist.

THE DECLINE OF PERSIA AND THE HELLENIZATION [GREEK INFLUENCE] UPON ZOROASTRIANISM

Persian power gradually rose and can be considered to have peaked during the reign of Xerxes, from 486 B.C.E to 465 B.C.E. This is the time, also, when the portents of decline occured. When Xerxes' invasion of Greece failed, the military loss was of such calibre that the Persians never again undertook a major military operation against the Greek mainland - also, this signalled the defeatability of the Persian troops that had hitherto been continuously victorious. This was, however, not sufficient to dislodge the Persian Empire just yet. With Darius II Greece finally fell under Persian rule through several clever political and military actions - it was, however, not military superiority that conquered Greece, but exploitation of the Greek inter-city-state strife that allowed Persia to move in successfully. As the reign of Artaxerxes II came to a close during the last years of the 5th century B.C.E. the empire suffered a rise in anarchistic behaviours by small prinicipalities. This was, however,

completely surppressed when the vicious reign of Artaxerxes III began. He crushed all rebellions and the empire reached its former glory as it had been under Xerxes little less than a hundred years earlier. This Persian dominance ended with the rise of Alexander who with his superior army of phalanx, following the assassination of his father, Philip of Macedon, began to fulfill his dream for world conquest. With the Macedonian victory at Gaugamela on October 1, 331 B.C.E. the Persian empire essentially ceased to exist. However, the reign of Alexander was short lived, and with his death in Babylon on June 13, 323 B.C.E. another series of wars arose between his generals for dominance, as Alexander had left no heirs. In less than 20 years, Seleucus succeeded in gaining control, beginning the short reign of the Seleucid empire. This, empire, however, did not include all of the Persian empire - the eastern fronteirs west of the Indus were lost, as well as small kingdoms in Media, Armenia (in the southern Caucasus), Pontus and Cappadocia. For several years, the Seleucid kings attempted to maintain the empire, but, because of its great expanse, enemies had too many points of attack that the Seleucid armies could not maintain at once. However, eventhough constant war plagued the empire, Mazdaism, and what was now the cult of Mithra - that is Mithraism - gained its Hellenistic veneer and through the Greek veins of the empire, was able to spread and properly root itself in centers in Armenia and Cappadocia. If one is to discount the ancient Aryan origins, then indeed, this is the time and place that Mithraism can be said to have it's birthing place. However, as eventhough throughout the following centuries, Mithraims maintained a thick Hellenic and Chaldaean skin, its inner mysteries remained fully Iranian in nature, and as such, the link between the Mithraism of the 4th century B.C.E. can not be severed with that of the ancient Aryan deity worship. One of the most significant Hellenic contributions of this time was that of iconography. The Mithraic preists in step with the traditions of Mazdaism and Zoroastrianism did not utilize symbolic representations of their gods. This radically changed with the advent of Hellenic influences which culminated in a distinct iconography for the Mithraic followers. It can be surmised that at this time the images of the tauroctony, that is, the bull slaying, that form one of the central scenes within the later Roman mithraeums (real or artificial cave structures in which the Roman Mithraists worshipped) were being formed. Unfotunately, as so few documents have survived on Mithraism, save the passages from Porphyry (3rd century Greek historian), Dio Christosom (2nd century Greek philosopher) and the polemics of the early church fathers, the origins and nature of many of the Mithraic images that have survived can only be analyzed in terms of educated speculation. Some images can be traced back to their origins more effectively than others; we have for instance the birthing scene of Mithra. In Armenian legends Mithra was born in a cave of a virgin mother, Anaitis - which earlier legends posited as his sexual partner, although, her personification as Ishtar, could have easily mutated in various fashions throughout the centuries; also, in Mazdian legend, as related to us by Porphyry, Mazdian was to have concecrated a special cave for the worship of Mithra; and it is known, symbollic caves were not uncommon in the ancient world. We also have the scene of the birth of Mithra from a rock or sea of water, the latter of which can be clearly traced back to Mazdian creation mythology.

THE FALL OF THE SELEUCIDS AND THE FIRST ROMAN CONTACT WITH MITHRAISM

By the mid 2nd Century B.C.E. the Seleucid empire was beginning to crumble and a general chaos began to errupt. Various districts bid for independence; the most priminent break away kingdoms was that of the Arsacids. In the east, under the leadership of Mithradates I, they wrested regions of Bactria away and in the west Media was subdued. Also, by the beginning of the first century B.C.E. the Romans began making their bids for regions on Anatolia. In the east Scythian tribes began to cleave territories away. It was not until Mithradates II and Phraates III that the empire was restored to a reasonable order. This was the Parthian Empire. However, even as it maintained the visage of an empire, there were significant structural differences between it and the Achaemenid dynasty of a few centuries before - primarily, it was much weaker, as can be seen its lack of effort in assimilating the various smaller states within the empire into a single fuctional unit, as had been done by the Achaemenids.

What are of primary interest here are four points:

- **The donning of Parthian kings of composite names including the root "Mithra" exemplified the significant stature that Mithra bore in the religion. This was not only a phenomena in the east within the Parthian dynasties, but also the West in kingdoms such as that of Pontus, which was established by Mithradates I Ctistes who, during the the wars of the Diadochi (the battles of the Greek generals following Alexander's death) forged his Pontic Kingdom. The region of the Pontic Empire eventually stretched from Cappadocia, its northeastern Anatolian home to include much of Anatolia, the Crimean region, and parts of what is now southern Ukraine under the reign of Mithradates IV Eupator. Skirmishes between the Pontic kingdom and Greece marked different points in its timeline, until it was eventually conquered by Pompey in 66 B.C.E., marking the end of one of Rome's greatest adversaries.**
- **The Romans in their drives into Asia Minor, for the first time came significantly in contact with Mithraism. One of those contacts is recorded by Plutarch, who explained how during the Mithradatic wars between Rome and the Pontic kingdom, Cilician pirates hired themselves out to the king; some were noted to perform strange rite atop mount Olympus in praise of the god Mithra which, and Plutarch admits, were religious mysteries later preserved by the Romans. This in itself creates a hardy link between the later Romanized Mithraism and the Mithraism begotten from Mazdaism. At any rate, as can be clearly seen from the nature of Mithra himself, or Mithras as the Romans called him, he had a great appeal towards the military from his own spiritually militarisitic nature. In the Avesta he was understood as the god in whom invocation would bring victory in battle, and this without doubt, would be appealing to any soldier weighted by the mortal vicissitudes of war.**
- **Moreover, by this time Mithraism had reached the status of a mystery cult. Many Romans had become disillusioned by the flagrant hypocrisy and dun coloured nature of their religion and found in Mithraism a spark of eastern mysticism and power that was far more attractive.**
- **Roman military policy dictated that Roman legionaries not serve in a district that they were born or raised in, and were often stationed in far regions of the empire - also, Roman armies during the first century B.C.E. and the centuries during the Christian era were constantly sent to combat various foes, be it Germanic tribesman in the region of the Danube, or to quell disruption in Asia Minor, and as such often found their officers and legions intermingling. For these reasons Mithraism quickly spread through the Roman occupation armies in Asia Minor, primarily through proselytizing legionaries.**

DIFFUSION OF THE FAITH OF MITHRA

As the cult of Mithra bolted throughout the channels of military command and contact it was able to quickly reach the farthest regions of the Roman Empire. Rome itself became a prominent stronghold of the faith by the first century C.E. and mithraeums can be found as far north as Britain. Also with the traffic of oriental slaves, the faith was constantly reinforced by contact with believers from the east, which bolstered the mystery status of the religion; and this also openned up the faith to non-military Roman citizens through contact with their slaves. However, in its early stages within the Roman Empire, Mithraism was primarily a cult of the poor and lower classes - essentially a solder's and slave's religion, and it wasn't until the late second and third centuries C.E. that it had reached a high enough status that imperial interest began to be noticed. But even with the initiation of emperor Commodus (C.E. 180 - 192) it was no more than a passing fancy. It wasn't until C.E. 274 that Mithraism gained a more prominent status when Aurilian declared the institution of a Roman State Cult of Sol Invictus (The Unconquerable Sun); he erected a magnificent temple to Mithra in Rome and coins of the time reflect the awesome power with which the Mithraic Unconquerable Son bore with the inscription declaring that the Sun is the Lord of the Empire. The Romans naturally associated Mithra with the sun as Mithra had since Zoroastrian times been associated with the rise of the sun - and indeed, the sun in Avestan scriptures was understood as his chariot - and now this symbolic fussion of Mithra and the Sun reflected Mithraism's final dialect - that is, it's Romanization. Finally in c. 307 Mithra's prominence within the Roman Empire was solidified by Diocletian by his public dedication to Sol Invictus Mithras, acclaiming him as "protector of the empire." However, Mithra's reign within the empire was not long - the pagan aristocracy began to fade under furthering Christian conversions and finally in 394 under Theodosius the cult all but disappeared. However, Mithraism's descent from history - eventhough it's tenets survived into the middle ages in other sects such as that of Mani (Manicaenism) would not

come without its bearing its final stamp upon the world - its impression upon Christian Doctrine.

ROME AND MITHRAIC MYSTERIES

The Roman Mithraism that so spread across the stretches of the empire was a fascinating instance of a Mystery Religion. At a time when people [in Rome] were becoming disillusioned by an obviously impotent deity structure, Mithraism offered unto its adherents a sense of being in touch with an ancient arcane knowledge; by this time, all that was of oriental nature bore a great fascination - a fascination that even to this day is seen in the west. And it was less than coincidence that the later Christian Mysteries would furnish rites and understandings of the divine equally compelling to the populace throughout the Roman Provinces. By the first century C.E. Mithraism within the Empire had been spreading for several decades and by the beginning of the second century was firmly rooted within the Roman military circles. The particular synthesis that came to be known to the Romans as Mithraism owed many of it's aspects to it's earlier formations as were known to still be worhsipped within much of Anatolia, Armenia, and what was to become the Sassanid Empire. Although, the romanized version had a thick coating of Hellenic iconography, it's central tenets were wholly Mazdaic in origin; for instance:

The rendition of Mithras (as the Romans called him, as opposed to the Persian Mithra or Mihr) riding a chariot of the sun across the heavens, overseeing the world, which can be seen constantly upon numerous Roman monuments dedicated to the god, was a direct adoption of his protrayal within the Avesta.

- **The Roman understanding of Mithras as a warrior**
- **The Roman understanding of Mitras as a mediator between the eternal god of creation and the forces of evil - was also a direct adoption from the Avestan illustration of his duties.**

Indeed, unlike some have claimed that Mithras was linked to his Iranian origins by name only is a grave mistake. By the time the cult of Mithras had migrated to eastern Asia Minor, namely within Pontus and Cappadocia, and following the Macedonian triumph, the famous Mithraic scholar, F. Cumont, agrees Mithraism took on it's final forms, donning a Hellenic coat and a western visage. And it is this form that diffused throughout the Roman Empire. A primary aspect of Mithraic worship was that of the Mithraeum - that is, a grotto or cave, or as was more often the case, an underground crpyt with vaulted ceiling - represting the place of birth of Mithras. It was a tightly controlled structure insofar as the entrance of light was considered, clearly so as at key points in the liturgy control symbollic beams of light could be made to shine through. It was the place of initiation for new members into the religion and a place for members to congregate and pray together. It consisted of a narrow isle flanked on both sides by a broad raised bench on which the worshippers, rarely more than 50 in number, could kneel or recline. At one end stood the representation of Mithra slaying a bull with a raven watching from above; a dog and snake would be shown leaping into the bull's wound, and a scorpion would be shown at the bull's genitals. This symbolic icon would universally present in all Mithraeums found from the British isles to Rome. Also, this imagine of the Tauroctony would be surrouded by smaller images filled with mythical scenes or symbolic figures. The interepretation of the Tauroctony has long been a point of contention among scholars. It is known that the bull was a symbol in Zoroastrian lore, as is clearly found in the Avesta, a symbol of nature's fruitfulness; upon it's death from within it's corpse sprung out a myriad of vegitation that filled the world. Mithra's position within the Avesta as "lord of the pastures" could have been captured symbolically in this iconography as his causing the growth of the fields, just as does the sun, by killing the bull. Other scenes present within the images surrounding the Tauroctony are his springing for from a rock, shooting an arrow at a cliff to bring forth water, chasing the bull, feasting with his twelve apostles right before his ascension into the sky upon his chariot of the sun. As the Greek philosopher Porphyry relates to us, there was also a Mithraic rite utilizing honey which was connected to symbolism of great antiquity. He writes, "The Ancients moreover used to call the priestesses of Mother Earth Bees, in that they were initiates of the Terrene Goddess, and the Maid herself Bee-like. They also called the Moon the Bee, as Lady of Generation; and especially because [with the Magians] the Moon in exaltation is the Bull, and Bees are Ox-born - that is, souls coming into birth are Ox-born - and the God [Mithra] who steals the Bulls occulty signifies generation." There is a more astronomically based interpretation of the Tauroctony currently being

championed by David Ulansey. His interpretation rests primarily on astronomical data and then it's application to the symbolic organization of the Tauroctony's images. The main crux of his analysis is that the organization of the Tauroctony's images symbollizes the Zodiac's precession from the age of the Taurus to the age of Pisces, and that during the constellation's precession, during the age of the Taurus, the organization of the Zodiac's constellations, namely, Canis Minor (dog), Hydra (snake), Corvus (raven), Scorpio (scorpion) and of course, that of Taurus the Bull, were alligned directly with their corresponding images within the Tauroctony. Considering the influence of Chaldaean astrology upon Mazdaism and as such upon Mithraism it is not difficult to reason that between the connexion of the Tauroctony's symbollic similarities with Avestan lore and the astrological significance of the organization of the imagery, that this was one of the many points at which Iranian mythology created a peculiar syncretism with one of the many influences that bore upon its travel west - namely that of Chaldaean astrology. There was also a ritual baptism of blood performed by Mithraists, where a bull was slain and whose blood was allowed to drip into a pit below, drenching an initiate. This ritual was believed to hold redemptive and regenerative powers; it is also known that during the Mithraic liturgy there was a communion of bread, sombolizing the body of Mithras and wine, which, has been recognized by cultures long the antecedents of Mithraism, as a symbol for blood and its power. There was a ritual sacrifice held during the vernal equinox. And, finally, Mithraists, like that of many other pagan faiths, celebrated December 25 as the birth period of their god. For the initiate there were seven levels to ascend: Corax (Raven), Nymphus (Male Bride), Miles (Soldier), Leo (Lion), Perses (Persian), Heliodromus (Sun-runner), and Pater (Father), each associated with their own celestial body. Men and boys of all ages were allowed for initiation; although women were strictly forbidden. As one passed through each level, one had to undergo an ordeal, each filled with symbolic meaning, for instance, the Miles had to undergo a branding upon the forehead of the symbol of the cross, which symbolized the sun and an affirmation that only Mithras was his crown. One of the primary understandings of a Mithraist was that Mithras was his savior, mediator between the eternal god and the men below him, and through his salvation could be reached heaven - this, a direct adoption from the Avestan scriptures; it was his [the Mithraist's] understanding that through this salvation his soul would once again return to heaven, whence it had come when he was born into this world. Through prayer, following a strong moral code, and maintaining oneself pure, through such rituals as the baptism of blood, this could all be acheived.

JUDAISM AND ZOROASTRIANISM

That Zoroastrian beliefs made an impression upon the religion of the Judeans is apparent. Although the complete extent to which this imfluence played is debatable, there are several points of interests concerning this Zoroastrian influence, four of which, shall be mentioned here.

THE ORIGIN OF THE WORD FOR "PHARISEE"

As to the means of influence, some suggest that the sect of the Pharisees derived it's name from "Farsi" the Iranian name for the district Parsa, which might indicate direct Zoroastrian preistly influence in the region, however, this can not be confirmed with certainty, although it is not impossible; another possible etymology of the term is that it originated from the term for "heretic" or that of "separatist" as initially the Pharasaic movement was a vastly outnumbered sect within the Judean community.

THE ZOROASTRIAN INFLUENCE ON THE JEW'S CONCEPT OF GOD

One clear adaption from Zoroastrian doctrine was the Judean conception of god. The idea of a universal, non-partisian, monotheistic deity was the result of their contact with the Zoroastrian Ahura-Mazda, which allowed them transcend the tribal, henotheistic conception of god that they had hitherto espoused. This can be seen in the literary works of the time of the Persian occupation; at that time they began to more clearly talk of a single god as opposed to pronouncing their god as the greatest among many other gods - which was clearly the conception espoused by Abraham, Moses and other mythical figures from their ancient past.

THE INFLUENCE OF ZOROASTRAIAN DUALISM AND THE CONCEPT OF HA-SATAN

Another significant manner in which Judaism was affected by Zoroastrian doctrines was in the concept of an enemy to God; the Judean conception of Ha-satan, that is - Enemy - did not occur until its mention in Zechariah during the late 6th century B.C.E. under Persian rule and the influence of Zoroastrian dualism - that cosmic fight between Ahura Mazda and Ahriman.

THE ZOROASTRIAN INFLUENCE UPON THE JEWS AND THE CONCEPT OF HELL

Yet another adaptation from Zoroastrian belief was that of Ge-hinnom (valley of Hinnom) or Hell, which was a doctoring of the earlier Judean conception of sheol (grave) such that sheol became only the upper most level of a multi-level underworld - a clear account of which is given in the creation myth of the Haggadah (collection of non-canonical legends). Although there can also be seen Egyptian themes in the Judean conceptions of hell, it can be confidently argued that, at the least, Zoroastrian ideas of hell influenced Judean religious development coupled with Egyptian influences, while at the most they were the primary influence in the formation of these beliefs. This significant grafting on of the concept of monotheistic god, the adversary Ha-satan and of hell would prove instrumental in the later Christian conceptions of Satan and hell. As such, apart from direct influences with Mithraism and the Zoroastrian dualism imbedded within it upon the later Christian community, we can see a distant influence many centuries earlier upon Christianity through the Judean adoption of Ha-stan, Ge-hinnom, and the 'One God.'

THE INFLUENCE OF MITRAISM UPON CHRISTIANITY

The cult of Mithras affected early Christianity in two fashions.

Firstly, although doctrinally speaking it was not one of the most significant impressions, it was vital to the spread and survival of Christianity. It was with Constantine I that Christianity finally became tolerated within the Roman Empire, a window of opportunity through which it was able to ultimitately gain supreme say within the empire to the unfortunate fate of everything deemed un-christian. Constantine himself was born into the Romanized Mithraic religion of Sol Invictus following in the religion of his father and, indeed, much of Rome at the time adopted the same faith. Diocletian who had, for ease of management of an empire too bloated, divided it into two regions, giving caesarship of the Western half to Constantine's father - Constatius - also in religious affairs, contrary to popular monotheistic tendencies of the people, reverted to a worship of the old gods of Zeus, et cetera, although, without dismissing newer deities such as that of Mithras. Diocletians distaste of all that was Christian and opposed the old order of gods, which seems to have been more a politically motivated distate rather than a philosophical or religious one, was epitomized in severe persecutions, the last of which, before his demise, ocurred in C.E. 303. Constantine's devotion to his religion can be noted when immediately following his father's death, references to the older Zeus-class of gods was removed from the coinage and in their stead were places references to Sol Invictus. Now, to understand Constantine's conversion to Christianity one must understand Constantine himself. Scholars agree that he had a mysticized impression of the Sol Invictus and considered himself doing the bidding of the sun, that is, Mithras. His was a character of confidence, ambition, and drive for success - altho, a man given to calm delicate mannerisms, as was shown several years later in his presence at the Nicean Council. He inhereitted a strong character, yet clear tolerance of the Christian community from his father, under whom, during the purges of Diocletian, the Western half of the empire remained essentially without persecution. When on the eve of battle in September of C.E. 312 of the Milvian Bridge Constantine found in his dream the visage of Christ approach him, telling him how to act in order to secure victory in the battle the following day, it is clear that Constantine understood this mystical encounter in terms of his own Sol Invictus sending him a messenger in the form of the Christian deity. Having secured victory, Constantine did indeed convert to Christianity, but not upon the virtue of any words the historical

Christ may have uttered in his travels in Judea, but in the understanding as Christ a force of victory and triumph in the battlefield and so on. Constantine, upon having received his dream, neither requested baptism nor even indoctrination into any of the rites a new convert would take and, indeed, it would not be until his deathbed that he would receive baptism. Also, during the schismatic dilemmas during the early 4th century C.E. that the church was suffering through splintering of dogma, Constantine took little interest, only after the trouble had escalated and involved his own districts, following the defeat of Licinius, both his brother-in-law and caecar of the Eastern Empire, did Constantine dispatch letters to the leaders of the opposing Christian camps: that of the Alexander in Egypt, representing the Roman Based Christian faction, and that of the Antiochan based camp of Arius. Even in this letter Constantine's near indifference to the significant arguments concerning Christian doctrine could be seen, which furthers the conclusion that Christianity - namely Christ - for him was no more than a instrument of the one god, Sol Invictus. It can be assumed that he fell back on no other religious background than that which he was born in as obviously his interest in the religious tenets of Christianity was quite lax and the only apparent interest that Christ bore for him was as a deitific messenger of what Constantine understood as his own manifest destiny. However, even with this personalized interpretation of the Christian god, Constantine's conversion bore two vital results for the Christian community. Firstly, with his Edict of Milan, in 313 C.E. persecution of the Christians was halted, and practice in the faith could go without the fear of governmental retribution; secondly, Constantine's calling of the Nicean Council to dispel strife between various Christian factions allowed for a solidified Christian doctrine to be forged, particularly in the dispelling of various "heretical" movements, and in the construction of the Nicean Creed, which henceforth would herald the trinitarian nature of Christianity and sound as the official testamant of all Christians. This was, however, a crystalizating of only one of the many flavours of Christianity being preeched at this time. It must be understood a canonical New Testamtent although in the working was not formalized yet; there were a score of different Gospels being circulated at the time, each written to appeal to the people of the region in which it was found, and also influenced by various philosophical and religious movements of the time. For instance, when the Gospel of John was written sometime around the end of the 2nd Century C.E. (the earliest mention of the Gospel is in 180 C.E.) it was clearly influenced by Greek philosophical ideas of the "logos" - clearly a very Hellenized work. Also, Constantine's Mithraic interpretation of the Christ influenced the usage of the symbol of the Cross as a sign of victory and triumph as opposed to one of hulimity and even disgrace that was felt by many of the Christian community - his order for the painting of the Cross onto the shields of his soldiers drove in a deep psychological effect. As influences of Mithraism still deeply resided within the Roman armies, and the Cross, definitely not a symbol distinct to Christianity, but one of much greater antiquity, also was a reminder of Mithras' own sacrifice and ascension unto heaven. And this, both unto the enemies that would oppose Constantine in the battlefield, and for the soldiers fighting under his sovereign word would inflict profound psychological reactions - either that of increased bravery or that of increased fear. And this would in turn, through the boroughs having already been incised by Mithraic belief, allow Christianity yet another avenue by which to engage the hearts of the people.

Early followers of the Christ, Paul, and Mithraism To understand the second, and by far doctrinally the more profound of Mithraic influences upon Christianity, we must go back to the burgeouning years of the faith. To understanding Mithraic influence here, one must realize that it was a Mithraic world that Christianity bore itself into. The first years of Christianity and indeed, the years of the Christ himself are shrowded in mystery. It was, however, clearly a time of prophets. the Christ, if he were to have existed, was not the only preacher of the day spreading words of a new kingdom. The Gospels themselves having been written many years following the time the Christ was to have lived can not be used as accurate historical accounts for this, their tardy arrival on the world scene, and also because of spirit behind the pens that wrote them. Scholars are in vast agreement that the original Christian community was convinced upon a quick return of the Christ; this is the primary reason a general lack of interest in compiling a New Testament plagued them. And this also, as is the case with other religious Gospels from different faiths, as well must be suspect with regard to historical accuracy: exaggeration was a primary technique employed throughout history simply for the virtue of conversion. In the case of many ancient Roman and Greeks religious texts, it was common place for their dates to be increased by a thousand years and their authorship attributed to some personage of great antiquity. Likewise, the Gospels were attributed to historical figures such as Matthew, Luke, John even when they had been written many decades following their deaths - and it was the semblance of antiquity that was the primary criteria by which documents to be included in the New Testament were eventually chosen. There were dozens of Gospels other than the

synoptic Gospels and the Gospel of John that were being circulated at the time - and apart from the few bits of literature finally chosen as canonical, a whole treasure of Christian literature was ignored. Even what was to be included in the New Testament was fiercly debated - each Christian center, from Alexandria, to Antioch, to Nicodemia, to Jerusalem, to Rome, to Carthage used their own particular host of Christian literature to pass on the faith. And one must not forget that within this encompassing term "Christian" also many Gnostic works were being circulated and proved very influential. Such was the drive to encapsulate their own scope of doctrinal writings that some early Church officials worked towards excluding any piece of literature simply if it on a non-polemical note referenced within itself some other work that was not wholly recognized as authoritative. Such was the scene on the Christian religious front during the late 2nd and 3rd centuries C.E. Clearly, the works that were finally chosen reflected a religious system of belief that was not representative of the entire Christian community, and moreover, they reflected beliefs that were themselves influenced over the course of nearly two centuries by the various unique positions of a host of different sects. Also, in efforts to convert, the earliest Christians were faced with a pagan world heavily imbued in Mithraic doctrine - particularly in the regions of Anatolia and Armenia. And it was in the southern Anatolian town of Tarsus that Paul did much of his spreading of the good word. There are a few clear references to Mithraism within his letters and it is not so far as to construe that in efforts to convert the Mithraicists in the region that he may have condoned certain religious understandings of theirs to remain perhaps because for their expedient conversion and their beliefs in a savior god did not much contradict what he himself believed - as such, allowing a mutated version of his Christianity to become accepted and henceforth affect future Christian doctrinal movements; and it is reasonable, considering some of the stark similarities concerning, for instance, the Mithraic Communion or Baptism and later Christianity, or in the terming of the Christ as the "light of this world" - a clear grafting on of the title bestowed upon Mithra - that such fundamental aspects of the Christianity of the second and third centuries if not in spirit then at least in form were adopted in part from this ancient Mystery Religion.

DESTRUCTION OF MITHRAISM BY CHRISTIANITY

That Mithraism was a virulent competitor of Christianity is proved by the hatred which the latter exhibited toward it and the terrible persecution which it perpetrated against it after the accession of Constantine. The followers of Mithra were hounded with such pertinacity that no one even dared to look at the sun, and farmers and sailors dared not observe the stars for fear of being accused of the heresy. Julian attempted to re-establish the cult; but after his untimely murder, the onslaught of the Christians became more furious than ever. Nevertheless, Mithraism was not easily extirpated: its temples were numerous from India to Scotland, and it numbered sincere devotees among slaves, laborers, merchants, soldiers, and senators, who were alike inspired by the ethical elevation of its teachings and the assurance of the immortality which it promised. But the persecution was persistent, sanguinary, and indiscriminate; the great Mithraeum at Alexandria was razed by the Arian George in 358 (Sozomen, Eccl. Hist, V, vii); Theodosius took the most extreme measures against the cult after his accession in 379 (Socrates, V, xvi); and after the fourth century, it seems to have had no organized existence.

Since it was exclusive, Mithraism was not equipped to do battle against a priest-state; it accepted only the dedicated and the Elect who would consecrate their lives to virtue and devotion. Since its objective was not to control the government, it was tolerant of other creeds and disciplines. It invited all men, but persuaded no one, to reject the temptations of the world. The struggle between Catholicism on the one hand and the esoteric mysterycults on the other proved once and for all that any religion which becomes the state will most certainly destroy all its competitors and, at the same time, every vestige of freedom. And one of the first to fall before the Church Trimphant was the cult of Mithra, to which Christianity owed so much.

ORIGINATORS OF CULT UNKNOWN

That such an effective and elaborate synthesis could have been developed only by a religious genius or by a very resourceful group of priests is obvious; but, since the cult glorified Mithra alone and sought to invest the new creation with primordial authority, the founder or originators remained forever unknown. And this was one of

the basic weaknesses of Mithraism: it had no historical founder. Manichaeism, its child, had no reputedly divine originator: and it paid Christianity the ultimate tribute by incorporating into its system both its Jesus and His Gospel, without which it could never have mounted its assault upon the ramparts of the Catholic Church.



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JUDAISM & THE INFLUENCE OF GENTILE RELIGIONS THAT PARTLY SHAPED IT

Although there were various major religions in the ancient world, it remained for the small and despised Jewish nation to cradle the Essene cult, which would create an ideology capable of conquering the occident" (Martin Larson, The Story of Christian Origins, p. 195). This was possible because the Jews were dedicated to religion in a manner elsewhere unknown. Among other people, dependence upon the supernatural was only a single phase of life: but the Jews considered themselves the chosen of Yahweh and attributed to Him their every victory, defeat, or chastisement. If historical religion may be defined as a system of beliefs, doctrines, or rituals designed to please or placate the unseen powers, then the Jews were religious par excellence.

"Philostratus, agreeing with classical writers generally, declares that "the Jews have long been in revolt not only against the Romans but against humanity"; and that they are "a race . . . apart and irreconcilable" (Life of Apollonius of Tyana, V, xxxiii). This separation stemmed from, and then intensified, the Jewish faith. At least half a dozen times in three thousand years, their annihilation has been decreed; and it was partially executed by Sennacherib of Assyria, Ahasuerus (Artaxerses?) of Babylon, Antiochus Epiphanes, Titus, Hadrian, the Inquisition, and Hitler. It was experiences such as these which enabled the Hebrew genius to create a savior-cult which could defeat all others" (Ibid.).

THE MESSIANIC EXPECTATION OF THE JEWS

The cherished records of the Jews amply reveal their own aspirations. The doctrine is repeated ad infinitum:

- **"The Lord bath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth" (Deut. 14:2).**
- **"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all the nations of the earth" (Deut. 38:1).**
- **"Thou shalt reign over many nations, but they shall not reign over thee" (Deut. 15:6).**

No other people has ever been so conscious of ultimate primacy through supernatural intervention. This has given them cohesion and courage to persevere in the face of persecution and decimation. The conviction that every Jew will one day share in his divine destiny as a member of the world's ruling race has made him proud and has enabled him to survive unassimilated among the nations of the earth. At the Passover meal, Jews still place wine upon their tables and leave their doors ajar, so that Elijah, who is to precede the Messiah, may enter and drink; and then they repeat this devout prayer: "May the Merciful One cause us to inherit a day which is all good. May the Merciful One permit us to live unto the days of the Messiah!" (The Haggadah of Passover).

CRAIG'S COMMENTARY

What is important for our understanding is that in the face of such continued persecution and decimation by the non-Jewish nations of the world, the Jewish people, motivated by faith in the revelation of God at Sinai and before, looked to the fulfillment of the promises made to them by God and saw that such fulfillment was possible ultimately through Divine intervention and this was to be in the form of an "anointed" one sent from God himself. Such was their hope; their "Messianic hope." This Jewish Messianic had arisen even earlier than the Zoroastrian and was original with the Jews. What again is important for our study is that this "Jewish Messianic hope" was fundamentally different from the Persian; at least in the beginning. What we find, however, is that in the New Testament we have a "fusion" of both the Persian Messianic concept with the Jewish concept of this "anointed one." Without study and familiarity with the documents of both nations then it is impossible to read the New Testament and tell the difference between them.

But yet it is still not that simple. If one begins with Osiris, the Egyptian "soter" and savior, and begins a "chronological" study of Egyptian religious religious beliefs and how they were later assimilated and adapted by each succeeding nation who conquered or was influenced by the former nation, then one sees unmistakenly a "pattern" developing which will influence the subsequent religions of the non-Jewish world. Even the Jews, inspite of their "unique revelation" at Sinai, would be heavily influenced at times by these "world-religions" and the record of the Old Testament records how certain Kings did "good in the sight of the LORD" and how others "did evil in the sight of the LORD." Some kings led the nation of Israel into pagan worship while others caused the nation to repent of such evil. These "evils" of which we speak are nothing more than pagan religious worship which had been passed down since Egypt and adapted by each succeeding Gentile nation. For our study what is important to note is that these same "religious beliefs" as held by Israel's kings which "did evil in the sight of the LORD" will be found to be the core beliefs of the Essenes of Jesus' day! As if that was not enough, many of these Essene, or proto-Christian, beliefs will be found in the New Testament

If one wants to fully understand the "Messianic concept" in the New Testament then one must familiarize himself with Egyptian religion and how these religious beliefs were later assimilated and adapted by each succeeding Gentile nation throughout the history of mankind. If one undertakes such a study, as I did, then one sees a "pattern" developing in each successive Gentile nation which conquers another, or which is influenced by another though commerce and trade as the religions traveled from nation to nation through trade routes. One sees each successive nation assimilating portions of the previous nation's religious beliefs and fusing them with their own into a new amalgamation. If one begins with sun-worship, the earliest religion of mankind, and traces sun-worship in its various stages and manifestations through each succeeding nation throughout the history of mankind, then one sees the repetition of this "pattern" of worship through the history of mankind. If one begins with Egypt and Osiris, then this "pattern" can be seen reproduced in its entirety, or in part, in the subsequent Gentile nations and their religious beliefs; from Adonis, Aphrodite, Dionysus, Attis, Cybele, Demeter, Persephone, Orpheus, Zoroastrianism, Brahmanism, Buddhism, Pythagoreanism, Isis, Serapis, Mithra, etc. What will amaze the student is that the culmination of this "religious synthesis" can be found in Judaism as well, in particular the Essenes. This is of major importance when one understand that it is through Essenism that we have the New Testament today with its many "religious beliefs" which millions believe today to be "Divine and unique revelation from God in Heaven" when a little study will show that is is nothing more than Osiris re-invented. This makes it all the more important for a child of God, when reading the New Testament, to be able to discern the "truth from the fiction" for we are commanded to worship God in Spirit and in Truth. It would be a shame of unbelievable proportion to end our lives and before God hear that we have, like the prior Kings of Israel, "did evil in the sight of the LORD" because we worshiped like the pagans and never knew it because we accepted the New Testament without question or investigation as to if what is recorded there can be verified to be "truthful."

THE ABSOLUTE RELIGIOUS DEPENDENCE OF THE JEWS ON

GOD

The ancient Jews never found it necessary to master the art of war. Yahweh would do everything for them and protect them from harm: at the command of Joshua, the sun stood still; at the sound of trumpets, the walls of Jericho fell; under the outstretched hand of Moses the waters of the Red Sea parted. As long as the Israelites were obedient to Yahweh, all was well; but when the people worshiped strange gods, Yahweh turned His face away, rain ceased to fall, pests devastated their fields, enemies defeated them, and universal desolation ensued. The Assyrians and the Babylonians were simply the instruments by which God chastised His disobedient children. Even though Yahweh would never destroy the Jewish race utterly, He would, because of their disobedience, visit upon them every punishment, including humiliation, captivity, slavery, poverty, dispersion, persecution, and reduction to a despised remnant. So thundered the Yahweh prophets. It was indeed a Judaeo-centric world.

THE RELIGION OF IKHNATON [AKHENATON] AND ITS INFLUENCE UPON ISRAEL AND MONOTHEISM

Believe it or not the Egyptians had at one time their own prototype of Yahweh. Many today believe that the Jews obtained their concept of Yahweh from Egypt: indeed nothing could have been more natural. For we know that a great Egyptian school of philosophic theology flourished under Amenhotep IV, known as Ikhnaton; and that this gave to monotheism its first full expression. The abortive revolution of this young Pharaoh, who came to the throne in 1375 B.C.E. as a very young man and who died only seventeen years later, was overthrown at his death by the reactionary priests of Amen in coalition with the wealthy and imperialist elements of the nation. The Egypt priests of Amon rejected his grandiose and humanitarian principles, yet Ikhnaton's beliefs they were, we believe, absorbed in part by the Jews as later seen in their writings.

The conception of the sun-god had arisen during the reign of Amenhotep III, father of Ikhnaton. Egypt had just established a great and stable empire; and men had begun to think in universal terms. Amenhotep IV proclaimed himself the high priest of Aton, who was, however, something far more than the material sun and whose symbol was "a disk from which diverging rays radiated downward, each ray terminating in a human hand" (Ency. Brit., 12:77). It was as if the creator were clasping his children, all the inhabitants of the earth, in His protecting power. The plural "gods" and the name Amen were expunged from all public monuments; and Aton was proclaimed the benevolent father of all mankind, no matter of what speech, race, or color. He was the creator of the natural world and was "actively concerned for the daily maintenance of all his creatures, even the meanest" (Ibid.).

Ikhnaton and his religious campaign in Egypt was a profound revolution of sorts. Ikhnaton's monotheistic religion actually entailed a profound revolution among the Egyptian religious establishment. It called for a "naturalism" in art and living which attempted to throw off at a single stroke the traditions of two thousand years. Ikhnaton freed the slaves and released the convicts from the prison mines; he confiscated the huge landed estates of the Amen priesthood and gave them to the peasant-serfs in the form of freeholds; he attempted to establish schools, wherein all were to learn to read and write. And this was to be only the beginning.

One must understand what such actions had on the Osirian-Amenite priesthood who, up to Ikhnaton's time, lived in wealth, luxury, power, and ease; they were in possession of huge and magnificent temples, great treasure houses, and enormous influence among all classes of the people. Imagine, then, their frenzied rage when the new Pharaoh decreed the division of their lands, the confiscation of their wealth, the revocation of their income, and the dissolution of their order.

Ikhnaton attempted to banish the worship of Isis, Osiris, and Horns by discrediting the eschatology of their faith, which, as we have seen, was its central article and which, as it turned out, the people loved more than secular well-being.

Furthermore, Ikhnaton's program called for the dissolution of the Empire. If God is the universal father who loves all His creatures equally, irrespective of speech, color, or nationality, how can it be just for one nation to send soldiers to kill and oppress, and to collect tribute from another? As a result of this philosophy, the imperial armies received scant appropriations, and the empire withered away.

It is also natural that the beneficent principles of Ikhnaton should have taken some root among the Israelites who had been reduced to slave-laborers; and even more likely that various Egyptians of noble ideals continued to cherish his doctrines. What is again important for our understanding is that Ikhnaton lived just before Moses and Moses would have been influenced by Ikhnaton's history and legacy. It is likely that Moses was a royal Egyptian who, banished and ostracized from his own country, found in the Jews a people whose leader, lawgiver, and emancipator he could become.

But the Jews were not only to accept Ikhnaton's God; they were to alter him. It was natural enough that the Israelites should reconstruct the god of Ikhnaton according to their own needs. He remained the God of all the earth, but not equally of all men. Ikhnaton's [Akhenation] god was the Creator, more powerful than other gods; but the children of Jacob alone were to become His chosen race. He was infinitely ardent concerning Hebrew welfare, but indifferent to that of the Gentiles. The Chosen People were to bind themselves together by bonds of mutual solidarity, but all others they might deceive and exploit at will. To another Hebrew who was "waxen poor," monies must be loaned without interest; but "unto a stranger mayest thou lend upon usury" (Lev. 25:35-36). Aton was the father of all living creatures and he cared for all alike; but when Yahweh commanded, "Thou shalt love thy neighbor as thyself," this was intended to apply only to "the children of their people'' (Lev. 19:18). After the destruction of Jerusalem by Titus, the Jew continued no less conscious of his magnificent destiny, which caused the fervent author of Fourth Esdras to exclaim: "as for the rest of the nations which are sprung from Adam, you have said that they are nothing and are like spittle.... And now, Lord, behold, these nations . . . rule over us and devour us. But we, your people, whom you called your first-born, only-begotten, chosen, and beloved, are delivered into their hands. If it was for our sakes that the world was created, why do we not possess it as our inheritance?"

It is important we get a clear picture of the religious beliefs of the Jews at this time period of their history. In one respect, however, Judaism remained the child of its Egyptian parent:

- **It was a one-world, nominally monotheistic religion**
- **It had no interest in the hereafter**
- **It had no concept of hell or heaven**
- **It had no system of rewards or punishments after death. In this respect, it was also similar to all Semitic religions, notably those of Assyria and Babylonia.**

Inspired by a great leader who organized their escape, the Jews later attributed to him their Law, which differs from other ancient codes principally by certain distinctive customs and by its great emphasis upon the worship of Yahweh. Many of its features, however, were reminiscent of Ikhnaton. For example, all debts were to be canceled and all Hebrew slaves freed in the sabbatical year (Deut. 15:12); no usury was to be exacted from Hebrews; and land was to be returned to the family of the original owner at the close of each jubilee (Lev. 24:12-13). Even though these provisions were never honored, we may believe that the original lawgiver was actuated by such ideals.

THE GENTILE INFLUENCE UPON ISRAEL

Israelite history from David to Bar-Cochba was little else than a series of national disasters perpetrated by the Gentile nations upon the Jews, yet these are of the utmost importance because through these the Jewish race developed characteristics which enabled it to re-create a religion of ultimate renunciation.

The descendants of Jacob burst into Palestine about the beginning of the twelfth century B.C.E., declaring that

God had given them the land and had also commanded them to uproot and often wipe-out its inhabitants. Not only had they persuaded themselves that they were justified in robbing, killing, and expropriating: to them it was impious to refrain from so doing. And so the Jews lived precariously in the midst of Philistines, Canaanites, Ammonites, Moabites, Amalekites, Jebusites, and Edomites, virtually in state of perpetual warfare.

David finally gave his people a brief period of peace, glory, and national unity under a people's government; and the outward tranquillity continued under Solomon, the most crafty, splendid, and opportunistic king ever to rule over Israel. He had a sporting house of seven hundred wives and three hundred concubines; he imposed crushing tax-burdens throughout the empire; every social injustice began to flourish; and he built many altars to heathen gods.

Israel Kingdom would be divided because of Solomon's false worship. At his death, the submerged resentment flared above the surface. The Ten Tribes sent Jeroboam to plead with Rehoboam, the heir of Solomon, for a reduction in their taxes. But Rehoboam "answered the people roughly ... and spoke.... My father made your yoke heavy, but I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions'' (I Kings, 12:13-14). As a result, the nation divided into the northern kingdom of Israel, comprising the Ten Tribes with their capital at Samaria, and the smaller southern state, including only Judah and Benjamin, with headquarters at Jerusalem. From that day forward, there was almost continuous war between these two divisions of the descendants of Jacob (I Kings, 15:16, 32), and each was constantly making alliances with heathen nations against the other. This continued until the destruction and disappearance of Israel in 721 B.C.E.

Between 950 and 745 B.C.E., both Judah and Israel paid constant tribute to Egypt, Syria, or Assyria; and both Judah and Israel suffered invasions from Gentile nations who brought their gods with them and exerted religious influence upon the Israelites; wars, lootings, and destruction so many times and to such a degree that one becomes sick at heart merely in perusing the sanguinary record. There was a major catastrophe in almost every decade. The Assyrians laid siege to and captured Damascus in 742 B.C.E., carried away many into captivity, scattered them through Media and Mesopotamia, and replaced them with Assyrians. The Israelites, nevertheless, refused to humble themselves; Shalmaneser and Sargon II therefore besieged Samaria, 724-721 B.C.E.; and, after a fearful struggle, captured King Hoshea, utterly destroyed the city, and resettled the population in Media. Thus ended the kingdom of Israel; the Ten Tribes were scattered and forever lost. They intermarried with their new neighbors, forgot their ancestor Jacob, and disappeared from the stage of history. In the villages and the countryside of Galilee, however, some of the Chosen People continued for centuries; and it was from these that Jesus and His disciples were born.

Judah was to be submitted to Assyrian and Egyptian domination and religious influence. Judah, the sole organized remnant of Yahweh's people after 720 B.C.E., escaped extinction through abject submission and the payment of heavy and constant tribute to Assyria. About 607 B.C.E. Pharaoh Necho invaded Judah and slew the "good" King Josiah at the battle of Megiddo, put upon the throne his puppet-son, Jehoiakim, and required ruinous tribute.

Judah was to be submitted to Babylonian domination and religious influence. When the Babylonians defeated the Egyptians at the decisive battle of Carchemish in 605 B.C.E., the Jews fell prey to a new empire. Nebuchadnezzar reduced Jerusalem and exacted heavy tribute. At the end of three years, in 598 B.C.E., the Jews rebelled; Nebuchadnezzar took the capital a second time, looted the treasure houses, and carried away several thousand captives. When the puppet-king Zedekiah revolted ten years later, the Babylonians in 586 B.C.E. took the city, razed not only the Temple but the city generally and carried away the whole population, except a remnant who were left to till the soil as peasants. This was and remains the most overwhelming catastrophe in Jewish history.

Judah was to be submitted to Persian domination and religious influence. After the return from Babylon, the Jews continued in subservience to the Persians, whose religion they began to absorb.

Judah was to be submitted to Grecian domination and religious influence. When the Greeks arrived in 333 B.C.E., tribute was paid to them; when the Seleucidae were established at Antioch about 313 B.C.E., the Jews became at times their tributaries and at intervals groaned under the heel of the Egyptian Ptolemies. It is important for our understanding to note that "Ptolemies" is a term which refers to one of Alexander the Great's generals who acquired part of Alexander's lands upon his death; the name of this Greek general was Ptolemy.

And now a new threat to Judaism appeared, different from any that had preceded, but certainly no less potent. This was Greek culture, which penetrated and conquered almost everywhere. And perhaps it was only an accident that it was not victorious among the Jews also; for we learn from the First Book of the Maccabees that a great many Jews had begun to despise their own Law, and we know that Hebrew Hellenization was proceeding apace.

In 175 B.C.E., the eighth Seleucid king, the fanatical Antiochus IV Epiphanes, came to the throne. In 167 B.C.E., he took Jerusalem, looted and desecrated the Temple, established the Dionysiac-Eleusinian sacrifice there for three years, and systematically depopulated the city of all Jews who rejected Hellenic culture. This aroused the faithful more against their own apostates than against the foreign foe; and the Maccabaean wars, which resulted, continued with almost unabated fury for thirty years, when victory, peace, and unity, finally established under Simon in 142 B.C.E., gave the nation its second brief interval of independence.

Judah was to be submitted to Hasmonean political and religious control.

But the Hasmoneans were not the answer for Israel. Secularization under the Hasmoneans was just as damaging as had been the exposure to the prior Gentile cultures and religions. When the Maccabees began their revolt, they were imbued with a strong religious and crusading fervor. But as they succeeded beyond the expectation or aims of the pietistic Chasidim, who gave impetus to Mattathias and his five sons, known as the Hasmoneans, their government became more materialistic and political, and no longer coincided with the interests of the Pharisees, who had, in the meanwhile, developed from the Chasidim.

It was during the reign of John Hyrcanus, 134-104, that a profound change occurred. Quite suddenly, about 109 B.C.E., John Hyrcanus shifted allegiance from the party of the Pharisees to that of the Sadducees. This must have reflected the cooling of the Hasmonean fervor for Yahweh in favor of material progress. At all events, in spite of Pharisaic popularity (Josephus, Antiquities, XIII, xv, 5), the new development reached its climax under Alexander Jannaeus, 103-76 B.C.E. So bitter was the struggle between the rich and secularist Sadducees on the one hand and the primarily pietistic Pharisees on the other that the strife so engendered resulted in acts of unbelievable barbarism: "Alexander . . . ordered eight hundred [Pharisees] to be hung upon crosses in the midst of the city: he had the throats of their wives and children cut before their eyes; and these executions he saw as he was drinking and lying down with his concubines" (Josephus, Wars of the Jews, I, iv, 6). Such were the atrocities committed by the Jews upon each other only a few years after they had been freed from Syrian tyranny.

Judah was to be submitted to Roman political and religious control.

Shortly after the death of Alexander Jannaeus, we find his two sons, Hyrcanus II and Aristobulus II, rivals not only for the throne of Judah but also for the favor of Pompey; but when Aristobulus, first favored by the Roman, dealt doubly with him, Pompey entered Jerusalem in 63 B.C., plundered the Temple, and desecrated the Holy of Holies. Thus ended the brief Hasmonean dynasty and the Jews became tributaries of Rome.

THE TRAGEDY OF PRIOR EVENTS PROMOTED MESSIANIC HYSTERIA AMONG THE JEWS

We must begin with the past. Successive invasions and indoctrinations and influences by pagan nations which used Israel not only as a land bridge from west to east, and east to west, as well as wars fought on their soil, as

well as commerce and trade routes from the east to the west, and west to the east, made Israel a "melting-pot" of religious ideas and beliefs. With all the foreign domination and persecution the Jewish cup of sorrow now ran over; and the Messianic utterances of many centuries became the principal element in the national consciousness. No longer could the fervent hopes of Israel be limited to silent yearning or prophetic announcements. Israel needed to be delivered no less than when their forefathers were slaves in Egypt. The land of Israel was a boiling cauldron of Messianic expectation, and many were daily awaiting the Son of Man arriving upon the clouds and surrounded by myriads of angels, coming to establish the "everlasting kingdom."

In 37 B.C.E., Herod the Great came to the throne and ruled for thirty-three years. In the eyes of the Hebrew, he was "persona non grata" partly because he was half Idumean and only half Jew, and even more because he ruled by the grace of the Roman overlord. But he suppressed the universal robbers, maintained tranquillity, and rebuilt the Temple on lines exceeding the magnificence of Solomon. However, at his death, in 4 B.C.E., open disturbances again erupted. Josephus declares that "Judaea was full of robberies: and, whenever the several companies of the seditious found any one to lead them, he was created a king immediately. . . . Varus . . . crucified on this account two thousand" (Antiquities, VXII, x, 8-10).

In 7 A.D. Judas the Gaulonite, the originator of the fourth Jewish sect known as the Zealots, "whose doctrines infected the nation to an incredible degree"(Ibid., XVIII, i, 1), led an insurrection, which was crushed. But his movement only went underground. About 44 A.D., came a number of "such men as deceived and deluded the people under pretense of divine inspiration"(Wars, II, xiii, 4), including one Theudas the Egyptian, who led thousands into the wilderness and who was expected to march straight through the Jordan dry shod after the manner of Joshua (Antiquities, XX, v, 1). But these uprisings were drowned in Jewish blood.

Israel was on the verge of revolt against Rome due to the persecutions, heavy taxation, and horrible crucifixions carried out almost daily. Palestine was filled with robbers, and no man's life was secure. Any wide-eyed seditionist could procure a following through extravagant promises. The activities of the Zealots were supplemented by those of the Sicarii, a secret society of assassins who mingled with the multitude in the crowded streets especially during feast and holy days, and struck down their victims with daggers. The High Priest Jonathan was one of the first to fall. Life had become a species of universal terrorism (Wars, II, xiii, 3).

Josephus describes a succession of greedy and unscrupulous Roman procurators, of whom Florus was the worst; he licensed bandits to steal, murder, and plunder, on condition that he receive a share of the loot (Ibid., II, xiv, 2). Tension continued to mount, and, in 66 A.D., it could no longer be suppressed. The sorrow of the Jews approached a crescendo; like a tragedy of terrifying immensity, striding toward its denouement, came the war with Rome. As Tacitus observes (History, V, 10), Roman indignation was aroused since the Jews alone were rebellious. In due course, Vespasian reduced Galilee, marched into Judaea, and laid siege to Jerusalem, overflowing with its Passover throngs. Called away to accept the royal purple in Rome, he left his son Titus to prosecute the siege, in which three claimants to the Messiahship, John of Gischala, Eleazor the Zealot, and Simon of Gioras, conducted a triple war: first, against the rich Jews; second, against each other; and, third, against the Romans.

Civil war was inevitable for the Jews were divided. The narrative of Josephus reveals the social content of the conflict as well as the mutual ferocity of the Jewish leaders. Each Jewish sect and their respective religious leaders based their uncompromising hatred on the fact that each was certain of divine election and feared no human opposition. The three generals were leaders of various outlaw elements, all of whom took exquisite delight in murdering wealthy Jews. The enmity they exhibited toward the prosperous could have been born only of the fiercest ideological antagonism. Any Jew of means who so much as looked sorrowful when his dearest ones were murdered was himself put to the sword and his possessions were confiscated.

At the outset of the revolt, conservative Jews sent both to Agrippa (Jewish puppet king) and to Florus for help in suppressing the revolutionaries (Wars, II, xvii, 4) but they "set fire to the house of Ananias, the high-priest, and to the palace of Agrippa and Berenice; after which they carried the fire to the place where the archives were deposited, and made haste to burn the contracts belonging to their creditors, and thereby to dissolve their obligations for paying their debts; and this was done to gain the multitude of those who had been debtors and

that they might persuade the poorer sort to join in their insurrection with safety against the more wealthy."

Again and again Titus offered generous terms for capitulation, which were scornfully rejected by men hourly awaiting the apocalyptic Messiah. Instead of uniting in a common defense, the warring factions within the city burned each other's food supplies, and so brought on a famine in which cow's dung became a delicacy and mothers cooked and devoured their infant children.

The Jews defended themselves behind their triple wall for nearly eight months; but in the end their courage was unavailing. Titus burned the Temple and the Cloisters, demolished the Antonia, and, in general, destroyed the city. According to Josephus, nearly 1,350,000 Jews were killed, or died of starvation, and several hundred thousand more were carried away into captivity or sold into slavery.

Thus perished the Jewish state: but not utterly or finally. In 132 A.D., under Hadrian, Bar Cochba, declared by the Rabbi Akiba to be the Star of Jacob, foretold in Numbers 24:17, began the final revolt of the Jews against the Roman power. The bitter war continued for three years, after which Jerusalem was razed and Jews forbidden to approach the site again.

From Solomon to Bar-Cochba more than ten centuries elapsed; during this immense period, the Jewish state enjoyed peace, unity, internal tranquillity, and independence less than a total of fifty years. In one millennium, Jerusalem was taken, looted, or destroyed twenty times; and it was saved from the same fate on many other occasions by abject surrender and heavy tribute. Had the kingdom of Israel not split about 975 B.C.E., had there been less enmity between them and their neighbors, had the Hebrews been able to live in harmony with themselves, and had they not looked so entirely to Yahweh for aid, they could have enjoyed centuries of prosperity, tranquillity, and independence. But then there would have been no apocalyptists, and there would never have been a New Testament.

THE TRIUMPH OF THE YAHWEH-CULT

The cult of Yahweh was proclaimed over a millennium from Samuel through Zechariah and Malachi by a succession of prophets who claimed divine inspiration, declaimed against social injustice, and proclaimed the inevitable supremacy of Israel or Judah. The triumph of this movement, consummated about 450 B.C.E., is of definite importance in the study of Christianity, because Jesus considered himself in direct line with these prophets and because substantial elements of his teaching seem closely in accord with theirs.

The Jews were not easily unified under the novel monotheism of Moses. For centuries they Jews were deeply contaminated by the neighboring cults, which were those common to the Semitic world. The prophets thundered against this debasement of the Yahweh worship, which even so became triumphant only after making enormous concessions to heathen rituals.

The Prophets were the hope of Israel, but few heeded their Divine words. In the books of Samuel, we first begin hearing a good deal about the prophets. Exactly who they were or what was their economic base remain obscure problems; but that they were poor and crude, hysterical and fanatical, and, at times, numerous and influential, is certain (I Sam. 19:20-24). According to Isaiah 20:2, they were clad in rough raiment or went "naked and barefoot." They spoke for the humble, the oppressed, the exploited, the outcast, as did the Buddhists of India; they hated the prosperous, the proud, the powerful. In fact, they may have been roving bands of robbers, from whom David recruited his following: "every one that was in distress and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became captain over them" (I Sam. 22:2).

We gain a vivid view of the prophets from I Samuel 19:20-24. The devotees of Yahweh were pariahs and malcontents who conducted frenzied religious rites known as prophesying. It was they who overthrew the judges, who anointed Saul, and who, when he became reactionary, replaced him with David. During peace and prosperity, they were driven back into their caves; but during periods of enslavement, captivity, and degradation they came into their own. For then the people listened to their fulminations against the rich and the wicked, and believed that their misfortunes resulted from disobedience to Yahweh. Ezekiel 6:9 declares that in

captivity will Judah return to the Lord: and Jeremiah states (Lam. 1:7) that in the days of her affliction will Jerusalem remember.

David drew his initial strength from these fanatics and outlaws; and the chief "prophets," who were their leaders, held a quasi-legal status throughout his reign. Such men as Gad and Nathan continued to denounce him whenever he strayed from strict obedience to Yahweh and they relayed to him the threats and promises of the deity. With the advent of Solomon, however, the conservatives resumed power, and the Israelites returned to the immemorial worship of the agricultural god Baal and to that of the great Ashtoreth, Queen of Heaven.

When the next great battle for Yahweh occurs, the scene has shifted northward from Judah and Jerusalem to Israel and Samaria. The leader of the Yahweh cult was Elijah, "an hairy man, and girt with a girdle of leather about his loins" (II Kings 1:8). We are told (I Kings 18:19 ff) that the wicked Queen Jezebel had 450 prophets of Baal and 400 of the grove, or Ashtoreth, who ate at her table, and that Elijah was the sole remaining prophet of the Lord (I Kings 18:22). Nor were conditions much better in Judah, for, concerning Manasseh, we read that "he reared up altars for Baal, and made a grove, as did Ahab king of Israel.... And he built altars for all the host of heaven in the two courts of the house of the Lord" (II Kings 21:3-6). It is clear that the priesthoods of Baal and Ashtoreth converted Solomon's Temple to their own use for centuries. Idolatry in Judah was nearly, but not quite, complete, down to about 700 B.C.E. And in the kingdom of Israel, conditions were even more deplorable; for there the worship of Yahweh had never really taken any root at all. That was the reason the Ten Tribes disintegrated and were lost when Tiglath-Pileser III and Sargon II carried them into captivity in 742 and 721 B.C.E.. They had never become deeply conscious of being the Lord's especial and chosen people.

It is however reasonable to believe that the destruction of the Ten Tribes exercised a powerful emotional influence upon Judah. For Hezekiah, who came to the throne in 726 B.C.E., with the ruin of Samaria before his eyes and with Sennacherib's army at his gates about 704 B.C.E., not only humbled himself before Assyria and paid enormous tribute (II Kings 18:14-16), but he also "removed the high places, and broke down the images, and cut down the groves.... He trusted in the Lord God of Israel" (II Kings 18:4-5).

Here was a tremendous event in the history of the Jews; at last and for the first time, about 700 B.C.E., the worship of Yahweh was officially and publicly triumphant in Jerusalem. However, that worship was neither pure nor undefiled; for Jeremiah (Jer. 7: 21-23) other prophets (Hos. 6:6; 8:13; 9:4; Micah 6:6-8) declaimed against the iniquity of blood sacrifices borrowed from the heathen. Isaiah, 1:11, exclaimed indignantly: "I am full of the blood offerings of rams.... I delight not in the blood of bullocks, or of lambs, or of he-goats." The prophets continued to denounce the kings and the official priesthood with a ferocity similar to that once employed against the Baalim.

The Old Testament contains at least forty passages in which the Yahweh prophets denounce the temple groves of Ashtoreth (Ishtar) with their sacred prostitution; and it is obvious that the Israelites celebrated her ritual almost universally until the middle of the seventh century. It was her universal worship that Hezekiah removed when he "cut down the groves," and which his son Manasseh restored. It was because of this prostitution that the Mosaic Law specifically outlawed harlots and excluded money earned by them from the Temple (Deut. 23:18).

As soon as the priests of Yahweh seized control of the Temple ritual, they set out to consolidate their position. This required the commitment of their history, ceremonials, and sacerdotal law to writing. Thus it was that about 630 B.C.E. "Hilkiah the high priest . . . found the book of the law in the house of the Lord" (II Kings 22:8; II Chron. 34:3-7; 14; 21). Its complete novelty was emphasized by King Josiah when he heard its words read by Shaphan, because "he rent his clothes" (II Kings 22:11). The reaction of Jeremiah (Jer. 8:8), however, was quite different; for he made clear his conviction that the document of Hilkiah was a forgery from "the false pen of the scribes," or at least a corruption of the Mosaic Law. Nevertheless, all the vestiges of idolatry remaining from the days of Hezekiah were now destroyed by Josiah, who "brake in pieces and made dust of" the molten images (II Chron. 34:4-5).

From that day forward, the authority of the Mosaic Law was supreme among the Jews, whose unity was consolidated during the Babylonian captivity. Despite the Diaspora they remained thenceforth a separate race. Empires rose and fell, civilizations came and went, but the Jew continued his changeless way.

It was not until well after the return from the Captivity and the rebuilding of the Temple that the scriptures assumed their definitive form around 450 B.C.E. We are told that Ezra, or Esdras, was sent from Babylon to be governor of Jerusalem (Ezra 7:6 ff); much of the work of writing, assembling, and editing the sacred writings must be attributed to him.

When the Jews returned to Palestine about 545 B.C.E., they established a theocracy, or prieststate. Judah was from that time on as much a church as a nation.

The story of Ezra's horror at the intermarriage of the Hebrews with the neighboring heathen is related in Ezra 9, and is told in the apocryphal First Book of Esdras. Whereas in the days preceding the Captivity, the greatest crimes had been idolatry and social injustice, now we find that violation of racial purity had become the most heinous of all offenses. This was another great milestone in Jewish progress toward ultimate isolation.

When the Mosaic Law at last became the law of life, prophecy was forbidden. The new priesthood, with their symbols, their scrolls, their learned jargon, their ephods, their special costumes, their goodly incomes, their authority and power, their altars and their Temple, made short shrift of independent prophets claiming divine inspiration. The priests now possessed the Written Word, attributed to Moses himself: and this was to be the sole and final authority to be interpreted by the established priesthood and by none other. Prophecy was no longer to be tolerated: "When any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord; and his father and his mother . . . shall thrust him through when he prophesieth . . . neither shall they wear a rough garment to deceive" (Zech. 13:3-4).

This was the culminating act by which the religion of Yahweh was congealed into its final form. The prophets made prophecy a mortal offense.

Once it was established that prophecy was blasphemy, Jewish dissidents were forced into a novel expedient: in order to promulgate their ideology, they presented it as the vision of some ancient Hebrew. Such literature is known as the pseudepigrapha because the purported author had long been dead, and it commonly took the form of the apocalypse.

CONSTANT OPPRESSION AND REVOLT IN ISRAEL....THE FAMILY DIVIDED

We must recognize revolt among the Israelites as of decisive importance because it is inextricably intertwined and inseparable with the Messianic hope as depicted in the Jewish writings as well as the New Testament. Out of constant strife, frequent defeat, and constant frustration germinated their Messianic aspirations, which were their peculiar contribution to Christian ideology.

Up to now we have dealt with oppression from without as the catalyst for the cries of the people for deliverance and a Messianic deliverer. Now we must look within the nation itself; to the very people and their divisiveness that fostered cries for their salvation from themselves.

The religion of Yahweh proclaimed the brotherhood of all Israelites; but this idea, which appealed to all during periods of universal slavery, became instead a divisive force when they were organized as an independent state. For, as such, they soon developed antagonistic social classes; and with the normal operation of these, the equalitarianism of the Yahweh prophets was incompatible. An

irreconcilable struggle therefore developed and continued to the very end of the nation's existence. When successful Jews could exploit no one except others of their own race, the bond of solidarity was broken; as a result, there was always a revolutionary movement, until all were scattered in the Diaspora. Jesus considered himself one in the line of these revolutionary prophets; and had it not been for this long tradition of social revolt, the ministry of Jesus could never have developed in Galilee and Judaea.

The Jews began to oppress their brothers. About 880 B.C.E., Jehu, aided and abetted by Elijah and Elisha, led a revolt against the landowners in the northern or Samarian division of Israel. Ahab and his aggressive Baal-worshiping wife, Jezebel, had been dispossessing the small operators of their freeholds, which they consolidated into large estates. Such prophets as Amos, Joel, and Micah thundered against the injustice of this development. Micah declared that they "eat the flesh of my people and flay their skin from off them.... They build up Zion with blood, and Jerusalem shall become heaps" (Micah 3:3-12).

After the second capture of Jerusalem by Nebuchadnezzar in 598 B.C.E. the Jews, in sudden burst of piety, set free their slaves in accordance with the provision of the recently published Mosaic Law; however, the masters immediately repossessed their servants (Jer. 34:8-12). This enormity elicited a fierce denunciation from Jeremiah in which he declared that because of this iniquity, the Lord would "proclaim a liberty for you . . . to the sword, to the pestilence, and to the famine; and I will make you to be removed into all the kingdoms of the earth" (Ibid., 13-17).

As we have seen, usury from Hebrews was strictly forbidden by the Mosaic Law. Jeremiah righteously avers, 15:10, that he neither gave nor accepted usury; but Ezekiel, 22:15, declares that God will scatter and destroy Israel for their many mortal sins, among which was this, At: that "thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord."

Let me also mention that the permanent enslavement of Hebrews by Hebrews was a common practice even after the revolt of Bar Cochba (Bosker, Wisdom of the Talmud, p. 72). It is somewhat disconcerting to learn that when they returned from the Babylonian captivity, they carried with them 7,337 Hebrew slaves (Ezra 2:65). No wonder the prophets were unpopular among the wealthy Jews. And we know from the edict of Gregory the Great that, at the end of the sixth century, the Jews were still holding their brethren in slavery, because this prelate was constantly attempting to entice these bondmen to Christianity by offering them their freedom in return for apostasy from the faith of their fathers.

The sayings of Jesus are replete with echoes and quotations from the Psalms and the prophets. Although his social and ethical doctrines were in reality those of Buddha and Pythagoras, he thought of himself with some justification as one inspired by the Jewish prophets.

ESCHATOLOGY

In Psalm 49:12, we read that man is like the beasts that perish; in 103:16, that his days are as the grass; in 115: 17, that the dead cannot praise the Lord; and in 143:3, that they dwell in darkness.

The Sadducaic Ecclesiastes treats the subject with gloomy finality: men are like beasts—"as one dieth, so dieth the other"; man "hash no pre-eminence above a beast"; "all go into one place; all are of the dust, and all turn to dust again," 3:19-20. We read also, 9:5, that the living know that they shall die, "but the dead know not anything, neither have they any more a reward." All the dead, in short, have only an identical and semi-conscious existence.

Even so late a composition as Job, dealing as it does with the problem of good, evil, suffering, and undeserved punishment, never once surmises that there will be compensation hereafter for the inequities of this life. Quite the contrary: for Job emphasizes the inscrutability of God's way, and declares that there is no life beyond the present; men, 6: 18, "go to nothing, and perish"; "so he that goeth down to the grave shall come up no more," 7:9.

The orthodox Jewish eschatology was similar to the Homeric and modeled upon the Babylonian. The dead are bloodless shades which inhabit Sheol; among them there is neither vitality nor differentiation, neither any reward for the good nor punishment for the wicked. Yet they have an existence; for the witch of Endor was able to summon the reluctant ghost of Samuel.(I Sam. 28:7 ff). Euripides tells us that "The soul of the deceased, although it live no longer, yet cloth still retain a consciousness which lasts forever" (Helen). But, since nothing could be done to achieve happiness in the after life, the Jews, like the Homeric Greeks, evinced little concern over man's eternal and individual destiny.

THE INFLUENCE OF ZORASTER AND THE PERSIAN CAPTIVITY ON JEWISH ESCHATOLOGY

During the Seleucid and the Hasmonean periods, under Greek and Persian influence, a new eschatology began to develop among the Jews. This "new eschatology" began in the second or possibly the third century B.C.E and contained within it:

- The Zoroastrian-Pythagorean doctrines of immortality
- The Zoroastrian-Pythagorean doctrines of resurrection
- The Zoroastrian-Pythagorean doctrines of supernatural judgment,
- The Zoroastrian-Pythagorean doctrines of hell and heaven
- The Zoroastrian-Pythagorean doctrines of punishment after death

These religious ideas and beliefs began to penetrate a segment of Jewish consciousness. The Sadducees certainly had a legitimate argument when they declared, as they must have done, that if all these things are realities, Yahweh would have revealed them through Moses, or at least through the Psalms and the ancient prophets; surely, He would not have left the Great Lawgiver, together with Isaiah, and Ezekiel, in complete ignorance!

The book of Isaiah, however, was composed over several centuries; and it is true that a late interpolation, 26:19, expresses a vague belief in a resurrection: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

But the celebrated declaration of Daniel 12:2 is more definite: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Compare these passages: the first, probably written in the third century, simply implies that there will be a resurrection of Jews. The second, written in 163 B. C., declares that many — not all—who have died, shall arise: some to eternal life, others to endless punishment. This is the oldest declaration of this concept in the Bible: there are, according to Daniel, three classes among the dead: first, those who will remain unconscious in the dust; second, those who will ascend to heaven; and, third, those who will be consigned to endless shame.

Let us note that while the Sadducees remained adamant in rejecting the new eschatology, the Pharisees did not remain immune; concerning this, Josephus is our principal authority, and a competent one, since he belonged to their sect. He states that, according to them, "all souls are incorruptible . . . the souls of good men only are removed into other bodies, but . . . the souls of bad men are subject to eternal punishment" (Wars, II, viii, 4). Josephus himself seems to have embraced this Brahmanic-Pythagorean doctrine, since he expresses the same theory in a speech to his soldiers at Jotopata to dissuade them from suicide while facing imminent death at the hands of the Romans (Wars, III, viii, 5). In another passage, he elaborates that, according to the Pharisees, all souls are immortal and subject to rewards and everlasting punishments after death; that the good "shall have power to revive and live again; on account of which doctrine, they are able greatly to persuade the body of the people" (Antiquities, XVIII, 1, 3)

The rabbis, who became the successors to the Pharisees, abandoned this Zoroastrian-Pythagorean eschatology, and returned to that of the Old Testament, possibly in part because of the conflict with Christianity. It is interesting to note that a Jewish colony, discovered in China about 1800 A.D., which had

lived there in complete isolation since the first century, still believed in "Purgatory, Hell, Paradise, the Resurrection, and the Last Judgment" (Milman, History of the Jews, II, 178 ff). Thus we know that at least some of the Pharisees had embraced the Zoroastrian doctrine of purgatory six centuries before it appeared as a dogma in the Catholic Church.

THE OLD TESTAMENT MESSIAHS

As you can imagine having read the prior articles in this series, there are many forces which created the Messianic Concept. No disinterested scholar will deny that the surrender and frustration created among their subject peoples by the long Roman oppression prepared them for a religion of renunciation. Likewise, we believe that the innumerable sorrows and catastrophes suffered by the Jews over many centuries created the climate in which apocalyptic hope took precedence over every other. Out of these experiences grew the Messianic concepts of the Jews.

Because of persecution and oppression the Jews acquired an intense faith in the Messiah. The Messianic hope has been a major preoccupation of the Jewish mind for twenty-five centuries. Maimonides, 1135-1204 A.D., declared that belief in the expected Messiah was mandatory; after eighteen centuries in China, the small Jewish colony there was still awaiting its Messiah ((Milman, History of the Jews, II, 178 ff).

Just before and after the destruction of Jerusalem, the Jews, in frenzied excitement, lived in daily anticipation of apocalyptic catastrophe and salvation. The Romans recognized that this hope was a political force with which they must reckon; and that the recalcitrancy of the Jews stemmed from their anticipation of a supernaturally endowed Messiah who would crush and destroy their masters (Tacitus, History, V, 13). For this reason, they executed any Jew professing Messianic pretenses.

There was not just "one" Messianic concept. There were many. Among the Jews, in different periods and among different groups, we find three principal Messianic concepts:

A PROPHET LIKE UNTO MOSES...AN ANOINTED HUMAN MESSIAH

The first had been prevalent since the eighth century B. C.; it envisioned a great human leader, a descendant of David, a kind of second Moses (Deut. 18:18), who, supported by divine approval and perhaps by supernatural intervention, would gather the children of the twelve tribes into Judea, reconstitute them into a unified kingdom, and make Israel the center of a world-empire, to which all the Gentiles would offer allegiance and the religion of which all nations would at last embrace.

A SUPERNATURAL BEING....DANIEL'S SON OF MAN

The second concept was more overwhelming: it conceived of the Messiah as an all-powerful, supernatural being; Daniel called Him the Son of Man and saw Him in a vision surrounded by thousands of thousands of His ministers, coming to defeat and destroy the enemies of Israel, call the dead from their graves, conduct the last judgment, and establish the Jews in their everlasting kingdom.

A SUPERNATUREAL-APOCALYTIC-UNIVERSAL JUDGE OF ALL MANKIND

The third concept retained the supernatural and apocalyptic Messiah coming on the clouds with glory and surrounded by multitudes of saints; but it transformed Him into the almighty moral judge of all mankind, who would establish the kingdom of righteousness on earth. This concept made the Messiah impartially international; it is not found in the Old Testament, which is consistently Judaistic; it occurs only among the Essenes and in the New Testament/

THE PRIMITIVE MESSIANIC CONCEPT OF THE JEWS

Perhaps the oldest expression of the primitive Messianic idea is found in Joel, where we find that agricultural pests and Gentiles would both be destroyed by supernatural intervention. But it is in the majestic poetry of Isaiah that we find the first fully-developed Messianic concept, which was the prophet's reaction to the final destruction of Samaria and Israel in 721 B.C.E. and the imminent dangers surrounding Jerusalem and Judah.

The first twenty-three chapters of Isaiah were composed in the eighth century and portray the kingdom of a purely human Messiah, under which the nations "shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4). We are told of the young woman who, though still a virgin, is soon to conceive and bear a child (Isa. 7:14-17) and before this child is old enough "to cry, My father, my mother, the riches of Damascus and the spoil of Samaria shall be taken away by the king of Assyria" (Isa. 8:4). This, of course, was actual history, then recently consummated; the following genuine prophecy, however, like most of chapters 13-23, was never to be fulfilled: "For unto us a child is born . . . a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David . . . henceforth even for ever" (Isa. 9:6-7).

Before this child could become the warrior-king of Israel, Judah and Jerusalem must suffer great tribulation (Isa. 10:5-6). Yet a remnant would return (Isa. 10:10-21); the reconstituted tribes would become mighty; "and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth'' (Isa. 11: 1-12). Some have thought that this wonder-child was Hezekiah; but this is impossible, since the Messiah-to-be was still an infant in 721 B.C.E. when Samaria fell, and Hezekiah was born about 740 B.C.E. and became king of Judah in 726 B.C.E. Isaiah indeed calls him his own child, Mahershalalhashbaz (Isa. 8:3), born of a prophetess.

Micah is celebrated because of the prophecy concerning Bethlehem, which "though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler of Israel" (Micah 5:2). This mighty Messiah king, "the root of Jesse," shall lay his enemies prostrate before him (Micah 7:16-17), create the Jewish kingdom (Micah 4:6-7), and establish the Gentiles in the worship of Yahweh (Micah 4:1-3).

Zechariah reflects an elaborate ideology in which:

- **The Messiah is to be a priest-king (Zech. 6:12-13)**
- **The will bring the scattered Israelites from all nations back to Jerusalem (Zech. 8:7-8)**
- **Many of the Gentiles will embrace the religion of Yahweh (Zech. 8:23);**
- **The Jewish Empire will extend to the ends of the earth (Zech. 9:10)**
- **There will be a great tribulation in which the heathen will sack Jerusalem (Zech. 14:1-2)**
- **Then the Messiah will appear and destroy all his enemies in a final Armageddon and all their wealth will become the spoil of Israel (Zech. 14:14)**
- **Finally the whole world will be organized under the Jewish theocracy (Zech. 14:16 ff).**

This conception continued substantially unchanged through Revelation and other Jewish apocalypses written as late as 100 A D.

As we have seen, prophets had been condemned. Henceforth, only one more could appear: Elijah, the harbinger. Generation after generation, the Jews awaited his appearance: no one could impersonate him with impunity, since he would be permitted only a brief ministry before the Messiah himself must be made manifest. And from him no mean accomplishments would be required: he would have to recall the scattered children of Israel from the four corners of the earth; establish a powerful and united government; defeat all the enemies of his people; bring the whole world under the rule of Jerusalem; attract all the Gentiles as proselytes to the worship of Yahweh, and establish universal peace and prosperity. Failing to accomplish all these objectives, he would be revealed as an imposter and a blasphemer, and his punishment would be death forthwith by stoning, as provided in Leviticus (Lev. 24:16). Understand prophecy might have

been outlawed, but prophecy in the form pseudepigraphic writings flourished. We call them the inter-testamental writings and the Dead Sea Scrolls today.

THE SUFFERING SERVANT AND ATONING MESSIAH....THE MERGING OF ISAIAH AND ZECHARIAH

One of the most pathetic and poignant concepts of the Jewish Messiah is that of the Suffering Servant of Isaiah 53, which may have been this prophet himself. This was, furthermore, the model upon which Jesus consciously patterned his own career: "despised and rejected of men: a man of sorrows, and acquainted with grief . . . wounded for our transgressions . . . bruised for our iniquities . . . the Lord laid on him the iniquity of us all.... He was oppressed and . . . afflicted, yet he opened not his mouth."

Ezekiel saw strange visions and imagined the twelve tribes re-established in Palestine under a new covenant. He even saw the vision of a new and glorious temple; and his prophecy closes with a description of the New Jerusalem, which prefigures the Holy City in Revelation. The most vital portions of Ezekiel, however, consist in his conception of himself as a sacrifice and atonement for the iniquity of Israel. He calls himself "Son of Man" ninety-four times. And this Son of Man (a title which Jesus was to apply to himself almost exclusively) was made a prophet, a teacher, and the vicarious savior of his people.

The atoning Son of Man concept of Zechariah, when merged with the corporate motif of a suffering nation of Israel at the hands of the Gentiles, whereby Israel's suffering is interpreted for the benefit of the non-Jew as depicted by Isaiah, it is easy to apply this "merged" concept not only to the Jews corporate, but to the quintessential Jew...the expected Messiah. Next, depending to whom one identifies as his Messiah, the concept is easily attributed to one such as the historical Jesus.

THE SUPERNATURAL JUDAISTIC MESSIAH

In addition to these concepts, there grew up under Persian influence in the period following the Captivity a new and fearful idea: a Messiah modeled upon the Zoroastrian Soshans, who would be a supernatural manifestation of infinite power who would appear suddenly in the dreadful day of the Lord surrounded by myriads of angels, and who would judge the wicked, destroy the enemies of Israel, and establish the kingdom of the righteous saints.

DEUTERO-ISAIAH

We turn, now, to Deutero-Isaiah, comprising chapters 40-55. The world-power is no longer Assyria; even Babylon has faded, and is now merely staked out for vengeance. Cyrus, who is called God's Anointed (Isa. 45:1), and Persia, now loom large. The probable date is about 536 B.C.E. Elijah, who will be succeeded by the Messiah himself, is about to appear as in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God;" after which "the glory of the Lord shall be revealed, all all flesh shall shall see it together (Isa. 40:1-5). This Messiah shall bring judgment upon the Gentiles and they shall become the slaves of Judah: "the labor of Egypt, and the merchandize of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee: in chains shall they come over, and they shall fall down unto thee and they shall make supplication unto thee" (Isa. 42:1; 45:14; 23).

TRITO-ISAIAH

Trito-Isaiah, consisting of chapters 56-66 probably composed in the fifth century, contains the oldest fully developed concept of the apocalyptic Messiah. There can be little doubt that this, like Daniel, reflects Zoroastrian influence; **for there is to be a new heaven and a new earth. And no longer will the savior of Judah**

be a man, no matter how divinely endowed or supported; instead, he will be God Himself (Isa. 66: 15-16). And to house, as it were, this Messianic kingdom, "behold, I create new heavens and a new earth: and the former shall not be remembered" (Isa. 65:17-19). In this blessed new Jerusalem, there shall be universal peace (Isa. 65:25) and blood sacrifices will be abolished forever (Isa. 66:3). And God shall be the light and glory of the Holy City, even as in the Persian heaven (Isa. 60:19) and "the Gentiles shall come to thy light. And the sons of strangers shall build up thy walls, and their kings minister unto thee.... For the nation and kingdom that will not serve thee shall perish" (Isa. 60:3-12).

DANIEL'S MESSIAH

Josephus marveled at the accuracy of Daniel's "prophecies" (Antiq. X, xi, 7) which describe the events of several centuries, and adds that herein we have a refutation of the Epicureans, who deny the existence of providence. He noted however that some of Daniel's predictions remained unfulfilled. But modern scholarship has established that the first chapters of Daniel were written about 238 B.C.E., and the last six in 164-163 B.C.E., or nearly four hundred years after the purported date. This afforded the author a long period of history to present as prophecy.

The book as a whole uses the standard method of apocalyptical revelation, which came into common usage in the second century B.C.E. Some personage was chosen from Hebrew tradition—Enoch, Abraham, Moses, Isaiah, Ezra, Baruch, etc.—and a vision was attributed to him. In this, history is accurately portrayed as prophecy down to the moment of writing; at that point, it passes abruptly from the known to the unknown, and, with the authority established by previous authenticity, seeks to gain credence for actual predictions, never to be fulfilled.

Although certain portions of Daniel remain obscure, the references for the most part are clear enough. For example, we can guess but cannot establish just who were the ten horns or kings preceding the "little horn" who was Antiochus IV Epiphanes. Nor is it possible with certainty to unravel the mystery of the seventy weeks (Daniel 9:24-27). On the other hand, the kingdoms referred to in dreams or visions are unmistakable; it is obvious that the northern and the southern kingdoms, the wars of which are discussed at such length in chapter 11, are those of the early second-century Seleucids and Ptolemies. There are at least eight specific references to Antiochus, who was the great enemy of Israel from 171 to his death in 163 B.C.E. and these run like a red thread through the last six chapters.

We note that the author has a much more accurate knowledge of Seleucid history than of Babylonian. First, there was never a king Belshazzar; second, Babylon was taken, not under Darius, but under Cyrus; third, Darius succeeded Cyrus, not vice-versa; fourth, history knows no Ahasuerus, and if Artaxerxes is meant, Darius was not his son, but his grandfather; and, fifth, had Daniel lived into the reign of Darius Hystaspes, he must have been well over a hundred years of age when the Great King set him "over the whole realm" (Daniel 6:3).

We must also point out that Daniel departs so sharply from his Hebrew predecessors that he is, in reality, only semi-Judaic; he represents a thoroughgoing amalgamation of Jewish aspirations with Zoroastrian eschatology. In him, for the first time, we hear of archangels, immortality, a general resurrection, a last judgment, a book in which the names of the redeemed are written, a system of rewards and punishments after death, and eternal regions of bliss and shame. The Messiah, too, is transformed and becomes much more like the Saoshyant than the descendant of David who is to occupy a temporal throne. In fact the Son of Man is a supernatural agency of the Supreme God, who has very little resemblance to Yahweh; there is not the slightest indication that the Messiah has any human ancestry or relationship; he is not of the root of Jesse, but the effulgent Word of God. Daniel rejects the whole Judaic concept of the Messiah, but retains the conviction that the Jews are the saints and the Chosen People. He reflects foe first great penetration of paganism into Jewish theology and this document stands midway between the most ancient Isaiah and the depiction of the Messiah in the New Testament.

In the second chapter, Daniel interprets Nebuchadnezzar's dream of the Great Image, of which the head was

gold, the breast silver, the belly brass, the legs iron, and the feet partly clay and partly iron. As we know, this was a common Zoroastrian metaphor. Finally, all these, which represent the Babylonian, the Median-Persian, the Greek, and the Seleucid-Ptolemaic empires, down to 240 B.C.E. , are to be swept away as dust, to be followed immediately by the Messianic Jewish kingdom, which is to be like a great mountain, or as a stone "cut out without hands" (Daniel 2:34), and which will destroy and replace all the preceding empires (Daniel 2:35).

As to the time of fulfillment, there is no evasion. The eternal kingdom of the Messiah is to be established "in the days of these kings" (Daniel 2:44); that is, of the Seleucids and the Ptolemies of the third century, B. C.

Beginning with chapter 7, we have a series of true apocalyptic visions of the highest and most elaborate category. In December, 167 B.C.E., Antiochus Epiphanes, as we have noted, desecrated the Temple and established there the Eleusinian ritual. The second portion of Daniel was written immediately after the restoration of the Jewish worship in December, 164, but probably before the death of Antiochus, April, 163 B.C.E.

The eighth chapter describes the ram with the two horns, Media and Persia, which was overcome by the rough goat, Grecia. This beast had a great horn, who was Alexander; when this was broken, four kingdoms arose in its place, headed by his four generals, who divided the Empire. In due time, there comes "a king of fierce countenance, and understanding dark sentences" (Daniel 8:23). This king (Antiochus) shall vent his fury upon the holy covenant, shall enter into league with the apostate Jews, shall bring tribulation upon the saints, shall desecrate the sanctuary, and "shall place the abomination that maketh desolate" for three and a half years (Daniel 7:25; 11:30-32). This is the fearful tribulation which must precede the Saoshyant, the resurrection, and the Last Judgment (Daniel 12:11-12).

There is an elaborate vision which culminates in the accession of the Son of Man, and in which we find a variant version of the four empires (Daniel 7: 3-8). In order passed before him the Lion (the Babylonian Empire), the Bear (the Median-Assyrian Empire), the Leopard (the Persian Empire), and then "a fourth beast, dreadful and terrible," with "great iron teeth," which was the Greek Empire. And from this had issued ten horns, or kings, and the eleventh, "another little horn," who was Antiochus Epiphanes, presently to be destroyed and consigned to the burning flame (Daniel 7:11). The Ancient of Days now appears on His throne, and He gives the Son eternal dominion over the saints: "I beheld one like the Son of Man" who "came with the clouds of heaven ... to the Ancient of Days.... And there was given him dominion, and glory, and a kingdom that all people, nations, and languages, should serve him," whose "dominion is . . . everlasting . . .But the saints of the most High shall take the kingdom, and possess the kingdom forever, even for ever and ever" (Daniel 7: 9-18).

And when shall all this come to pass? "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days" (Daniel, 12:11-12). Thus, logo days were to elapse between the beginning of the desecration and the establishment of the Messianic kingdom, which according to this computation, was due in July or August, 163 B.C.E. The desolation itself actually endured for a period of 1095 days; there were, therefore, to remain some six months between the restoration of the worship and the advent of the Soshans. The apocalypse was due in less than a year after the second half of Daniel was composed.

THE ESSENE CHRISTIAN MESSIAH

The Messiah of Essenes and the Christians is a Messiah of universal and moral judgment. Among the earlier prophets we find everywhere the orthodox Jewish concept of a purely human Messiah, which was never accepted by Jesus himself, but which often intrudes in the New Testament and from which his original disciples could never free themselves. This was the age-old idea inseparable from Jewish tradition; but with the advent of Zoroastrian influence, the Messiah became a supernatural power; and out of this, when absorbed by Jewish theology, grew the doctrine of the Parousia

One great Messianic doctrine remains to be developed: that the final judgment shall be on ethical and not on Jewish national or racial lines; that the Messianic kingdom will be international, will be based on moral

regeneration, and will not simply constitute a division of humanity into saintly Jews and Jewish proselytes on the one hand and wicked Gentiles on the other.

We shall see how this concept was completed by the Essenes and appropriated by the followers of Jesus in the New Testament in subsequent studies.



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



OTHER VARIOUS SOURCES USED FOR THE CHRIST "MYTHS" IN THE NEW TESTAMENT

If you have been a regular reader of Bet Emet Ministries for any length of time you are acquainted with our desire to enlighten those who are followers of Jesus to the truths behind the "Christ-story" in the New Testament and the religion he is said to have founded. You have seen in varying articles the documentation and facts substantiating that Gentile Christianity is made up of composite products, made up, to a great extent, of the attributes, the doctrines, and the customs of the gods and the religions which preceded them and existed around them. "The Christian believes that Christ is coexistent with his father, Jehovah -- that he has existed from the foundations of the world. This is in a measure true. The years that have elapsed since his alleged incarnation are few compared with the years of his gestation in the intellectual womb of humanity" (John Remsburg, The Christ, Prometheus Books, 1994)."

THE CHRIST MYTH OF THE NEW TESTAMENT A COMPOSITE OF GENTILE RELIGIOUS BELIEFS

To understand the origin and nature of Christ and Christianity it is necessary to know something of the religious systems and doctrines from which they were evolved. Make no mistake about it; the Qumran/Essene community both adopted and applied many of these "myths" to their religious ideas which they later attached to their "Cosmic Redeemer" and when they later joined the Jesus Movement it was simple to apply these same beliefs to Jesus. That in a nutshell explains why the New Testament contains two quite different portraits of Jesus: The Synoptic "human" Jesus and the "supernatural" Jesus of the Gospel of John. More on that in later articles.

The following, some in a large and others in but a small degree, contributed to mold this supposed divine incarnation and inspire this supposed revelation:

- **Nature or Sex Worship**
- **Solar Worship**
- **Astral Worship**
- **Worship of the Elements and Forces of Nature**
- **Worship of Animals and Plants**
- **Polytheism**
- **The Mediatorial Idea The Messianic Idea**
- **The Logos**

NATURE OR SEX WORSHIP

The deification and worship of the procreative organs and the generative principles of life is one of the oldest and one of the most universal of religions. It has been called the foundation of all religions. In some nations the

worship of the male energy, Phallic worship, predominated; in others the worship of the female energy, Yoni worship, prevailed. But in all both elements were recognized. Mrs. Besant says: "Womanhood has been worshiped in all ages of the world, and maternity has been deified by all creeds: from the savage who bowed before the female symbol of motherhood, to the philosophic Comtist who adores woman 'in the past, the present, and the future,' as mother, wife, and daughter, the worship of the female element in nature has run side by side with that of the male; the worship is one and the same in all religions, and runs in an unbroken thread from the barbarous ages to the present time."

Among the life generating gods may be named Vishnu, Osiris, Zeus, Priapus, Adonis, Bacchus, Saturn, Apollo, Baal, Moloch, and Jehovah. Among the receptive life producing goddesses were Isis, Rhea, Ceres, Venus, Istar, Astarte, Aschera, Devaki, Eve, and Mary. Where the worship of the female element largely prevailed the Virgin and Child was a favorite deity. Isis and Horus, Rhea and Quirinus, Leto and Apollo, Devaki and Krishna, Mary and Christ, all had their inception in the sex worship of primitive man.

The symbol of Phallic worship, the cross, has become the emblem of Christianity

This is rather amazing since Jesus was crucified on a stake without a cross-beam, but the "pattern" of "crucified sun-godmen had to be continued if the legend was to be readily accepted by the Gentile sun-worshipers; nothing has changed.

I quote again from our English authoress:

"We find the cross in India, Egypt, Tibet, Japan, always as the sign of life-giving power, it was worn as an amulet by girls and women, and seems to have been specially worn by the women attached to the temples [sacred prostitutes], as a symbol of what was, to them, a religious calling. The cross is, in fact, nothing but the refined phallus, and in the Christian religion is a significant emblem of its pagan origin; it was adored, carved in temples, and worn as a sacred emblem by sun and nature worshipers, long before there were any Christians to adore, carve, and wear it. The crowd kneeling before the cross in Roman Catholic and in High Anglican churches is a simple reproduction of the crowd who knelt before it in the temples of ancient days, and the girls who wear it amongst ourselves are -- in the most innocent unconsciousness of its real significance -- exactly copying the Indian and Egyptian women of an elder time."

The American Cyclopedia says: "The crux ansata, so common on Egyptian monuments, symbolizes the union of the active and passive principles of nature. In the Etruscan tombs have been found crosses of four phalli."...

The sex worship of the Semitic tribes of Western Asia had its origin, it is believed, in India, where, under the name of Sakti worship, it prevails today, three-fourth of the Hindoos, it is claimed, belonging to this sect. The worship is thus described by the Encyclopedia Britannica's chief authority on the subject, Prof. H. H. Wilson: "The ceremonies are mostly gone through in a mixed society, the Sakti being personified by a naked female, to whom meat and wine are offered and then distributed amongst the company. These eat and drink alternately with gesticulations and mantras -- and when the religious part of the business is over, the males and females rush together and indulge in a wild orgy."

The foregoing is almost an exact description of the Agapae, or Love Feasts, as they were observed for a time in the early Christian church....

The religion of Christ as it exists today is not only in its external forms, but in its very essence, largely a survival of the nature worship of old. That it is closely allied to it is admitted by Christian ministers themselves. The Rev. Frederick Robertson says: "The devotional feelings are often singularly allied to the animal nature. They conduct the unconscious victim of feelings that appear divine, into a state of life, at which the world stands aghast; fanaticism is always united with either excessive lewdness or desperate

asceticism," (Essays). The Rev. S. Baring-Gould, in Freaks of Fanaticism, says: "The religious passion verges so closely on the sexual passion that a slight additional pressure given to it bursts the partition, and both are confused in a frenzy of religious debauch." The Rev. J. H. Noyes says: "Religious love is a very near neighbor to sex love, and they always get mixed in the intimacies and social excitement of [religious] revivals."

SOLAR/SUN WORSHIP

Although this website deals extensively elsewhere with "solar myths" and how they were applied to a "Cosmic godman" in detail I will for introductory purposes give a simple synopsis of solar worship in this article in order to give an overall view of all the various sources used to construct the "godman soter/savior" of the nations. Let me remind you that our purposes to not only familiarize ourselves with such information from its varied sources but to follow the "germ" of such theological thought all the way to the Essene/Qumran sect which provided the impetus to the early Christians for the adoption of the same ideas as applied to Jesus. This might be hard for you at first to believe but the testimony of scholars as well as our own Early Church Fathers admit to such a fact!

Scarcely less prevalent than sex worship was the worship of the sun. While sex worship was confined chiefly to the generation of human life, sun worship comprehended the generation of all life. The sun was recognized as the generative power of the universe. He overshadows the receptive earth from whom all life is born. I quote from M. Soury: "Amid all these forces, the mightiest is, without contradiction, the sun, the fire of heaven, father of earthly fire, unique and supreme cause of motion and life on our planet. There is no need or reason to understand that the very life, and as it were the blood of our celestial father flows in the veins of the Earth, our mother. In the time of love, when the luminous heaven embraces her, from her fertilized womb springs forth a world. It is she who quivers on the plains where the soft moist air waves gently on the grasses; it is she who climbs in the bush, who soars in the oak, who fills the solitude with the joyous twitter of birds beneath the cloudlet, or from the leaf-lined nests; it is she who in seas and in running waters, or mountains and in woods, couples the gorgeous male with the ardent female, throbs in every bosom, loves in every life. But all this terrestrial life, all this warmth and all this light are but effluents from the sun." (Religion of Israel, pp. 3, 4.)

Prof. Tyndall says: "We are no longer in a poetical but in a purely mechanical sense, the children of the sun." "The sun," said Napoleon Bonaparte, "gives all things life and fertility. It is the true God of the earth."

John Newton, M.R.C.S., of England, says: "The glorious sun, that 'god of this world' the source of life and light to our earth, was early adored, and an effigy thereof used as a symbol. Mankind watched with rapture its rays gain strength daily in the Spring until the golden, glories of Midsummer had arrived, when the earth was bathed during the longest days in his beams, which ripened the fruits that his returning course had started into life. When the sun once more began its course downwards to the winter solstice, his votaries sorrowed, for he seemed to sicken and grow paler at the advent of December, when his rays scarcely reached the earth, and all nature, benumbed and cold, sunk into a death-like sleep. Hence feasts and fasts were instituted to mark the commencement of the various phases of the solar year, which have continued from the earliest known period, under various names, to our own times" (The Assyrian Grove).

The most prominent deities in the pantheons of the gods were solar deities. Among these were Osiris, Vishnu, Mithra, Apollo, Hercules, Adonis, Bacchus, and Baal. In the worship of some of these gods sex and solar worship were united.

The early Israelites were mostly sun worshipers. And even in later times, the sun god, Baal. divided with Jehovah the worship of the Jews. Saul, Jonathan, and David named their children in honor of this god. "Saul begat Jonathan,...and Esh-baal. And the son of Jonathan was Merib-baal" (1 Chron. viii, 33, 34). David named his last son, save one, Beeliada, "Baal Knows" (1 Chron. xiv, 7). Solomon's worship included not merely the worship of Jehovah, but that of Baal and other gods. His temple was filled with Pagan ornaments and emblems pertaining to solar worship. Regarding this the Rev. Dr. Oort of Holland says: "Solomon's temple had much in common with heathen edifices, and slight modifications might have made it a suitable temple for Baal.

This need not surprise us, for the ancient religion of the Israelitish tribes was itself a form of Nature-worship just as much as the religions of the Canaanites, Phoenicians, Philistines, and other surrounding peoples were. Most of the Israelites certainly saw no harm in these ornaments, since they were not aware of any very great difference between the character of Yahweh [Jehovah] and that of Baal, Astarte, or Moloch" (Bible for Learners, Vol. II, p. 88). Long after the time of Solomon the horses and chariots of the Sun were kept in the temple (2 Kings xxiii, 11). Many of the stories concerning Moses, Joshua, Jonah, and other Bible characters are solar myths. Samson was a sun god. Dr. Oort says: "Sun-worship was by no means unknown to the Israelites.... The myths that were circulated among these people show that they were zealous worshipers of the sun. These myths are still preserved, but, as in all other cases, they are so much altered as to be hardly recognizable. The writer who has preserved them for us lived at a time when the worship of the sun had long ago died out. He transforms the sun god into an Israelite hero [Samson]" (ibid., I, p. 414). St. Augustine believed that Samson and the sun god Hercules were one.

Charles Francois Dupuis, in his Origin of Worship, one of the most elaborate and remarkable works on mythology ever penned, shows that nearly all the religions of the world, including Christianity, were derived largely from solar worship. All the solar deities, he says, have a common history. This history, summarized, is substantially as follows:

"The god is born about December 25th, without sexual intercourse, for the sun, entering the winter solstice, emerges in the sign of Virgo, the heavenly Virgin. His mother remains ever-virgin, since the rays of the sun, passing through the zodiacal sign, leave it intact. His infancy is filled with dangers, because the new-born Sun is feeble in the midst of the winter's fogs and mists, which threaten to devour him; his life is one of toil and peril, culminating at the spring equinox in a final struggle with the powers of darkness. At that period the day and night are equal, and both fight for the mastery. Though the night veil the urn and he seems dead; though he has descended out of sight, below the earth, yet he rises again triumphant, and he rises in the sign of the Lamb, and is thus the Lamb of God, carrying away the darkness and death of the winter months. Henceforth he triumphs, growing ever stronger and more brilliant. He ascends into the zenith, and there he glows, on the right hand of God, himself God, the very substance of the Father, the brightness of his glory, and the express image of his person, upholding all things by his lifegiving power."

Dr G. W. Brown, author of Researches in Oriental History, says:

"Strange as it may seem whilst Mithras and Osiris, Monysos and Bacchus, Apollo and Serapis, with many others [including Christ] in name, all masculine sun gods, and all interblended, a knowledge of one is generally a knowledge of the whole, wherever located or worshiped."

If Christ was not originally a solar god he wears today the very garb of one. His mother, the Virgin, was the mother of the solar gods; his birthday, Christmas, is the birthday of all the gods of the sun; his Twelve Apostles correspond to the twelve signs of the Zodiac; according to the Gospels, at his crucifixion the sun was eclipsed, he expired toward sunset, and rose again with the sun; the day appointed for his worship, the Lord's day, is the dies solis, Sunday, of the sun worshipers; while the principal feasts observed in memory of him were once observed in honor of their goals. "Every detail of the Sun myth," says the noted astronomer, Richard A. Proctor, "is worked into the record of the Galilean teacher."

The cross we have seen was a symbol of Phallic worship. The cross, and especially the crucifix, was also an emblem of solar worship. It was caned or painted on, or within, a circle representing the horizon, the head and feet and the outstretched arms of the sacrificial offering or crucified Redeemer pointing toward the four quarters of the horizon. The Lord's Supper, observed in memory of Christ, was observed in memory of Mithra, Bacchus, and other solar gods. The nimbus, or aureola, surrounding the head of Jesus in his portraits represents the rays of the sun. It was thus that the ancient adorers of the sun adorned the effigies of their god.

There still exists a pillar erected by the sun worshipers of Carthage. On this pillar is caned the sun god, Baal, with a nimbus encircling his head.

The Christian doctrine of the resurrection had its origin in sun worship. As the sun, the Father, rose from the dead, so it was believed that his earthly children would also rise from the dead. "The daily disappearance and the subsequent rise of the sun," says Newton, "appeared to many of the ancients as a true resurrection; thus, while the east came to be regarded as the source of light and warmth, happiness and glory, the west was associated with darkness and chill, decay and death. This led to the custom of burying the dead so as to face the east when they rose again, and of building temples and shrines with an opening toward the east. To effect this, Vitruvius, two thousand years ago, gave precise rules, which are still followed by Christian architects."

Max Mueller in his Origin of Religion (pp. 200, 201), says: "People wonder why so much of the old mythology, the daily talk, of the Aryans was solar what else could it have been? The names of the sun are endless and so are his stories; but who he was, whence he came and whither he went, remained a mystery from beginning to end.... Man looked up to the sun, yearning for the response of a soul, and though that response never came, though his senses recoiled, dazzled and blinded by an effulgence which he could not support, yet he never doubted that the invisible was there, and that, where his senses failed him, where he could neither grasp nor comprehend, he might still shut his eyes and trust, fall down and worship."

This worship of old survives in the worship of today. A knowledge of the location, the limits and the nature of the sun has gradually convinced the world that this is not God's dwelling place; but somewhere in the infinite expanse of the blue beyond they fancy he has his throne. To this imaginary being is rendered the same adoration that was rendered to him by primitive man -- the adoration of childish ignorance.

ASTRAL WORSHIP

The worship of the planets and stars was probably a later development than sex and solar worship. It flourished for a time in nearly every part of the world, and left its impress on the religions that succeeded it.

In Chaldea/Babylon (remember the Jews were in captivity there and exposed to Babylon's religious ideas as well), one of the principal sources of Judaism and Christianity, the worship of the stars prevailed. I quote from Dr. Ridpath: "In their aspirations for communion with the higher powers, the yearning of the ancient Chaldeans turned upwards to the planets and the stars. The horizon of the Babylonian plain was uniform and boundless. It was the heaven above rather than the earth beneath, which exhibited variety and life. The Zodiac was ever new with its brilliant evolutions. Through the clear atmosphere the tracks of the shining orbs could be traced in every phase and transposition. With each dawn of morning light, with each recurrence of the evening twilight, a new panorama spread before the reverent imagination of the dreamer, and he saw in the moving spheres not only the abode but the manifested glory of his gods" (History of the World, Vol. 1, p. 138)....

After alluding to the ancient Vedic religion, which recognized in the stars the souls of our departed ancestors, Prof. John Fiske says: "The Christianised German peasant, fifty centuries later, tells his children that the stars are angels' eyes, and the English cottager impresses it on the youthful mind that it is wicked to point to the stars, though why he cannot tell" (Myths and Myth Makers, p. 76).

In the Zodiac the Sun had twelve palaces. Each palace had a star for a god, and each was subject to the Sun. Each day of the week was governed by a planet, and each hour of the day had its controlling star. Many scholars, including Jefferson, have held that Christ and his twelve Apostles relate to the zodiac and were derived from this stellar worship. The seven days of the week are still dedicated to the old planetary gods, and, with a few modifications, bear their names.

Chambers' Encyclopedia says: "The Jews, as well as the early Christians, had no special names for the single days, but counted their number from the previous Sabbath, beginning with Sunday, as the first after the Sabbath, and ending with Friday, as the sixth after the previous, or eve (Ereb) of the next Sabbath. After a very

short time, however, young Christianity, which in the same manner had endeavored to count from the feria secunda, or second day after Sunday, to the Septima (or Saturday), had to fall back again upon the old heathen names" (Art "Week").

The planetary gods Nardouk (Jupiter), Adar (Saturn), Istar (Venus), Nergal (Mars), and Nebo (Mercury), were all worshiped by the ancient Israelites. Istar was called "Queen of the Stars." Moloch, the rival of Jehovah, who shared for centuries the worship of the Hebrews, had his blazing star, the emblem of his implacable cruelty. The worship of Astarte, daughter of the moon, and "Queen of Heaven," whose emblem was a star, was introduced by Solomon himself (1 Kings xi, 5; 2 Kings xxiii, 13). For more than three hundred years she had her temple in Jerusalem. And even today devout Jews address orizons to the new moon, a relic of the worship of Astarte. The rosary is a survival of astral worship. It was once a symbol of the stars.

The author of Supernatural Religion says: "The belief that sun, moon and stars were living entities possessed of souls was generally held by the Jews at the beginning of our era."

The same belief was entertained by the Christian Fathers. Origen says: "As the stars move with so much order and method that under no circumstances whatever do their course seem to be disturbed, is it not the extreme of absurdity to suppose that so much order, so much observance of discipline and method could be demanded from or fulfilled by irrational beings?"

Out of astral worship grew the so-called science of astrology. Of this Chambers' Encyclopedia says: "Astrology is one of the most ancient forms of superstition, and is found prevailing among the nations of the east at the very dawn of history. The Jews became much addicted to it after the Captivity."

One of the so-called Messianic prophecies of the Old Testament reads: "There shall come a star out of Jacob" (Num. xxiv, 17). "Note when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? For we have seen his star in the east,...and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was" (Matt. ii, 1, 2, 9). This marvelous event at the advent of the Christian Messiah was believed by many to be a complete "fulfillment" of what had been predicted centuries before concerning the appearance of the expected Persian Messiah, the original of the expected Messiah of the Jews"....if only it had been true and not another "solar-myth."

After referring to the prevalency of astrology at the beginning of, and anterior to, the Christian era, Strauss says in his Jesus: "When such ideas were afloat, it was easy to imagine that the birth of the Messiah must be announced by a star, especially as, according to the common interpretation of Balaam's prophecy, a star was there made the symbol of the Messiah. It is certain that the Jewish mind effected this combination; for it is a rabbinical idea that at the time of the Messiah's birth a star will appear in the east and remain for a long time visible.... In the time of Jesus it was the general belief that stars were always the forerunners of great events."

Jesus in the Apocalypse declares himself to be "the bright and morning star" (xxii, 16). He "had in his right hand seven stars" (i, 16). "The seven stars are the angels of the seven churches" (20). His second coming will be heralded by "signs in the sun, and in the moon, and in the stars" (Luke xxi, 25). Little wonder; it has been done that way since time began.

WORSHIP OF ANIMALS AND PLANTS

In the infancy of the world animals were deified and adored, and trees and plants were regarded as sentient beings and received the homage of man.

Nearly every animal has been an object of worship. This worship flourished for ages in Egypt and India In Egypt the worship of the bull (Apis) was associated with that of Osiris (Serapis). The cow is still worshiped in India. Serpent worship has existed in every part of the world.

Remnants of animal worship survived in Judaism and Christianity. Satan was a serpent; Jehovah, like Osiris, was worshiped as a bull; Christ was the lamb of God, and the Holy Ghost appeared in the form of a dove.

Closely allied to this worship, and to some extent a part of it, is the doctrine of the transmigration of souls. Some of the Jews believed in this. So did many of the early Christians, including Origen....

POLYTHEISM

Polytheism, the doctrine of a plurality of gods, has prevailed in every part of the world. The most interesting pantheons of the gods were those of India, Egypt, Greece, and Rome. The Hebrews, who were polytheists, borrowed their gods from Assyria and Babylonia The pantheon of these nations comprised twelve principal gods and nearly a thousand minor deities. The chief of these gods was El. His consort was Elath. The Hebrews worshiped El under the name of El Shaddai and various other names. Elohim of the Bible, translated God, denotes the plural and included El and the minor gods who surrounded him. Yahweh, Iahveh, Jehovah, etc., as he is variously called -- for Jews and Christians cannot spell and do not even know the name of their principal deity -- is a god of Assyro-Babylonian origin. In addition to their national god, Jehovah, many of the Jews worshiped Baal, Moloch, and Tammous, male deities, and Astarte, Aschera, and Istar, female deities.

That the writers of the Bible recognized a plurality of gods -- were polytheists -- is proved by the following "And the Lord God said, Behold, the man is become as one of us" (Gen. iii, 22). "Who is like unto thee, O Lord, among the gods?" (Ex. xv, 11.) "Among the gods, there is none like unto thee, O Lord" (Ps. Ixxxvi, 8). "The Lord is a great God, and a great king above all gods" (Ps. xcv, 3). "Thou shalt not revile the gods" (Ex. xxii, 28).

Monotheism, the doctrine of one god, is not merely the worship of one god, but the belief in the existence of one god only. Many were monotheistic in worship -- worshiped one god, their national deity -- while at the same time they were polytheistic in belief -- believed in the existence of many gods (Monolatry). The Jews who worshiped Jehovah have been called monotheists. And yet, for a thousand years, they believed in the existence of Kemosh, Baal, Moloch, Tammouz, and other deities. They believed that Jehovah was their national god and that they owed allegiance to him; just as the subjects of an earthly king profess their loyalty to him without denying the existence of other kings.

Sadly, while Christians profess monotheism they are really polytheists as were the early Israelites-- worship three gods -- Father (Jehovah), Son (Christ), and Holy Ghost; and recognize a god of Evil, Satan. To these must also be added a female deity, the Virgin Mary, who is to the devout Catholic as much of a divinity as Isis and Venus were to ancient polytheists. The canonization and adoration of the saints, too, are analogous to the worship of the inferior deities of ancient times....

Regarding the deification and worship of saints Hallam says: "Every cathedral or monastery had its tutelar saint, and every saint his legend, fabricated in order to enrich the churches under his protection, by exaggerating his virtues, his miracles, and consequently his power of serving those who paid liberally for his patronage. Many of those saints were imaginary persons; sometimes a blundered inscription added a name to the calendar, and sometimes, it is said, a heathen god was surprised at the company to which he was introduced, and the rites with which he was honored" (Middle Ages, p. 603).

The church historian Mosheim admits and deplores the truth of this: "It is, at the same time, as undoubtedly certain, as it is extravagant and monstrous, that the worship of the martyrs was modeled, by degrees, according to the religious services that were said to the goals before the coming of Christ" (Ecclesiastical History, p. 98).

Bishop Newton says: "The very same temples, the very same images, which were once consecrated to Jupiter and the other demons [gods], are now consecrated to the Virgin Mary and the other saints."

Milman says that at an early period "Christianity began to approach to a polytheistic forms or at least to permit what it is difficult to call by any other name than polytheistic, habits and feelings of devotion" (History

of Christianity, Vol. III, p. 424)....

THE MESSIANIC IDEA

The desire for a deliverer naturally arises in the minds of a people who are in subjection and bondage. This desire was the germ of the Messianic idea. While there are traces of this idea in the earlier writings of the Hebrews, it reached its highest development during and immediately following the Captivity, and again in the Maccabean age.

The Messiah of Judaism and the Messiah, or Christ, of Christianity, were derived from the Persian theology, the adherents of each system modifying the doctrine to suit their respective notions. In its article on Zoroaster, Chambers' Encyclopedia says: "There is an important element to be noticed, viz., the Messiah, or Sosiosh, from whom the Jewish and Christian notions of a Messiah are held by many to have been derived.... Even a superficial glance at this sketch will show our readers what very close parallels between Jewish and Christian notions on the one hand, and the Zoroastrian on the other, are to be drawn."

Christians cite numerous passages from the writings of the Old Testament, which they claim foretold the advent of Jesus. Not one of these passages, as originally penned, refers in the remotest degree to him, though many of them do refer to the office he is said to have filled. The Jews hoped for a deliverer, for a national leader who would reestablish the kingdom of Israel, and restore to it the glory of David's reign. They were loyal to the house of David and believed that this deliverer would be a descendant, a son, of David. Pietists, too, in the fervor of their religious enthusiasm dreamed of universal conversion to the Jehovistic theocracy. In the writings of their prophets and poets these hopes and dreams found expression. "I have made a covenant with my chosen, I have sworn unto David, my servant, thy seed will I establish forever, and build up thy throne to all generations" (Ps. xxxix, 3, 4). "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. vii, 27).

While the Messianic idea was originally a Persian idea, the materials used in the formation of the Christian Messiah were drawn largely from purposefully mistranslated and misquoted Jewish Scriptures. This had to be done to support the religious ideas attached to Cosmic-godmen and "solar myths." There are passages in the Old Testament, as we have seen on our other websites, which predict the coming of a Messiah in the Christian Bibles and Old Testaments which read COMPLETELY DIFFERENT when compared with the true Jewish Scriptures. In others words, the Christian Old Testaments are "fixed" and fraudulent translations; done so to support such foreign "false solar/astral theologies" which were craftily placed among the Law, Prophets, and Writings to give "authority" to such ideas.Possibly "translation" is too kind of a word to use for such hideous alterations of the Jewish Bible. These furnished a portion of the materials out of which this Messianic deity, Christ, was formed. There are many more which have no reference whatever to a Messiah, which have been made to serve as Messianic prophecies. The Old Testament, as we have it, is alleged to be a Jewish work. It is, rather, a Christian work. It is a Christian version of ancient Jewish writings, every book of which has been more or less Christianized. Much of it is scarcely recognizable to a Jewish scholar. This is especially true of so-called Messianic prophecies.

The Christian Messiah was, on the one hand, modeled, to a considerable extent, after the Jewish ideal, while the Jewish materials, on the other hand, were freely altered, by both Essenes and later many in the Gentile Church, to fit the new "theological" conception. Referring to the work of the Evangelists, M. Renan says: "Sometimes they reasoned thus: 'The Messiah ought to do such a thing, now Jesus is the Messiah, therefore Jesus has done such a thing.' At other times, by an inverse process, it was said: 'Such a thing has happened to Jesus; now Jesus is the Messiah; therefore such a thing was to happen to the Messiah.'" (Jesus, p. 27).

That the so-called Messianic prophecies of the Jewish Scriptures were the immediate source of the Christ is apparent. That he was, however, merely a borrowed idea and not a historical realization of these prophecies is equally apparent. The Jews were expecting a Messiah. They were also expecting certain prophecies to be

fulfilled. Had Jesus realized these expectations they would have accepted him. But he did not realize them. These prophecies were not fulfilled in him. What so many miss is the fact that the failure of the prophecies were not being fulfilled He was not a son of David if you believe in the "virgin birth;" he did not deliver his race from bondage; he did not become a king, the important events that were to attend and follow Messiah's advent form no part even of his alleged history. There are many who believe that his rejection by the Jews proves him to be either a false Messiah, or an imaginary being -- a historical myth or a pure myth -- in either case a myth. I personally do not subscribe to these views as stated above in the articles on why the prophecies were not fulfilled by Jesus; yet I concur that their failure to be fulfilled is problematic to the identification of Jesus as the Messiah but not yet impossible. Read the articles.

THE LOGOS (THE WORD)

The doctrine of the Logos, or Word: as an emanation or essence of divine wisdom is very old. It is found in the ancient religions of Egypt and India It was recognized in the Persian theology, and was incorporated into the Jewish theology by the Babylonian exiles. It constitutes an important element in the Platonic philosophy. It received its highest development and exposition in the writings of the Jewish philosopher Philo, a contemporary of Jesus....

The presentation of Jesus as an incarnation of the Logos belongs to the second century and is prominent in the Fourth Gospel. The ideas are chiefly those of Plato and Philo. Plato's trinity was Thought, Word and Deed. The Word occupies the second place in the Platonic trinity as it does in the Christian trinity. That the author of the gospel of John, written more than a century after the time of Philo, borrowed largely from that philosopher, is shown by the following parallels drawn from their writings:

Philo. -- "The Logos is the Son of God" (*De Profugis*).
John. -- '"This [the Word] is the Son of God" (i, 34).

Philo. -- "The Logos is considered the same as God" (*De Somniis*).
John. -- "The Word was God" (i, 1).

Philo. -- "He [the Logos] was before all things" (*De Leg. Allegor.*).
John. -- "The same [the Word] was in the beginning with God" (i, 2).

Philo. -- "The Logos is the agent by whom the world was made" (*De Leg. Allegor.*).
John. -- "All things were made by him [the Word]" (i, 3).

Philo. -- "The Logos is the light of the world" (*De Somniis*).
John. -- "The Word was the true light" (i, 9).

Philo. -- "The Logos only can see God" (*De Confus. Ling*.).
John. -- "No man hath seen God.... He [the Word] hath declared him" (i, 18).

CONCLUSION

I stated above that "To understand the origin and nature of Christ and Christianity it is necessary to know something of the religious systems and doctrines from which they were evolved." Let me now add to that comment: "In order to worship God in Spirit and it Truth it is mandatory to know the sources from which Christianity drew for their doctrines and dogmas they applied to Jesus. Only by knowing this and casting out the paganism inherent in the "Christ myths" of the New Testament can one approach God in worship without offending Him.

To say that Christianity and Christian doctrine is a composite of various

heathen religious doctrines is a severe understatement.

For our purposes in this website we must face the rather frank conclusion, after sufficient studies have been undertaken, that the Qumran/Essene community applied many of these "myths" to their religious ideas which they adopted regarding their "Cosmic Redeemer," and when they later joined the Jesus Movement, these same religious beliefs were attached to Jesus as well. We read of this in the various doctrines surrounding Jesus in the New Testament.

These various sources for "redeemer myths" are rather loosely connected in the New Testament and applied to the life of Jesus. This explains why the New Testament contains two very contrasting and conflicting portraits of Jesus: The Synoptic Jesus and the Jesus of the Gospel of John.

The problem for the Christian is two-fold:

To become familiar with such "religious myths" as taken from the various nations that preceded the birth of Jesus in order to spot them when reading the New Testament one must undertake serious study.

Having recognized, upon your own personal study of such "myths" in reading the New Testament, then filter out such "religious myths" as attached to Jesus within the pages of the New Testament. Only by doing so can we have any hope of recognizing the truth connected with this man and the real role he was to play as God's representative during his life. To that quest we continue our studies.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



IS THE SON OF GOD...THE SUN OF GOD?

...there is nothing new under the sun. (Ecclesiastes 1:9)

Over the ages, the ancients did not simply observe the movements of the celestial bodies but personified them and created stories about them that were recreated upon the earth. Out of this polytheistic, astrological atmosphere came the "greatest story ever told," as the gospel tale is, in many places in fact, astro-theological and non-historical, recording the mythos found around the globe for eons. Thus, the Christian religion, for the most part, created and shored up by forgery, fraud and force, is in reality astro-theological more than historical and its many stories and accounts of Jesus' life in the New Testament mythical, based on many thousands of years of observation by the ancients of the movements and interrelationships of the celestial bodies and the earth, one of the favorite of which was, understandably, the sun.

One has to understand and know of these solar myths in order to read the New Testament and discern the truth from fiction about the life of Jesus as both are intermixed!

The sun figured in the stories of virtually every culture worldwide. In many places and eras, the sun was considered the most visible proxy of the divine and the most potent bestower of Spirit. It was regarded as the first entity in "the Void" and the progenitor of all life and matter. The sun also represented the Archetypal Man, as human beings were perceived as "solar entities." In addition to being a symbol of the spirit because it rises and sinks, the sun was the "soul of the world," signifying immortality, as it is eternally resurrected after "dying" or setting. It was also considered the purifier of the soul, as noted. Hence, from at least the Egyptian age down to the Gnostic Christians, the sun, along with the moon and other celestial bodies, was viewed as a "guide" into the afterlife. By the Gnostic Zoroastrians, the sun was considered "the Archimagus, that noblest and most powerful agent of divine power, who 'steps forth as a Conqueror from the top of the terrible Alborj to rule over the world which he enlightens from the throne of Ormuzd'" (Pike, Albert, The Morals and Dogma of Scottish Free Masonry, LH Jenkins, 1928, p. 612). Long before the Christian era, the sun was known as the" Son of Ormuzd," the "Mediator," while his adversary, Ahriman, (Devil) represented the darkness, which caused the fall of man (Ibid., p. 613).

The sun was considered the "Savior of the World," as it rose and brought light and life to the planet. It was revered for causing seeds to burst and thus giving its life for plants to grow; hence, it was seen to sacrifice itself in order to provide fertility and vegetation. The sun is the "tutelary genius of universal vegetation," as well as the god of cultivation and the benefactor of humankind (Ibid., p. 475). When the sun" dies" in winter, so does the vegetation, to be "resurrected" in the spring. The first fruits, vine and grain were considered symbols of the sun's strength and were ritualistically offered to the divine luminary. The solar heroes and gods were said to be teachers as well, because agriculture, a science developed out of astronomy, freed mankind to pursue something other than food, such as other sciences

and the arts.

The various personifications of the sun thus represent the "image of fertility which perpetuates and rejuvenates the world's existence (Ibid., p. 594). In their fertility aspects, the sun was the phallus, and the moon was the vulva, the male and female generative principles, the generators of all life on Earth.

In the mythos, the two pillars or columns of the Celestial Temple, the mysterious Jachin and Boaz, are the sun and moon (Ibid., p. 776). Of the relationship between the sun and moon, Hazelrigg adds:

The Sun may be likened to a wire through which the planetary messages are electrically transmitted, and of which the lunar moisture is the insulation" (Hazelrigg, John, The Sun Book, Health Research, 1971, p. 56).

In the ancient world, light was the subject of awe, and the sunlight's ability to make plants grow was considered magical and miraculous. So special is light that the writer of Ecclesiastes waxes, "Light is sweet, and it is pleasant for the eyes to behold the sun." We know that it is *not* pleasant for the eyes to behold the direct *light* of the sun; it is, however, pleasant for humanity to behold the sun as it rises in the morning, bringing light and life. Indeed, the sun itself is the "face of the divine" upon which it is impossible to look.

Thus, the sun was very important to the ancients, so much so that around the world for millennia a wide variety of peoples have built solar temples, monuments and entire religions with priestesses and priests of the Sun, along with complex rituals and accoutrements. Within these religions is contained the ubiquitous mythos, a template or archetypical story that personifies the heavens and Earth, and rolls them into a drama about their interrelationship. Rather than being an entertaining but useless "fairytale," as myths are erroneously considered to be, the mythos is designed to pass along from generation to generation information vital to life on Earth, so that humans do not have to learn it repeatedly but can progress. Without the knowledge, or gnosis, of the celestial mythos, humankind would still be in caves.

The celestial mythos is complicated because the solar myth is intertwined with the lunar, stellar and terrestrial myths. In addition, some of the various celestial players were introduced later than others, and many of them took on new functions as t he focus switched from stars to moon to sun to other planets, and back again. For example, Horus is not only the sun but also the North Pole star, and his twin brother-cum-adversary, Set, represents not only darkness but also the South Pole star.

Furthermore, as time progresses and the skies change, as with the precession of the equinoxes and the movements of the sun annually through the zodiac and daily through its "houses," as well as with cataclysm, the attributes of the planetary bodies within the mythos also change. Moreover, the incorporation of the phases of moon into the mythos adds to its complexity:

The Moon, like the Sun, changed continually the track in which she crossed the Heavens, moving ever to and fro between the upper and lower limits of the Zodiac; and her different places, phases, and aspects there, and her relations with the Sun and the constellations, have been a fruitful source of mythological fables (Pike, Albert, The Morals and Dogma of Scottish Free Masonry, LH Jenkins, 1928, p. 469).

An example of the complexity of the mythos is provided by the story of the "Queen of Heaven," the goddess Isis, mother of Horus, who is not only the moon that reflects the sun, she is the original creator, as well as the constellation of Virgo. As the moon, she is the "woman clothed with the sun, and as the Virgin, she is the sun's mother." She is also Stella Mans, the "Star of the Sea," as she regulates the tides, a fact known of the moon beginning eons ago, as were the facts of the roundness of the earth and of the heliocentricity of the solar system-again, knowledge never actually "lost" and "rediscovered," as popularly portrayed.

The sun and moon were deemed to be one being in some cultures or twins in others. When eclipses occurred, it was said that the moon and sun were uniting to create lesser gods. Thus, the pantheon kept growing.

Although it is generally now considered to be "male," the sun was also regarded as female in several places, including Alaska, Anatolia, Arabia, Australia, Canaan, England, Germany, India, Japan, North America and Siberia. The sun's feminine side was, naturally, suppressed by the patriarchy. As Walker says:

The popular European tradition usually made the sun male and the moon female, chiefly to assert that ·hisº light was stronger, and that ·sheº shone only by reflected glory, symbol of the position of women in patriarchal society. However, Oriental and pre-Christian systems frequently made the sun a Goddess (Walker, Barbara, The Woman's Encyclopedia of Myths and Secrets, Harper, p. 353).

When one factors into this complexity the fertility aspect of the gods and goddesses of the grape and grain, along with the sexual imagery found in all mythologies and religions, one can understand why it has been so difficult to sort it all out.

THE ZODIAC

As the mythos developed, it took the form of a play, with a cast of characters, including the 12 divisions of the sky called the signs or constellations of the zodiac. The symbols that typified these 12 celestial sections of 30 degrees each were not based on what the constellations actually look like but represent aspects of earthly life. Thus, the ancient peoples were able to incorporate these earthly aspects into the mythos and project them onto the all-important celestial screen.

These zodiacal designations have varied from place to place and era to era over the tens of thousands of years during which the skies have been observed, for a number of reasons, including the changes in the skies brought on by the precession. For example, Scorpio is not only the eagle but also the scorpion. It is difficult to determine absolutely all of their origins, but the current zodiacal symbols or totems are or may have been devised as follows, based on the formula made by inhabitants of the northern hemisphere:

- ***Aries is represented as the Ram/Lamb because March/April is the time of the year when lambs are born.***
- ***Taurus is the Bull because April/May is the time for ploughing and tilling.***
- ***Gemini is the Twins, so-called for Castor and Pollux, the twin stars in its constellation, as well as because May/June is the time of the "increase" or "doubling" of the sun, when it reaches its greatest strength.***
- ***After the sun reaches its strength at the summer solstice and begins to diminish in Cancer (June/July), the stars are called the Crab, who "backslides."***
- ***Leo is the Lion because, during the heat of July/August, the lions in Egypt would come out of the hot desert.***
- ***Virgo, originally the Great Mother Earth, is the "Gleaning Virgin, who holds a sheath of wheat," symbolizing August/ September, the time of the harvest.***
- ***Libra (September/October) is the Balance, reflecting the autumnal equinox, when the days and night are again even in length.***
- ***Scorpio is the Scorpion because in the desert areas the fierce storms of October/November were called "scorpions" and because this time of the year is the "backbiter" of the sun as it begins to wane.***
- ***"Sagittarius is the "vindictive Archer" who side-wounds and weakens the sun during its approach in November/ December towards the winter solstice.***
- ***In Capricorn, the weakened sun encounters the "filthy, illomened He-goat," who drags the solar hero down in December/January.***
- ***Aquarius is the Water-Bearer because January/February is the time of winter rains.***
- ***Pisces is represented by the Fishes because February/ March is the time when the thinning ice is broken and the fattened fish are plucked out (Hazelrigg, John, The Sun Book, Health Research, 1971, p. 43)***

The story of the skies was so important to the ancients that they were singularly focused on it and their lives in effect revolved around it. The heavens were revered not only by so-called Pagans but also by biblical peoples, including the Israelites, whose name and various Elohim were also stars and aspects of the solar-celestial mythos. In the Bible, the sun is worshipped in various forms by the Hebrews and "kings of Judah." It is also overtly personified and imbued with divine and ethical qualities, as in Deuteronomy: "But thy friends be like

the sun as he rises in his might." Throughout the Old Testament important deeds are done "in the sight of this sun," "before the sun," or "under the sun," revealing the ages-old perception of the sun as God's proxy, judge or "eye." So significant was the solar orb that it was ever a grave concern that the sun would "go down on the prophets."

At Psalms 113:3, the chosen are instructed to praise the Lord from the "rising of the sun to its setting." Psalms 85:11 states, "Faithlessness will spring up from the ground, and righteousness will look down from the sky." Psalms 84:11 reads, "For *the Lord God is a sun* and shield." At Psalms 68:32-32, the faithful are instructed to "sing praises to Jah, to him who rides in the heavens, the ancient heavens . . . whose majesty is over Israel, and his power is in the skies," exactly as was said about the ubiquitous solar hero.

At Psalms 72:17, we read, "May his name endure for ever, his fame continue as long as the sun," and, at Malachi 1:11: "For from the rising of sun to its setting my name is great among the nations." The Lord's name is not said to be great *after* the setting of the sun, during the night, because his "name" is the sun, as we have seen lao, Jah, YHWH and so on, to mean. Thus, the esteem of the sun by the Hebrews is evident; yet, the story of the solar hero is also found in numerous places in the Old Testament, but these stories are masked by carnalization and historicization.

Indeed, so important was the sun to the ancients, including the Israelites, that they created a "Sun Book, a "Helio Biblio," or "Holy Bible," (Hotema, EBD), the original of which can be found in the myths encoded in stone and story around the ancient world millennia before the Judeo-Christian bible was compiled.

The word "Bible" itself comes from the City of the Great Mother: Byblos, in Phoenicia.

Need we remind our reader that Byblos is where Osiris washed up in his wooden casket and was hung on a tree/cross?

As Walker relates, "'Bibles were named after her city because the earliest libraries were attached to her temple" (Walker, Barbara, The Woman's Encyclopedia of Myths and Secrets, Harper, p. 127). As noted, the Judeo-Christian bible was written by a number of hands, edited numerous times and contains countless errors and inaccuracies. It is a rehash of ancient legends and myths, and is not, therefore, the "infallible Word of God." "Such," says Graham, "is the Bible's 'revealed truth'-other races' mythology, the basis of which is cosmology" (Graham, Lloyd, Deceptions and Myths Of The Bible, Citadel, 1991, p. 74).

The cosmology or celestial mythos has in reality been hidden from the masses for many centuries for the purposes of enriching and empowering the ruling elite. Its conspiring priest-kings have ruled empires in full knowledge of it since time immemorial and have "lorded" it over the heads of the "serfs."

THE SUN OF GOD

Within the Sun Book or Holy Bible was incorporated by such priestcraft the most consolidated version of the celestial mythos ever assembled, the story of the "son of God."

- **First, we have seen that "God" is the sun**
- **Second, in Job 38 the stars are called "sons of God"**

Therefore, one star would be a "son of God," as well as the "son of the Sun." Thus, the

son of God is the sun of God.

The solar mythos, in fact, explains why the narratives of the sons of God previously examined are so similar, with a godman who is crucified and resurrected, who does miracles and has 12 disciples, etc.: To wit, these stories were in actuality based on the movements of the sun through the heavens. In other words, the majority of the accounts of Jesus Christ in the New Testament and the others upon whom he is predicated are personifications of the sun, and the gospel fable is merely a repeat of a mythological formula revolving around the movements of the sun through the heavens.

For example, many of the world's crucified godmen have their traditional birthdays on December 25th ("Christmas"). This date is set because the ancients recognized that (from a geocentric perspective in the northern hemisphere) the sun makes an annual descent southward until after midnight of December 21st, the winter solstice, when it stops moving southerly for three days and then starts to move northward again. During this time, the ancients declared that "God's sun" had "died" for three days and was "born again" after midnight of December 24th. Thus, these many different cultures celebrated with great joy the "sun of God's" birthday on December 25th.

THE FOLLOWING ARE THE MAIN CHARACTERISTICS OF THE "SUN OF GOD":

- **The sun "dies" for three days at the winter solstice, to be born again or resurrected on December 25th.**
- **The sun of God is "born of a virgin," which refers to both the new or "virgin" moon and the constellation of Virgo.**
- **The sun's "birth" is attended by the "bright Star," either Sirius/Sothis or the planet Venus, and by the "Three Kings," representing the three stars in the belt of Orion.**
- **The sun at its zenith, or 12 noon, is in the house or heavenly temple of the "Most High"; thus, "he" begins "his Father's work" at "age" 12. Maxwell relates, "At that point, all Egypt offered prayers to the "Most High" God!" (Leedom, Tim, ed.,The Book Your Church Doesn't Want You To Read, Kendall/Hunt, 1993, p. 23).**
- **The sun enters into each sign of the zodiac at 300; hence, the "Sun of God" begins his ministry at "age" 30. As Hazelrigg states, ". . . the Sun of the visible heavens has moved northward 300 and stands at the gate of Aquarius, the Water-bearer, or John the Baptist of the mystic planisphere, and here begins the work of ministry in the Palestine" (Hazelrigg, John, The Sun Book, Health Research, 1971, p. 163).**
- **The sun is the "Carpenter" who builds his daily "houses" or 12 two-hour divisions.**
- **The sun's "followers" or "disciples" are the 12 signs of the zodiac, through which the sun must pass.**
- **The sun is "anointed" when its rays dip into the sea. (Anderson, Karl, Astrology Of The Old Testament, Health Research, 1970, p. 206).**
- **The sun "changes water into wine" by creating rain, ripening the grape on the vine and fermenting the grape juice.**
- **The sun "walks on water," referring to its reflection. (Massey, Gerald, The Historical Jesus And The Mythical Christ, Health Research, p. 21).**
- **The sun "calms the sea" as he rests in the "boat of heaven." (Leedom, Tim, ed., The Book Your Church Doesn't Want You To Read, Kendall/Hunt, 1993, p. 27). (Mt. 8:23-7)**
- **When the sun is annually and monthly re-born, he brings life to the "solar mummy," his**

previous self, raising it from the dead.

- **The sun triumphantly "rides an ass and her foal" into the "City of Peace" when it enters the sign of Cancer, which contains two stars called "little asses," and reaches its fullness. (Pike, Albert, The Morals and Dogma of Scottish Free Masonry, LH Jenkins, 1928, p. 465).**
- **The sun is the "Lion" when in Leo, the hottest time of the year, called the "throne of the Lord."**
- **The sun is "betrayed" by the constellation of the Scorpion, the backbiter, the time of the year when the solar hero loses his strength.**
- **The sun is "crucified" between the two thieves of Sagittarius and Capricorn.**
- **The sun is hung on a cross, which represents its passing through the equinoxes, the vernal equinox being Easter.**
- **The sun darkens when it "dies": "The solar god as the sun of evening or of autumn was the suffering, dying sun, or the dead sun buried in the nether world. (Massey, Gerald, The Egyptian Book of the Dead, Health Research, p. 9).**
- **The sun does a "stutter-step" at the winter solstice, unsure whether to return to life or "resurrect," doubted by his "twin" Thomas.**
- **The sun is with us "always, to the close of the age" (Mt. 28:20), referring to the ages of the precession of the equinoxes.**
- **The sun is the "Light of the World," and "comes on clouds, and every eye shall see him."**
- **The sun rising in the morning is the "Savior of mankind."**
- **The sun wears a corona, "crown of thorns" or halo.**
- **The sun was called the "Son of the Sky (God)," "All- Seeing," the "Comforter," "Healer," "Savior," "Creator," "Preserver," "Ruler of the World," and "Giver of Daily Life." (Doane, T.W.,Bible Myths And Their Parallels In Other Religions, Health Research, 1985, p. 472, 476, 492, 562).**
- **The sun is the Word or Logos of God.**
- **The all-seeing sun, or "eye of God," was considered the judge of the living and dead who returned to Earth "on a white horse." (Doane, T.W., Bible Myths And Their Parallels In Other Religions, Health Research, 1985, pp. 497-498).**

THE IMPORTANCE OF EGYPT

A. Churchward demonstrates the complex yet poetic celestial mythology of the Egyptians, developed around the core mythos long prior to the Christian era:

The Sun was not considered human in its nature when the Solar force at dawn was imaged by the Lion-faced Atum, the flame of the furnace by the fiery serpent Uati, the Soul of its life by the Hawk, the Ram, or the Crocodile. Until Har-ur the elder Horus was depicted as the child in the place of the calf or lamb, fish, or shoot of papyrus plant, which now occurred in the Solar Cult, no human figure was personalized in the Mythology of Egypt.

Isis in this Cult takes the place of Hathor as the Mother-Moon, the reproducer of light in the underworld. The place of conjunction and of rebegettal by the Sun-god was in the underworld, when she became the woman clothed with the sun. At the end of lunation the old Moon died and became a corpse; it is at times portrayed as a mummy in the underworld and there it was revivified by the Sun-god, the Solar fecundation of the Moon representing the Mother, resulting in her bringing forth the child of light the "cripple deity," who was begotten in the dark. (Churchward, Albert, The Origin And Evolution Of Religion, p. 226).

Massey provides another sketch of the mythos as applied to Horus, who, like Baal, was the sun in the Age of Taurus:

"...[The] infant Horus, who sank down into Hades as the suffering sun to die in the winter solstice and be transformed to rise again and return in all his glory and power in the equinox at Easter. (Massey, Gerald, The Egyptian Book of the Dead, Health Research, p. 9).

As we have seen, the story of Jesus is virtually identical in numerous important aspects to that of Horus, a solar myth. Higgins spells it out:

The history of the sun. . . is the history of Jesus Christ. The sun is born on the 25th of December, the birthday of Jesus Christ. The first and greatest of the labours of Jesus Christ is his victory over the serpent, the evil principle, or the devil. In his first labor Hercules strangled the serpent, as did Cristna, Bacchus, etc. This is the sun triumphing over the powers of hell and darkness; and, as he increases, he prevails, till he is crucified in the heavens, or is decussated in the form of a cross (according to Justin Martyr) when he passes the equator at the vernal equinox. **(Higgins, Godfrey, Esq., Anacalypsis, A&B Books, 1992, p.144).**

At Malachi 4:2, YHWH says, "But for you who fear my name the sun of righteousness shall rise, with healing on its wings." Who is this sun of righteousness with healing on its wings" Malachi is the last book of the Old Testament, and this scripture is one of the last in that book, which leads directly into the story of Jesus, who was indeed called by the Church fathers the "sun of righteousness." Malachi's sun of righteousness rising with "healing on its wings" is, in reality, the saving light that ends the gloom of night, the daily resurrection of sunrise, and the birth of the sun of a new age, who was carnalized and historicized in Jesus Christ. As "shamash," which is the Hebrew word for sun and the name of the Babylonian sun god, Malachi's righteous sun is also Solomon's Moabite god Chemosh, which is the same as shamash in Hebrew, an ironic development considering Chemosh was later demonized by the Christians.

Jesus's solar attributes are also laid plain by the story of his followers waiting to go to his "tomb" until sunrise, when "he is risen." In John 2, Jesus says, "Destroy this temple, and in three days I will raise it up"; however, as John relates, ". . . he spoke of the temple of his body," an admission of biblical allegory. In this statement Jesus describes his own solar resurrection, not that of the Jerusalem Temple, although the original "Temple of the Most High" is indeed the same Temple of the Sun that is Jesus's "body." In fact, Jesus is called the "son of the Most High God" (Lk. 8:28; Mk. 5:7) and a priest after the order of Meichizedek, who was the priest of the Most High, El Elyon, or Helios, the sun. At Acts 26:13, regarding his conversion Paul says, "At midday, 0 king, I saw on the way a light from heaven, brighter than the sun, shining round me and those who journeyed with me," the light, of course, being Jesus. The words "at midday" represent the sun at its zenith, when it is doing its work in the Temple of the Most High, brighter than at any other time.

As expected, the early Christians were considered sun-worshippers, like their "Pagan" counterparts, although "sun-worship" is an inaccuracy, since the ancients did not "worship" the sun as the "one god" but revered it as one of the most potent symbols of the quality of divinity.For example, Krishna was considered not just the sun itself but the light in the sun and moon, (Doane, T.W., Bible Myths And Their Parallels In Other Religions, Health Research, 1985, p. 224), making him, like Jesus, brighter than the sun. Like their predecessor temples, many early Christian churches faced the east, or the place of the rising sun. In fact, as Doane relates, "Tertullian says that Christians were taken for worshipers of the Sun because they prayed towards the East, after the manner of those who adored the Sun." (Doane, T.W., Bible Myths And Their Parallels In Other Religions, Health Research, 1985, pp. 500-502). Ex-Pagan and Bishop of Carthage Tertullian's actual words from his Apology are as follows:

Others, again, certainly with more information and greater verisimilitude, believe that the sun is our god. We shall be counted Persians perhaps, though we do not worship the orb of day painted on a piece of linen cloth, having himself everywhere in his own disk. The idea no doubt has originated from our being known to turn to the east in

prayer. But you, many of you, also under pretence sometimes of worshipping the heavenly bodies, move your lips in the direction of the sunrise. In the same way, if we devote Sun-day to rejoicing, from a far different reason than Sun-worship, we have some resemblance to those of you who devote the day of Saturn to ease and luxury, though they too go far away from Jewish ways, of which indeed they are ignorant.

In his protestations and refutations of critics, Tertullian further ironically admits the true origins of the Christ story and of all other such godmen by stating, "You say we worship the sun; so do you." (Wheless, Joseph, Forgery In Christianity, Health Research, 1990, p. 147). Interestingly, a previously strident believer and defender of the faith, Tertullian later renounced Christianity (Ibid., p. 144).

Christ was frequently identified as and/or with the sun by other early orthodox Christian fathers, including St. Cyprian (A.D., 258), who "spoke of Christ as the true sun (sol verus)," and St. Ambrose (339-397 A.D.), Bishop of Milan, who said of Christ, "He is our new sun." Other Church fathers who identified Christ with, if not as, the sun include St. Gregory of Nazianzus (330- 389 A.D.), and St. Zeno of Verona (375), who "calls Christ "Sol foster, sol verus." Moreover, this overt Christian sun-worship was not a short-lived aberration, as Christian proponents would portray it. Wheless relates that "Leo the Great in his day (440-461) says that it was the custom of many Christians to stand on the steps of the Church of St. Peter and pay homage to the Sun by obeisance and prayers " (Wheless, p. 30).

As to such "insider" knowledge of the true meaning of Christianity, Doane remarks

Many Christian writers have seen that the history of their Lord and Saviour is simply the history of the Sun, but they either say nothing, or, like Dr. Parkhurst and the Rev. J. P. Lundy, claim that the Sun is a type of the true Sun of Righteousness.

This "type of" sophistry has been used frequently in "religious" debate to squeeze out of a tight corner. Yet, the Christian conspirators cannot hide the fact that their "Lord's Day" is indeed Sun-day; hence, their Lord is the sun.

Even though this information has been well hidden, the early Christians were aware that Christ was the sun, as they were truly Gnostic and the solar myth was known all around them. When a member of at least one such Gnostic sect wished to become orthodox, he was compelled to renounce his "heresy" of equating Christ with the sun. Higgins relates of the influential and widespread Gnostic group called the Manichaeans:

When a Manichaean came over to the orthodox he was required to curse his former friends in the following terms: "I curse Zarades [Zarathusta/Zoroaster], who, Manes said, had appeared as a God before his time among the Indians and Persians, and whom he calls the sun. I curse those who say Christ is the sun, and who make prayers to the sun, and to the moon, and to the stars, and pay attention to them as if they were really Gods, and who give them titles of most lucid Gods, and who do not pray to the true God, only towards the East, but who turn themselves round, following the motions of the sun, with their innumerable supplications. I curse those persons who say that Zarades and Budas [Buddha] and Christ and Manichaeans and the sun are all one and the same (Higgins, Godfrey, Esq., Anacalypsis, A&B Books, 1992, p. 722).

In his 2nd Apology, Justin Martyr acknowledges that the Gnostic-Christian Manichaeans were "sun-worshippers" and says:

Accordingly, Menander seems to me to have fallen into error when he said: "0 sun! for thou, first of gods, ought to be worshipped, by whom it is that we are able to see the other gods." For the sun never could show me the true God; but that healthful Word, that is the Sun of the soul, by whom alone, when He arises in the depths of the soul, the eye of the soul itself is irradiated.

In order to obfuscate the origins of Christianity, Justin is attempting to distinguish between the sun of the Gnostics, which was the solar orb, and the "sun (sol) of the soul" in the "person" of Jesus Christ. In fact, the

sun of the Gnostics and other "sun-worshippers" also represented the cosmic and cellular "sun" found in living things, including human beings, who, it was perceived, by Gnosticism can become illuminated. Thus, both Gnostic and orthodox Christians were addressing the same "sun of the soul," but the orthodoxy insisted on putting a particular face and shape to it. One might also wonder how the omnipresent divine is separated out of its creation, such that it is "everywhere" but not in the sun, moon, stars, sky, earth and all of creation. To reiterate, the ancients were not just monotheistic, polytheistic and "atheistic"-as the Christians called and were called by their adversaries-but pantheistic, seeing the divine in everything, as is the definition of omnipresence.

It is clear that from early times Christ was correctly perceived by the Gnostic sects as the sun, a fact that the historicizing Christians were continuously compelled to combat, as is evidenced by the anti-Manichaean oath specifically designed to refute such assertions. Yet, as Higgins states, ". . . the Sun, Iao, and Jesus, were all taken for the same being by the ancients, and it will require more than the skill of the whole priesthood to disprove it" (Higgins, Godfrey, Esq., Anacalypsis, A&B Books, 1992, p. 325).

Furthermore, the adoption (or, rather, creation) of Christianity was not much of a stretch for the Roman conspirators:

In the early Christian era, Roman emperors were routinely identifying themselves with the sun god and all his symbols: cross, eagle, fire, gold, lion, and so on. Constantine I, whom conventional history hails as the first Christian emperor, was actually a worshipper of the sun god, whose image he placed on his coins, dedicated to "the invincible sun, my guardian." (Walker, Barbara, The Woman's Encyclopedia of Myths and Secrets, Harper, 1983, p. 15).

EXAMINING EVIDENCE TO PROVE THAT CHRISTIANITY IS SUN-WORSHIP TO THE VERY CORE.....THE EUCHARIST

Exo 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Exo 20:5 Thou shalt not bow down thyself to them, nor serve them:

Before we begin I think it best to remind our readers that Osiris, the original and earliest Sun-godman had his own Eucharist whereby his devotees and followers would "eat his body and drink his blood." This same "Eucharist" has been handed down for thousands of years and few know of its relationship with Sun-Worship and Idolatry.

Note that the commandment of God forbids making and bowing down to images. Among pagans, perhaps the most common form of idolatry is sun worship, and the above prohibition would clearly exclude bowing down before images of the sun or moon (things in the heaven above). With that in mind, lets look at solar and lunar images directly associated with the Catholic Mass.



Here is Pope John Paul II holding what is called a Monstrance or Ostensorium. It is used to display a roundwafer of bread, called the host, which is used in what is called the Mass, Lord's Supper, Communion or Eucharistic meal. The Catholic believes this wafer of bread turns into the actual body of Christ when consecrated during the Mass. The Roman Catholic Church even admits the Monstrance to be a sunburst: "During the baroque period, it took on a rayed form of a sun-monstrance with a circular window surrounded by a silver or gold frame with rays." (The Dictionary of the Liturgy by Rev. Jovian P. Lang, OFM., published and copyrighted © 1989 by Catholic Book Publishing Co., New York, ISBN 0-89942-273-X, page 436).

The priest (here the Pope) sometimes holds up the sunburst monstrance with the host encased for



the congregation to adore and venerate. Virtually any time the monstrance, a pagan sun symbol, is viewed by the congregation, they kneel in submission. A Catholic cannot walk past this sun symbol without acknowledging it by kneeling and or making the sign of the cross with their hands.



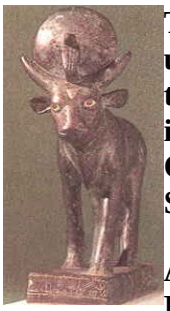
Remember God's commandment forbidding bowing down to images? How can the Catholic justify bowing down before a sun image in veneration? They will tell you that they are paying homage to the host, bread they believe has actually turned into the actual body and blood of Jesus after being consecrated by a priest. Since the wafer, they believe, has been transformed into God Himself, it is the round wafer god inside the sunburst monstrance that they bow down to in worship, not the sunburst monstrance. However, the round wafer of bread itself is also a sun symbol, which is sometimes made quite obvious in Catholic representations of the host in various forms of artwork..

This is the general sunburst pattern used to symbolize the host, the supposed "true body" of Christ. This design has also been adopted by the Jesuits as their symbol. The IHS is thought by some to represent the first letters of each word in the Latin phrase Iesus Hominum Salvator (Jesus Saviour of Men), although according to the Catholics themselves they actually represent the first three letters of the name "Jesus" in Greek .(spelled in Greek iota-eta-sigma-omicron-upsilon-sigma). The pagan though, would quickly see the same sun disk symbol associated with many pagan deities of Egypt, among them Isis, Horus, and Seb. In Egyptian mythology Seb (Geb) was the father of the goddess Isis (Aset), the mother and protectress of her divine son Horus (Harpocrates). Horus (the younger) is frequently depicted on Egyptian temples as a winged sun disk, representing the rays of the rising sun.





On the right is a statuette of the Egyptian goddess Isis. Her headdress shows the sun disk within the horns of an Apis bull, symbology which is virtually identical to that of the sunburst monstrance. Also of note, in Isis lap is her infant son, Horus. In this one image you have the symbology of the Catholic monstrance and Mother / child worship which is so prominent in Catholicism. The Egyptian pharaoh also claimed to be the embodiment of Horus on earth, much like the pope claims to be the infallible Vicar of Christ on earth.



The Apis bull, as depicted in this Egyptian statuette, is likely to be the pattern used for the golden calf the Israelites made at Mount Sinai (Exo. 32), since they were undoubtedly quite familiar with it as a result of their long captivity in Egypt. Note that in front of the sun disk and horns, which looks virtually identical to some Catholic monstrances, there is the serpent poised to strike. In Scripture the serpent is symbolic of Satan. (Gen 3, Rev. 12:9)



At the right is the reverse side of a medal commemorating the Catholic Eucharistic Congress held in Chicago in 1926 (On the front there is a bust of Pope Pius XI). Note that the round wafer host above the golden cup is portrayed as a radiant sunburst.



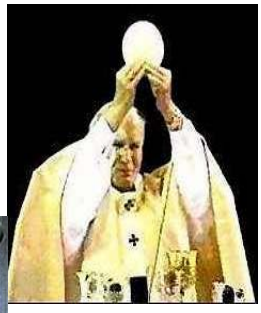
On the left is an artifact unearthed in the holy of holies of the pagan temple in the Canaanite city of Hazor, in northern Israel. It is described as follows: "Of special interest is a square basalt altar for burning incense. On one of its sides, a circle with a cross in the center – the divine symbol of the Canaanite storm god – is carved in low relief..."... a basalt offering table, pillar-shaped, with a carved symbol of the storm god Baal on its side. That symbol was a circle with a cross in the center." Again we need take time to notice that within Sun-Worship we find the concept of a "cross" connected with Sun-Worship; setting the stage for the developing theology of "crucified Sun-godmen" in the Heavens.



Here the Eucharistic host, as Catholics call it, has actually been made as a sunburst (note the flames around the edge). This sun symbol, after consecration, is called the true body of God, to be adored and bowed down to and worshipped by the laity, especially when displayed inside a sunburst monstrance.



At left is a pagan Canaanite cultic pillar or "matstsebah", also found in excavations of the city of Hazor,showing hands raised in praise to the sun disk, portrayed within the crescent moon. Now compare the picture on the right of pope John Paul II celebrating Mass, elevating a large host for adoration. Note the similarity with the pagan Canaanite pillar!



Below notice the pagan sunburst wafer god, inscribed with IHS and the cross, is portrayed above the cup ofwine. This is the door to a place where the wine and wafers are stored.

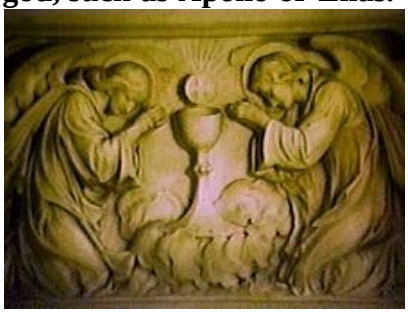


A 100-lire coin issued by the Vatican depicts a woman, symbolizing the Church, holding a cup in her right hand, which represents the "pagan sunburst wafer god." The cup of wine of the apostate woman (church) represents spiritual and doctrinal fornication, a mixing of truth and error, Christianity and paganism, which she has taught to the world (made the nations drink). This "wafer" or host used in Communion by the Catholic Church as a symbol for the body of Christ is actually a very ancient symbol for the sun. The Catholic "monstrance" or "ostentorium," the device used to serve the "Lord's host," is also a sunburst, as admitted by Catholic authorities. Christian art, like that of Buddhism and Hinduism, makes extensive use of the halo or sunburst behind its godman, mother of God, and saints. As Massey says, "The halo of light which is usually shown surrounding the face of Jesus and Christian saints, is another concept taken from the sun god." The solar nature of Jesus Christ is thus reflected in art, explaining "nobody knew what he looked like" and why he was variously represented as a sun god, such as Apollo or Elias.





At the right notice a carving depicting angels kneeling in idolatrous adoration or worship of the wafer god and wine.





Here you see a photo looking up into the dome of St. Peter's. Notice the very obvious sun wheel. Indeed the light from the sun streams into the center hub of the dome making a genuine sun-lit sunburst image at the center of the wheel.

In Christian iconography the sun, rising over and over again in the East, symbolizes immortality and resurrection. There are fourth-century mosaics showing Christ as a Helios-figure in a solar chariot surrounded by sunbeams, or surrounded by a solar nimbus. Since Christ is also triumphant over time (chronocrator), he is frequently associated with the sun (which measures out the length of each day) in Romanesque art.

The term "associated with" is a typical historicizing obfuscation, because Christ is the sun, which Christian artists have obviously known. The Apollo/Helios/Jesus image is often very light of complexion, with short blond hair, reflective not of an actual person but of the light and color of the sun. Other solar depictions include men with red hair, representative of the setting and summer sun, and black images symbolizing the orb in the dark underworld of night, which is the reason for the black bambinos and crucifixes in churches around the globe, not only of Jesus but also Krishna and other solar heroes. As stated, these black crucifixes have led some to

posit that Jesus was black, i.e., African; however, despite this compulsion to make Christ "all things to all people," these images depict the black or nighttime sun. In fact, they are part of the mythos, which holds that the solar orb and night sky are a dual-natured god, represented by "twins" battling for supremacy.

SOLAR MYTHS WITHIN THE JESUS STORIES...FOLLOWING THE SUN'S ANNUAL MOVEMENT THROUGH THE HEAVENLY ZODIAC

Notice if you will that the following astrological accounts have been "personified" into human stories; many of which were applied to the man Jesus after his death by some of his ardent followers. Later such "solar-myths" were recorded in the New Testament and passed off as Divine and unique revelation concerning Jesus. Make no mistake about it but the position of the Sun and the stars had a prior determining effect on the "shaping and the evolution" of the Christ myth in the New Testament.

- ***According to legend, Jesus was born in a stable between a horse and a goat, symbols of Sagittarius and Capricorn.***
- ***He was baptized in Aquarius, the Water-Bearer.***
- ***He chose his first disciples, fishermen, in Pisces, the sign of the fishes.***
- ***He became the Good Shepherd and the Lamb in Aries, the Ram.***
- ***Jesus told the parables of the sowing and tilling of the fields in Taurus, the Bull.***
- ***In Cancer, "the celestial Sea of Galilee," he calmed the storm and waters, spoke of backsliders (the Crab), and rode the ass and foal in triumph into the City of Peace, Jerusalem.***
- ***Jesus was the Lion in Leo.***
- ***In Libra, Christ was the true vine in the Garden of Gethsemane, the "wine press," as this is the time of the grape harvest.***
- ***Jesus was betrayed by Judas, the "backbiter," or Scorpio.***
- ***In Sagittarius, Jesus was wounded in the side by the Centaur, or centurion.***
- ***He was crucified at the winter solstice between the "two thieves" of Sagittarius and Capricorn, who sapped his strength.***

TRACING THE COURSE OF THE SUN...THE SOLAR DRAMA

Roberts elaborates the solar drama:

the passage of the Sun, in its annual course through the constellations of the Zodiac; having his birth in the sign of the Goat, the Augean stable of the Greeks; his baptism in Aquarius, the John the Baptist in the heavens; his triumph when he becomes the Lamb of God in Aries; his greatest exaltation on St. John's, the beloved disciple's day, on the 21st of June, in the Sign of the Twins, the emblem of double power; his tribulation in the Garden of Gethsemane, in the sign of the rural Virgo; his betrayal in the sign of Scorpio, the malignant emblem of his approaching death in the stormy and adverse sign, Sagittarius, and his resurrection or renewed birth on the twenty-fifth of December in the same sign of the celestial Goat...

Regarding the mysterious Garden of Gethsemane, Wells says, "They went to a place which is called Gethsemane". Nothing is known of such a place (Wells, Did Jesus Exist?,Pemberton, 1986, p, 136). In fact, the Garden exists in the sky.

In addition, Jesus in the "upper room" symbolizes the sun in the "upper signs," as the two equinoxes divide the solar orbit into two halves, also represented by the two genealogies of Jesus in the gospels (Hazelrigg, John, The Sun Book, Health Research, 1971, p. 120).

Hazelrigg gives the astrological meaning of the annunciation of the divine one's birth:

Directing our gaze to the right, we see rising on the eastern angle of the planisphere the constellation of the Virgin,

the sixth sign of the Zodiac, or sixth month, reckoning from March (Aries). And in the sixth month the angel Gabriel was sent from God...to a virgin espoused by a man whose named was Joseph, of the house of David; and the virgin's name was Mary."-Luke 1. 26, 27 **(Hazelrigg, John, The Sun Book, Health Research, 1971, p. 105).**

He further explains the Passion as it appears in the mythos:

In due order, the next quarter introduces the Passion-a term appositely chosen and applied-prefaced under Aries, the first sign of the fiery triplicity, which is the Vale of Gehenna. . Thence comes Calvary, conformably with the crossification of the Sun of Nature at the gate of Libra, with the zodiacal Virgin recumbent next to this point of supreme sacrifice.

The story of the sun is a daily, monthly, annual and precessional drama that takes place cyclically and over thousands of years. In order to change the mythos into the life of a man-in other words, to personify and historicize it-it was necessary to make the tale linear, such that there are discrepancies between the stories of the sun and that of the "historical" Jesus. For example, while the sun "dies" and is "reborn" or "resurrected" daily, monthly, annually and precessionally, as a "person" Jesus can only undergo such experiences once. In the early Christian period, when the story as still being formulated, yet another debate raged as to how long after beginning his ministry Christ was supposed to suffer his passion, with a common portrayal that it occurred "in the 12th month after his baptism," i.e., at the winter solstice, following his baptism in Aquarius, as acknowledged by Irenaeus, who wrote against the "heretics": They affirm that He suffered in the twelfth month, so that He continued to preach for one year after His baptism." Irenaeus then insists that Christ "did not suffer in the twelfth month after his baptism, but was more than fifty years old when he died." Irenaeus's statements reveal not only Jesus's solar nature but also that by his time (c. 140-c. 200) the gospel story was not "set in stone," as it would have been, had it happened in history. In fact, some of the writings of the early Christian fathers demonstrate that they are discussing a number of different individuals, which is to be expected, since the "Christ character" which finds its way into the New Testament is a composite of many.

These various debates reflect the complexity of the mythos, as further illustrated by Massey:

When it was discovered that the moon was a mirror to the solar light, the sun-god as Osiris was reborn monthly in or of the moon! Thus, the resurrection in three days became that of the luni-solar god. . . . The Christ who rose again in three days for the fulfillment of scripture must be the Christ according to that scripture which contained the mythos, *and the fulfillment of scripture was the completion of astronomical cycles, whether lunar, solar, or Precessional.*

As stated, the character of Jesus Christ was in fact created as the solar avatar or hero of the Age of Pisces, into which the sun was moving during the first centuries before the Christian era, an illomened time between ages of celestial "no man's land."

Jesus as the Lamb of God was a remnant of the previous Age of Aries:

And as it approached the "gates of Spring," "the Lamb of God," or the Lamb of March gathered up "the sins of the world," or the sins of the Winter, and bore them away. And thus was realized, astronomically, not only "the Lamb of God taking away the sins of the world," but also the death and resurrection of the Son of God, or the sun-God, more properly.

Massey describes the changes of the ages:

When Horns had fulfilled the period of 2155 years with the Easter Equinox in the Sign of Aries, the birthplace passed into the Sign of Pisces, when the Ever-Coming One, the Renewer as the Eternal Child who had been

brought forth as a Lion in Leo, a Beetle in Cancer, as one of the Twins in Gemini, as a calf in the Sign of the Bull, and a Lamb in the Sign of the Ram, was destined to manifest as the Fish, in the Sign of the Fishes. The rebirth of Atum-Horus, or Jesus, as the Fish Iusaas, and the Bread of Nephthys, was astronomically dated to occur in Beth Lechem-the House of Bread-about 255 B.C., at the time the Easter Equinox entered the Sign of Pisces, the house of Corn and Bread.

Massey also states that "Horus in Egypt had been a fish from time immemorial, and when the equinox entered the sign of Pisces, Horus was portrayed as Ichthys with the fish sign of over his head." He further says, "The Messiah who manifested in this sign was foreordained to come as Ichthys the fisherman, or, doctrinally, the fisher of men" (Massey, The Historical And The Mythical Christ, Health Research, p. 20).

Thus, Jesus is the Piscean fish god, who, at Luke 24:11-2, upon his resurrection is made to ask, "Do you have any fish"?, establishing the choice of communion food of the new age. Hence, the fish was ordered to be eaten in Catholicism. In addition, the early Christians were called "Pisciculi"-"little fishes" (Higgins, Godfrey, Esq., Anacalypsis, A&B Books, 1992, p. 568). As the solar hero of the Piscean Age, Jesus is also made to say, "I am with you always until the close of the age." It is now the close of the Age of Pisces, and the sun is moving into the Age of Aquarius, a "second coming" that signifies the changing of the guard.

WHAT YOU DON'T KNOW CAN HURT YOU

The attention of the writer having been called to the fact that all Indo-Germanic nations have worshipped crucified Saviours, an investigation of the subject was personally made by me over the last 5 years. Overwhelming proof, both in this and other articles, was obtained that the sun-myths of the ancient Aryans were the origin of the religions in all of the countries which were peopled by the Aryans. The Saviours worshipped in these lands are personifications of the Sun, the chief god of the Aryans. That Pagan nations worshipped a crucified man, was admitted by the Fathers of the early Christian Church. The holy Father Minucius Felix [d. c. 250], in his Octavius ["earliest known work of Latin Christian literature"], written as late as A.D. 211, indignantly resents the supposition that the sign of the cross should be considered as exclusively a Christian symbol; and represents his advocate of the Christian argument as retorting on an infidel opponent thus: "As for the adoration of crosses, which you object to against us, I must tell you that we neither adore crosses nor desire them. You it is, ye Pagans, who worship wooden gods, who are the most likely people to adore wooden crosses, as being parts of the same substance with your deities. For what else are your ensigns, flags, and standards, but crosses gilt and beautified? Your victorious trophies not only represent a simple cross, but a cross with a man upon it"' (Minucius Felix (Octavius)]. "Not until the pontificate of Agathon (A.D. 608 [680]) [Agatho: pope 687 -681] was Christ represented as a man on a cross. During the reign of Constantine Pogonatus [Constans II Pogonatus, Byzantine emperor 641 - 668], by the Sixth Synod of Constantinople (Canon 82) it was ORDAINED that instead of the ancient symbol, which had been the lamb, the figure of a man nailed to a cross should be represented. All this was confirmed by Pope Adrian I ["Hadrian I (d. 795), Pope from 772." (Ox. Dict. C.C.). Quoted in Higgins's Anacalypsis, vol. ii. p. 3."]."

Now please pay attention to what is said next. The whole purpose in presenting this information is to tie such information with the Essenes/Qumran sect which "adopted Sun-Worship" over Judaism in their "theological evolutions" over 250 years. Having said this then the next piece of information is incredible since the documents mentioned are Essene/Qumran writings...admitted by all scholars today. This is the undeniable connection to the FACT that the Essenes/Qumran cult had adopted "Solar-Myths" of crucified Sungods over the Messiah mentioned in the Tanakh:

'THE MESSIAH, AS EARLY AS THE SECOND CENTURY B.C., WAS REGULARLY LIKENED TO THE SUN (The Testaments of the Twelve Patriarchs, Testament of Levi, xviii, ed. R.H. Charles, pp. 62 sq.). THE EARLY CHRISTIANS who, like the Essaeans, TURNED TO THE EAST WHEN PRAYING, HELD THEIR FEASTS ON SUN-DAYS, ASSOCIATED THE DEATH OF CHRIST WITH AN

ECLIPSE OF THE SUN, and later celebrated His birthday on the Mithraic 'Natalis dies solis,' were likewise held by the pagans to be SUN-WORSHIPPERS (Tertullian [c. 160 - c. 220], Apologia, xvi). Indeed, CHRIST WAS ALWAYS ASSIMILATED TO THE SUN. The Clementine Homilies state that the disciples of John, the Hemerobaptist ["Jewish sect" ("daily ablution")], looked upon Jesus as the sun, and that he had therefore twelve apostles, whereas they regarded John the Baptist as the moon, and he accordingly had thirty disciples, or, more precisely, twenty-nine and a half, one being a woman, "for a woman, being half a man, made up the number of the triacontad ["set of thirty"], as with the moon whose revolution does not make the complete course of the month" (Clementine Homilies, ii. 23).'

No more evidence needs be presented...the case is proven beyond any doubt!

CONCLUSION

As you can see from the Bible verses quoted above, these symbols of pagan sun worship were associated with Baal worship, or Baalim, which is strongly condemned in scripture. So why are they so prevalent in the Roman Catholic Church and Protestant Christianity if they are associated with paganism and apostasy? Not wanting to "pick" on Catholics, my Protestant friends need to know that they have "inherited" the same "solar-dogmas" as well.

Without a doubt such "beliefs" are an affront and an abomination to God and those who hold such religious beliefs which have been attached to Jesus in the New Testament end up as Sun-Worshipers and Idolators...without ever knowing. Simply, they "do evil in the sight of the LORD"...AND THEY DON'T EVER KNOW IT...UNTIL THEY DIE THAT IS!

Let us close with this thought as taken from Mark 8:27:

27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, WHOM DO MEN SAY THAT I AM? (KJV),

That is a good question, and after reading this article as well as others on this website, as well as our websites, we sure know "who he is not" as well as "what is and is not a "Divine Document." We know for sure that Jesus and the "Jesus stories" in the New Testament are not an accurate picture as to whom he is; the vast majority of the New Testament accounts of Jesus are sadly "recycled" Sun-Worship and "Solar-Myths" whereby Jesus has been turned into a "new" Osiris/Horus/dying and raising/crucified Sun-godman.

Eccl 1:9 9 The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. (KJV)

...pardon my pun!

Having come to this stark revelation and conclusion, don't you think it is about time for you to study and investigate the historical Jesus to determine who he really is and what the "true Gospel" that he both lived and taught really is?

A Christian's religious belief system, when tested and exposed to

contradictory facts from Biblical languages, Biblical history, Biblical culture, Religious history, and archeology, must in the Spirit of Truth and Repentance, be flexible enough to change!

We at Bet Emet Ministries stand ready to help you in your search for truth in order that your worship of YHVH be in Spirit and in Truth.



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ASTRO THEOLOGY: THE SUN ON THE CROSS… OR…THE SON ON THE CROSS?

It has been said that: ***"The Christian religion is a parody on the worship of the Sun, in which they put a man whom they call Christ, in the place of the Sun, and pay him the same adoration which was originally paid to the Sun."-*** **Thomas Paine**

This is a most serious charge against Christianity as most know it and if such a charge can be shown to have validity then one should be honest enough before God to begin a serious investigation in his religious beliefs in order to separate truth from fiction.

Well it is for certain most who read our articles don't wish to be in "sin". A small article of this size cannot possibly do justice to such a complex and verbose subject as we have at hand but I hope to "break the egg" so to speak to help our readers begin to scrutinize the subject matter at hand in more detail by their personal study. Let's closely examine the original, conceptual foundations of the Christian faith, and *then* decide what to do with the serious "charge" made at the beginning of the article; that the Christian faith today is nothing but an evolution of "sun" worship transfigured into "Son" worship. Again I wish to reiterate the seriousness of such a charge if it can be proven.

IN THE BEGINNING…

But in order to do that, we must go back not 2000 years to the birth of Christ, but 10 to 15,000 years to the birth of modern man. For when one seeks to establish foundations, one must begin at the beginning. We must begin with the Aryan peoples of the world.

Many thousands of years ago, in what we refer to as the "primordial world" of the ancients, human life was a far different experience from that which we enjoy today. While it is true that we have less documentation on that prehistoric world than we have on our own age, enough is known from the ancient writings to paint a rather clear picture of our remote ancestry. If we have learned anything at all, it is this: "That the more we change, the more we stay the same." And nowhere is this more clearly demonstrated than in the history of man's quest for "God", and the ancient religion we still keep holy.

According to the best understanding we have gleaned from the available records, life for our ancient forefathers was a mixture of wonder and fear. Each day, just finding food for one's family without becoming a meal oneself was a life-and-death struggle. It was from these meager, distressful conditions of the human race that our long history of the search for God and meaning of life has come.

Any evolution, at its most accelerated rate, is always agonizingly slow. But from the beginning, man's profound questions demanded answers. When no clear answers were forthcoming from the universe, man turned inward and developed his own. The study of this subject is termed *"Astro-Theology"* or the *"worship of the heavens".*

It did not take ancient man very long to decide that in this world the single greatest enemy to be feared was the darkness of night. Simply stated, man's first enemy was darkness.

With this one fact alone, one can readily understand why the greatest and most trustworthy friend the human race would ever have was heaven's greatest gift to the world . . . the Glorious Rising Orb of Day . .THE SUN. With this simple truth understood, we can now begin to unravel ascent of man and the origin of the "crucifixion of the sun"; or should I say the "crucifixion of the Son". Notice the word-play and stay tuned!

Today, as in all of mankind's history, from almost every nation under the sun, we find the same religious story told over and over. This story transverses all races and nationalities as far as recorded history can be discovered. This is of major importance as it has a direct bearing of what you have been told as "religious truth" by your religious authorities. This same story has once again been told anew to most of you, as well as I, in the churches we attend as well as in the New Testaments we carry. This is the story of Christianity: "The Greatest Story Ever Told." If one could undertake only a simple inquiry into the matter one would quickly see the hundreds of parallels between Christian metaphors concerning its "crucified savior" and the natural reality of the sun and sky which are so striking and startling that one would come to the conclusion rather easily that the "Christian revelation of its crucified savior" does NOT constitute a new and unique revelation, but rather a re-telling of the same old myths which have been handed down since the earliest times of mankind which the earliest written records attest!

The facts are there for your examination.

Modern-day Christianity has often belittled our ancient ancestors who are not here to defend themselves. They accuse them of being nothing more than ignorant worshippers of miscellaneous gods. Therefore we can, with assurance, summarily dismiss 14,000 years of human spirituality as ignominious myth believed by well-meaning but gullible primitives. Too much of this kind of spiritual arrogance and religious pride has continued without challenge . . Until now! The time has come to set matters straight.

WHAT EVERY CHRISTIAN NEEDS TO KNOW…BUT WHICH FEW HAVE EVER READ OR SEEN FOR HIMSELF

The "Greatest Story" went something like this . . .

The ancient peoples reasoned that no one on Earth could ever lay claim of ownership to the Great Orb of Day (the sun). Such a magnificent heavenly body must belong to the unseen Creator of the universe. It became, figuratively speaking, not man's, but "God's Sun." It was only a short hop and skip to the understanding that "God's Sun" was . . ."The Light Of The World."

As stated before, in the dark cold of night man realized his utter vulnerability to the elements. Each night, mankind was forced to wait for the "Rising of The Sun" (resurrection of the Sun) to chase away the physical and mental insecurity brought on by the darkness. Therefore, the morning Sun focused man's attention on heavenly dependence for his frail, short existence on Earth. Doing so, it became an appropriate symbol of divine benevolence from heaven.

So just as a small fire brought limited light into man's own little world of darkness, likewise, the "Great Fire of Day" served the whole Earth with its heavenly presence. For this reason, it was said at Deut. 4:24 and Heb. 12:29 that the God of the Bible was a "Consuming Fire" in heaven. And so He was!

It was accepted by all that man was bound to a life on Earth, but the sky was the abode of God's Sun. He resides "up there" in. . . "Heaven."

Ancient man saw in his male offspring his own image and likeness, and his own existence as a father was proved by the person of his son. Thus, it was assumed that "God's Sun" was but a visible representative of the unseen

Creator in heaven. So it was said, "When you have seen the Son, you have seen the Father." Said another way, "The Father is glorified in His Son."

Answer for yourself: Now does this not sound a little too much like the Gospel of John for comfort?

Ancient man had no problem understanding that all life on Earth depended directly on life-giving energy from the Sun. Consequently, all life was lost without the Sun. It followed that "God's Sun" was nothing less than "Our very Savior." This is a major concept in the evolution of religion and should not be under estimated in the creation of future theologies; especially in the Gentile nations who will have their multitudes of "crucified saviors" which would serve again as precursors to the Jesus story of Rome. Logically, even if man himself dies, as long as the Sun comes up each day, life on Earth will continue forever. Therefore, it was said in the ancient texts that everlasting life was "the gift" that the Father gives through his Sun. Not for you personally but for the Earth . . . everlasting life!

Since evil and harm lurked at every turn in the fearful dark of night, all evil or harmful deeds were naturally the . . ."Works of Darkness." And of course the evil of night was ruled over by none other than . . . "The Prince of Darkness." Hence, evil is of the Dark or of the "Dark-Evil"…the "D-Evil" or as we more curently know it by.....the Devil (pretty clever if I might say so)!

Mankind progresses through his history but he retains his fears and phobias as well as his religious concepts based upon such superstitions as we have shown. We now have before us two cosmic brothers - one very good, and one very bad. This would be the basis for all Dualistic Religions that preceded Christianity. One brings the "truth to light" with the "light of truth." The other is the opposite, or in opposition to the light - "The Opposer" . . . Prince of the World of Darkness.

EGYPTIAN RELIGION AND THE SUN/SAVIOR

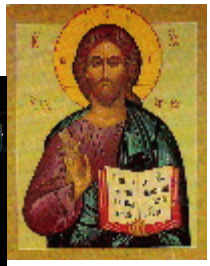
At this point we come to Egypt. More than three thousand years before Christianity began, the early morning "Sun/Savior" was pictured in Egypt as the "New Born Babe." The infant savior's name was "Horus."

At daybreak each day, this wonderful, newborn child (represented by the Sun…the Sun/Savior) is of course "Born Again". Horus is risen on the Horizon as the sun rises in the East daily.



And of course "God's Sun" goes to His death at sundown wearing a "crown of thorns" or "corona" (the rays of the sun so clearly seen at sunset)/ Remember the Statue of Liberty or the many pictures of Jesus with a halo? To this day, kings still wear a round crown of spikes, symbolizing the rays of the Sun!





The Egyptians knew that the Sun was at its highest point in the sky (or high noon) when no shadow was cast by the pyramid. At that point, all Egypt offered prayers to the "Most High" God! As stated before, to the ancients, the sky was the abode, or heavenly temple, of the "Most High." Therefore, "God's Sun" was doing His heavenly Father's work in the temple at 12 noon!

IMPORTANCE OF THE SUN DIAL & CROSS OF THE ZODIAC…RELIGION ADVANCES

The world of ancient man kept track of times and seasons by the movement of the Sun - daily, monthly, yearly. For this, the sundial was devised. Not only the daily movement of the Sun was tracked on the round dial, but the whole year was charted on a round calendar dial. Examples: Ancient Mexican, Mayan, Inca, Aztec, Sumerian, Babylonian, Assyrian, Egyptian, Celtic, Aryan, etc. With this method, certain new concepts emerged in the mind of ancient man

Since the Earth experiences four different seasons, all the same and equal (in time) each year, the round calendar was divided into four equal parts. This represented the complete story of the life of "God's Sun." The famous painting of *The Last Supper* pictures the 12 followers of the Son in four groups (of 3) . . . the four seasons of the year! Think on this for a minute!

On the round surface of the yearly calendar, you draw a vertical line directly across the middle, cutting the circle in half - one end being the point of the winter solstice; the other end being the point of the summer solstice. Then draw another straight line (crossing the first one). One end of the new line is the spring equinox; the other end is the autumn equinox.



You now have the starting points for each of the four seasons. This is referred to by all major encyclopedias and reference works, both ancient and modern, as "The Cross of the Zodiac." Thus the life of God's "Sun" is on "the Cross." This is why we see the round circle of the Sun on the crosses of Christian churches. The next time you pass a Christian church, look for the circle (Sun) on the cross.



On December 21 or 22, the Sun, going south, reaches its lowest point in the sky (our winter solstice). It was often described, since the days have the longest darkness of the year, as the sun's descent into Hell where he was subjected to the darkness, or the dark-evil, the D-evil, or Devil. By December 25th, it is clear that the Sun its returning northward. Therefore on December 25th the sun is "Born Again." Christians stole December 25th from the Roman celebration of Sol Invictus-the Sun Unconquered. And to this day, worshippers still celebrate the birthday of the Sun only under the disguise of the birthday of the Son…Jesus.

It was well understood by ancient man that our weather was caused and controlled by the Sun. It was a simple fact that God's Sun had the power to control storms at will. The ancient Egyptians taught that He did this as He rested in His heavenly boat while crossing the sky. The story of Jesus calming the storm (Matt. 8:23-27) echoes this.

The next point to be made requires first a little background. Christians have always referred to God as "The Father." But viewing God as a father didn't start here - it goes back far into the ancient world. The reason is: Our planet was always viewed as our "Mother Earth or Mother Nature." And since rain (the life-bringing fluid), falling from heaven, impregnated and brought life to Mother Earth, it was therefore believed that our Father was in Heaven.

THE IMPORTANCE OF THE INFLUENCE OF THE PHARAOHS

Though all of the essential pieces of the Christian story were long in existence before Egypt, it was with the coming of the Pharaohs that the story was finally codified and became religious dogma. Though the story varied in some details from place to place in Egypt, the essence was always the same: God's Sun was the "Light of the World," who gave His life for us.

In ancient Egypt it was said that if you wanted to follow the life of God's Sun and thereby "live in the light of God's Word," one would have to leave his old ways of life to "Follow the Sun." But before beginning this new life in "The Word," one must die to the old way of life and be "Born Again." Your first birth was "out of water" your mother formed you in. Because her water broke and your new life began, rebirth is symbolized by coming out of total immersion in water-baptism-or being born again.

In Mal 4:2, the God of Heaven is described as the "Sun of Righteousness with healing in His wings." The Sun with healing in His wings?? Then in the New Testament in Matt. 23:37 and Luke 13:34, we see God's Son wanting to gather all under "His wings." This is most appropriate for, in Egypt, the Sun was always pictured with His wings. I mention this only to show you that even the Old Testament is not immune from such symbolism within itself.

These points here mentioned are a few of hundreds, if not thousands of direct connections that can be made between the Christian Bible Story and the far more ancient, original story from the origin of religion among mankind. My purpose for drawing your attention to this literary plagiarism is best stated by Alfred North Whitehead who said, "No lie can live forever," and Egyptologist Gerald Massey, "They must find it difficult, those who have taken authority as the truth, rather than truth as the authority."

I would like to leave you with a quote which I hope will serve as an impetus for your further study into these areas in order that you "cast out the leaven" of perverse lies taught as truth:

"All Indo-Germanic nations have worshipped crucified Saviors and overwhelming proof was obtained that the sun-myths of the ancient Aryans were the origin of the religion in all the countries which were peopled by the Aryans"…Charles Morris. Let us study to show ourselves approved by God. Anyone wanting to look into this subject more thoroughly might read Aryan Sun Myths …The Origin of Religion by Charles Morris, Bible Myths by T.W. Doane, or The Story of Christian Origins by Martin A. Larson.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE MYSTERY RELIGIONS...THE PROTOTYPES FOR CHRISTIANITY

Because the old Roman religion lacked charisma, by the intertestamental years the people of the Empire had already begun seeking alternatives. **The Roman pantheon of Jupiter, Mars, Janus, Quirinus and Vesta, with the addition of Sol Indiges provided the principles of decent living and brotherly duty to the citizens of Rome, and opportunities for worship but failed to provide several things that the people found desireable in the mystery religions such as :**

- **The Roman religion provided no satisfactory concept of life after death**
- **The Roman religion provided no belief or concept in the Absolute**
- **The Roman religion did not offer a satisfactory mother goddess**
- **The Roman religion neglected the mystical and spiritual needs of human nature**
- **In the Roman religion death brought only Hades where the shadows of worn out souls wandered mechanically, unconsciously, like zombies, forever. Something was needed to fulfil the spiritual needs of the Roman people.**

That "something" was provided by the mystery religions.

These mystery religions were no less spiritually satisfying than modern ones - they offered just as much in ceremonial, indeed more, than modern religions and sought equally to influence people's lives. Devotees of Dionysus would have been just as intense in their beliefs as pious Christians today. The initiation into one of the mysteries was possibly the highlight of a believer's life. The mystery religions were personal.

People of different psychological dispositions require different routes to religious enlightenment, according to Jocelyn Godwyn, who classifies religion into the five types: War, Denial, Magic, Love and Knowledge. In practice few people are dominated by one aspect of their psychology and practical religions have mixed characteristics as we can see from Christianity. The eastern religions of Asia Minor, the Near East and Egypt provided one or more of these and ultimately had millions of devotees.

WAR

Followers of this route believe the universe is in perpetual warfare between Good and Evil (a type of Dualism). The Persian religion placed emphasis on this duality and naturally passed it on to those influenced by it like the Essenes and followers of Mithras. War gods besides Mithras were: Mars, Hercules, Sol Invictus and Jupiter Dolichenus. Soldiers in the early period of Christianity preferred Mithraism to Christianity since it postulated a supreme Lord of Light opposed by a Supreme Lord of Darkness, Ahriman. The creator, Ormuzd, sent Mithras into our cosmos to rally the side of the Good in the battle against Evil. He is therefore the god of battles on earth. But the battle continues even after death. Mithraism and other mystery religions

had a hierarchy of ranks of initiation like the Essenes and modern Freemasons. Christianity has taken much imagery from Mithraism and has its own salvation armies. One should take notice of the concept of "light versus darkness" since it is used heavily in the Dead Sea Scrolls and the Essene writings showing again the influence of Persian religion upon the Essenes!

DENIAL

Besidesthe dualism of the fight between Good and Evil preferred by those of a military disposition, there is the dualism between spirit and matter preferred by the ascetic. Religion's objective is to free the soul or spirit from the material world which restricts it. The Orphics and Pythagoreans believed we were incarnated on earth to expiate our sins. We are on the lowest plain of the cosmos the sphere beneath the Moon, which, being imperfect, permits pain, suffering decay and death. At higher levels, the spheres of the planets are successive!) purer states leading to perfection in the stars and the realm of the gods.

Though man's spirit is trapped in the material prison of the body, its natura home is the utmost level of the stars and the ascetic seeks to release it by mortifying the body. Non-spiritual people indulge their bodies spoiling it with food, drink, cosmetics and rich clothing. They pamper the prison of the spirit whereas the ascetic seeks to neglect it. Denial substantiates the idea that the spirit is being released by causing feelings of exuberance and hallucination known as mystical experiences. Sometimes, as in the Essenes and the Cathar of Montaillou, the aged would starve themselves to death.

The ascetics' attitude to their bodies is the same irrespective of the religion they profess. But sometimes the self-denial was only for a short time. Believers in Isis walked to her shrines on their hands and knees as do some Christians today. According to Appuleius the initiates to the mysteries of Osiris had to do without food and sexual intercourse for ten days before the ceremony. Chastity is especially valued by ascetics because the untapped sexual energy can give insights into higher spiritual plains, though it also can lead to tyranny through] sexual frustration. Religious ascetics have been known to go so far as to attempt castration, as did the Church father, Origen. The priests of Cybele an Attis were self-castrated Eunuchs, and even circumcision is a form of symbolic castration suggestive of a denial of sexuality.

MAGIC

Followers of this path are those who try to solve the duality of spirit and flesH by trying to unite them. The hierarchies of the universe have influences on each other. Thus man at a low level is made in the image of God; the movements of the planets affect the earth and the human spirit. The Magician attempts to exercise his influence at higher levels. Having offered a sacrifice to the gods the gods had to return the favour. In the Taurobolium of the rites of Attis an Cybele and other mysteries, the blood of the slaughtered bull soaked th devotee who became "eternally born again". The animal's genitals were buried. Blood and sexual energy are the two key elements of magic. The fully evolve Taurobolium lasted from the second century AD to the fourth century AD but vestiges linger until today in the bullfighting and bull running of Spain an France.

Magic also made use of images of the gods to draw them down to the earthl level. The Christian sacraments of Baptism and the Eucharist use respectively water, and bread and wine - the image of the flesh and blood of the god - to draw down the spirit of the god, Christ, into the souls of the devotees. The demons who acted as messengers from the gods responded only to meticulously correct ritual. Thus in the Christian magical rites of the seven sacraments, the bread, oil, etc. are treated with a fixed spoken formula that in magic is intended to influence higher planes to the advantage of the communicants.

SEEKERS AFTER LOVE

The fourth path was that of love through which the devotee became part of god. The mystery religions are distinguished by the desire of their adherents to achieve a closer personaL relationship with God. The mystery gods had suffered pain, loss or death as mortals do and had compassion for us. Love was thus an element common to the mystery religions. Osiris, Orpheus, Hercules, Christ, Dionysus, Attis and Adonis were all slain and resurrected; they all descended into the underworld to redeem the souls there also.

Ritual also helped especially in the form of a holy communion in which the blood and flesh of the god is consumed, albeit symbolically. Followers of Cybele and Attis had such a ritual and Dionysus was considered to be really present in the wine and flesh consumed by his worshippers. Godwin quotes a Persian Mithraic. text that sounds remarkab!y Christian:

He who will not eat of my body and drink of my blood, so that he will be made one with me and I with him, the same shall not know salvation.

Adherents of the path of love often conclude that the human condition is unworthy of God's love and become ascetics - a blend of adoration and self-denial is a characteristic of Christian saints.

SEEKERS AFTER KNOWLEDGE

The last route to God is through knowledge. Seeking truth about the god, according to Plutarch, is seeking the god. Aspirants meditated and studied the works of higher adepts or masters who had received a higher knowledge inaccessible to reason. For these, studying and seeking truth is more pious than abstinence or service in the church. Jesus was often depicted as a master, a teacher inspiring his followers, rather than the more popular image of suffering Messiah. Isis was also a lover of wisdom, according to P!utarch.

The mystery religions gave knowledge about life after death and instructions for the journey. The soul can eventually leave the visible universe and avoid any further need to be reborn, or it can remain in the visible universe, the Circle of Necessity of the Orphics and the Wheel of Existence of the Buddhists. All creatures eventually become divine. The mystery novitiate knows it and is purposefully stepping on the road to obtain it.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ELEUSINIAN MYSTERIES

A Mystery is a rite, secret from all save the initiated. Initiates were required not to describe what they had experienced and many kept silent. If anything was written down, it was subsequently destroyed by the triumphant Christians. Consequently modern researchers know amazingly little about them, whence their name. What knowledge we have comes largely from interpreting pictures of the initiations and festivals, and we cannot always be sure we are right.

The proceedings had to be secret to ensure ritual purity. If they were disturbed they would have been invalidated by the contamination of those who were not ritually pure. The god would be angered and disaster and ill-fortune would be the outcome. Note however that, though the proceedings were secret, they were held openly - that is at known times and places and the rules of membership were known to all. In Rome clandestine meetings were illegal.

Mystery religions had a hierarchy of levels of initiation just as the Freemasons do. The initiates or mystae were prepared under the guidance of a hierophant or "revealer of holy things". Only the hierophant could enter the inner sanctum where the holy objects were kept. Earthly life was considered a trial in which human souls were subjected to various tests. The object of initiation into the mysteries was to assist the soul in passing its tests so that it could proceed to a higher level of existence and, ultimately, to immortality.

INITIATION NORMALLY INVOLVED AT LEAST 4 STEPS:

- **Purification;**
- **Acceptance of mystic knowledge via teachings or exhortations;**
- **Revelation of holy things where the initiate has to perform certain acts - the central feature of the rites - often some form of sacred drama;**
- **Crowning or garlanding and concluding festivities.**

Greece was the fount of the earliest mysteries. The Mysteries of Eleusis near Athens were the oldest and most famous in Greece. The Eleusinian Mysteries took place in September suggesting they had evolved from a harvest ceremony. But the original reasons were not known to the later initiates who saw the rites as pertaining to the soul not to barleycorn.

There were two grades of membership, the higher one requiring at least a year's fellowship at the lower level. The schedule of events was quite elaborate.

13 September - An opening parade from Athens to Eleusis.

14 September - The parade returned to Eleusis with the holy objects.

16 September - The novitiates heard the proclamation of the hierophant, who told each that if he was unready for or unworthy of the initiation he should withdraw. They had to be Greek (or later Roman), above a minimum but young age, ritually pure and "pure of hand", and later pure of soul. The mystae then purified themselves

with pigs blood and washed themselves clean in the sea. Finally a sacrifice was made to the goddess.

19 September - A splendid procession moved along the sacred way with the mystae and acolytes carrying an effigy of the god Iacchus (Dionysus). Each of many shrines along the route had to be attended so the procession did not end until after sunset. Then followed reveling of the mystae with their god. These mysteries were entirely seemly, even Christian critics not suggesting otherwise.

22 September - a mystic ceremony of initiation which took the form of a holy pageant or drama with the Hierophant, the Hierophantis (High priestess) and the Torchbearer playing the central roles of the gods. The daughter Kore (Persephone) is abducted, the Great Mother, Demeter, searches and sorrows and the daughter is at last returned. The setting was simple, there being no evidence of elaborate stages or scenery but a magical effect was secured through costume and lighting. The votaries were probably shown cult objects probably consisting of ancient statues of the goddesses and possibly an ear of corn symbolizing resurrection of the soul after death, a relic of the earlier stage when the Great Mother was a corn goddess.

Some form of communion was also involved. The goddess in the mystery play drinks at one stage from a cup. The votaries would have had to do the same. The drink originally would have been beer. The corn or barley from which it was made represented the body of the goddess and the mystae would therefore have united with her. (In the nearby Samothracian mysteries the priest broke bread and poured a cup of wine for the initiates - just as the Christians do - but the meaning of the body and blood of the god is less obscured than in the Christian communion through its clearer link with the vegetative god of the vine and the vegetative goddess of the corn.) Next the mystae are given a pass word. They raise their heads to the sky calling "rain" then address the earth calling "conceive" - again demonstrating the agrarian origins of the ritual. Finally the Hierophant gives a closing address. It was called the "Logos" - the "Word"!

Now that the mystae have entered into a contract with the goddess: they promise her lives of exemplary morality while she promises them immortality after the death of their earthly bodies.

The Eleusinian mysteries attracted many initiates in Athens from about 600 BC. Later mystery religions followed a similar pattern, each with its own exotic god or goddess offering votaries personal favors, guaranteeing to watch over them after death and even offering them a form of divinity - immortality. Each of the eastern religions had a god who suffered, died and finally triumphed. In each the initiate was invited to partake of the body of the god and thereby gain spiritual immortality.

Christianity was one of these Eastern Mysteries - the last one and the only survivor.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



GODS WHO DIE

ATTIS AND THE GREAT MOTHER GODDESS, CYBELE

Cybele was worshipped for over 500 years. She was the Great Mother of All Things: the Mater Deum Magna - Great Mother of the Gods, and of men, animals and plants. She was a mother of nature and a Mountain Mother - her shrines were often on mountains and in caves. She was identified with several other mother goddesses including Demeter and Gaia. She was, in her loving and comforting aspect, the equivalent of Isis, Hera, Juno and the Christians' Mary. But she also had a destructive aspect in which she signified the unknown, the unconscious and mysterious, the magical and intuitive qualities women in particular are considered to have. She is then Astarte, Luna, Hecate, Kali. Cybele was represented by a black meteorite set in the face of a silver statue. Worship of Cybele arose in the prehistoric Phrygian Empire of Asia Minor. The main centre of the cult came to be Pessinus in Galatia. In 204 BC the Sibylline Oracle prophesied that enemies of Rome would be defeated if the Great Mother were taken from Pessinus to Rome. The cult and her symbol, the small black meteorite, were duly moved to Rome and established in 191 BC on the Palatine Hill in the heart of the city. Later the cult incorporated that of Attis who probably never had any following independent of her. The High Priest or Archigallus of Cybele was identified with Attis.

Her priests, the Galli, were eunuchs with hair perfumed and dressed with oils. Priests, priestesses, acolytes and initiates celebrated her rites with fast music and wild dancing until in a frenzy the participants exhausted and finally mutilated themselves by castration becoming candidates for the priesthood. Even the phlegmatic Romans were shocked at first by these rites and at first Roman citizens were banned from participating in them. The ban was not lifted until the beginning of the Empire but then Attis and Cybele worship became one of the three main religions along with those of Isis and Mithras. It made its last appearance under the pagan revival of Eugenius in AD 394.

These, to our mind, horrific rites came from the myth of Attis. Attis was a handsome Phrygian shepherd, the "Good Shepherd", the son of Cybele. Cybele loved her son intensely but Attis fell in love with a nymph and jealousy overcame the mother. In a rage she cast a spell of madness on Attis and he castrated himself at the foot of a pine tree. As his life blood dripped to the earth violets sprang up. Cybele, full of remorse took the body to a cave and wept. She first buried Attis at Pessinus but then used her power to restore him to life and they were reunited. She founded the cult with Attis the priest and made the pine tree sacred.

Just as Jesus acknowledged Yahweh as his senior, Cybele, the mother, is the senior of Attis. Like Yahweh, whose anger at mankind's disobedience could only be assuaged through the death of his son, Cybele's jealous anger could only be assuaged through the death of her son. Cybele's most solemn ritual was the Taurobolium, a sacrifice of a bull, like Mithra's. The blood flowed through the slats of the sacrificial platform. The initiate standing below thereby became "born again". People who could not afford a bull made do with a sheep and were described as "washed in the blood of the lamb".

The festival of Cybele and Attis was at the vernal equinox in the spring (remember the nature and

spring festivals connected with the vernal equinox and the rebirth of the earth at spring due to the sun's resurrection from the death of the darkness of winter?). During the reign of Claudius shortly after the crucifixion this was from 15 to 27 March. The calendar was:

15 March - The "reed bearers" enter and a six year old bull is sacrificed.

22 March - A pine (type of a cross) is felled representing the death of the god. The acolytes and initiates proceed to the Temple of Cybele with the sacred pine bearing the effigy of the god in its branches. The tree is laid to rest at the Temple of Cybele.

24 March - The "day of blood". The effigy of Attis is buried in a tomb and a day of mourning, fasting, sexual abstinence and flagellation commemorating the Mother's sorrow follows. The High Priest playing the part of Attis draws blood from his arm and offers it as a substitute for a human sacrifice. Attis, symbolically, becomes the substitute for human sacrifice. That night the tomb is found brightly illuminated but empty, the god having risen on the third day. Initiates undertake the Mysteries and are baptized in bull's blood at the Taurobolium to wash away their sins whereupon they are "born again". They then become ecstatic and frenzied and sometimes castrate themselves in imitation of the god.

- 25 March - Hilaria: the resurrection of Attis and the onset of spring is celebrated with a sacramental meal and a day of joy and feasting. Those who castrated themselves become Galli - cocks - dress in women's clothes and wear perfumed oils.
- 26 March - A quiet day of rest and recovery;
- 27 March - The conclusion of the festival with a procession in which the statue of the goddess, meteorite embedded in her brow, is majestically carried to her temple and a series of religious dramas and entertainments follows.

Clay statues of the gods were made in ancient times just as tawdry statues of saints are sold today at Catholic shrines. Attis was depicted in his death throes drenched in blood, then serene after his resurrection, androgynous, released from his worldly sins and surrounded by solar rays. Or he was shown as a child, naked and dancing for joy. Cybele was depicted much like the virgin Mary with a baby or babies. An ancient figure of a Madonna and child in a church at Enna in Sicily was actually Cybele in her role of corn goddess (Demeter) and her daughter Persephone. The church was on a site formerly dedicated to the goddess. Pope Pius IX had the statues moved to a museum. The Black Madonnas of Italy are also on sites dedicated to Demeter, and the virgin of Chartres Cathedral was taken from a pagan alter.

Attis, the "Good Shepherd", was extremely popular in the Empire around the time of Christ. His death and resurrection were celebrated at the time of year we would call Easter. The "reed bearers" of Attis compare directly with the palm bearers of the entry into Jerusalem and the procession of the tree compares directly with the procession along the Via Dolorosa today when believing Christians enact the carrying of the cross, symbolically a tree. The effigy of the god Attis on the tree meant that ritually the god was hanged from a tree, like Jesus. The High Priest draws blood to symbolize the shedding of blood by the god for the good of men, just as Jesus is believed to have shed his blood for the salvation of believers. The brightly illuminated empty tomb directly parallels the Christian legend, the god having risen on the third day. The resurrection was celebrated with a sacramental meal and initiates baptized with blood to wash away their sins were born again.

The site of a sanctuary to Attis on the Vatican Hill is where now stands the Church of St Peter! In countries where Attis was revered 25 March was adopted as the date of Jesus's passion and crucifixion rather than the moveable feast that was later adopted as Easter. Hilaria, 25 March is precisely nine months before the official birthday of Jesus on 25 December. It is therefore the day on which Jesus was considered to have been miraculously conceived of God. The Church celebrates it as Lady Day. One of the titles of Cybele was Domina - the Lady! It is difficult for any rational man to regard all of this as coincidence.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BABYLONIAN-ASSYRIAN RELIGION & THEIR INFLUENCE ON THE GREEKS...ADONIS AND APHRODITE

THE SEMETIC EMPIRES OF BABYLON AND ASSYRIA AND THEIR RELIGIOUS INFLUENCE

Previous to about 2700 B. C., the Sumerians had ruled the Tigris-Euphrates valley; they were then conquered by a Semitic people, who established the first Babylonian Empire. This was succeeded about 1400 by the Assyrian, also Semitic and very warlike, with its capital at Nineveh, which was destroyed about 612. In 605, the center of power shifted again to the Valley, now ruled by Nebuchadnezzar from Babylon. This great city was captured by the Persian-Aryan Cyrus in 538; and this event marked the end of Semitic empire.

THE INFLUENCE OF BABYLONIAN ESCHATOLOGY ON THE JEWS...AND ESSENES

Assyrian religion and culture, derived from Babylonian, prevailed among all Semitic nations. There was a large pantheon of nature-deities, which were probably the first prototypes of the Hellenic, but there was no basic monotheism, as in Egypt. Babylonian-Assyrian concepts, themselves derived from the Sumerian, were the basic source of Greek and Jewish eschatology, until Buddhism, Zoroastrianism, and the mystery-cults effected their far-flung revolution.

The above statement is very important as it indicated the process of alteration and change of religious beliefs. Somewhere in the evolution of religious beliefs, especially in eschatology, is truth but to discern it leaves one subject to blind faith.

The Babylonians and Assyrians, along with the primitive Greeks, believed that at death very nearly all souls pass into a cold, dark prison-house known as Sheol, Hades, or the House of the Dead, from which there could be no release and in which, for all alike, there was neither activity, joy, nor hope; above all and of major importance for you to note is that there was no differentiation between the wicked and the righteous. Sinai revelation will change all of that. One might say that after death, the soul had an existence but no life. It was believed that unless the body was properly buried the spirit subsisted on dust and mud, and, therefore angered, might do injury to the living. Therefore we see the importance of funeral rites in preparation of the body for burial as preparation for a spiritual-existence.

ISHTAR...THE BABYLONIAN GODDESS: QUEEN OF HEAVEN...MOTHER OF THE GODS

The Babylonian-Assyrian religion does not fall within our province, since it did not exercise direct influence upon the New Testament. But the same cannot be said about Gentile Christianity; especially the Catholic Church!

We concern ourselves only with Ishtar, the great Babylonian goddess, who grew and expanded over the centuries into the Queen of Heaven and the Mother of the Gods, who was adopted by the Assyrians and all the lesser Semitic nations as their greatest deity, and whose worship was absorbed, under various guises, by many Aryan nations as well. She appeared under many names, among which the most popular were Ashtoreth, Astarte, Mylitta, Cybele, Anaitis, Dindymeme, Aphrodite, and Venus; but her character remained substantially unaltered.

Ishtar was worshipped primarily as the goddess of generation and the source of life, whether vegetable, animal, or human. She ached with cosmic sex-desire; and without her influence, no creature could experience the same yearning, and hence no new life could come into being. According to ancient myth, she had taken a mortal lover, Tammuz, who had died and departed into his eternal underworld prison. She wept inconsolably, but could not retrieve him from the clutches of Allatu, mistress of the nether regions. To be with him again, she invaded the House of the Dead, where she was herself condemned by Allatu to perpetual imprisonment.

But now a terrible tragedy supervened upon earth. All the vegetation died, and could not grow green again; none of the wild beasts, the cattle, or even insects would copulate; and all sexual relationships ceased among the human race. In short, love was dead, and the world was doomed.

To meet this fearful emergency, there was a council of the great gods, who determined that Ishtar must be restored to earth. They therefore sent a delegation to Allatu, who reluctantly released her prisoner. But Ishtar could not endure life always separated from her beloved; and so, every fall, she went down into the underworld to be with him for six months, and every spring, on the 20th of June, when the star of Ashtoreth appeared in the East, she came again into the upper world. With her return, the birds, the flowers, the trees, the grain sprang to life; the insects, the beasts, and the cattle copulated once more; and men and women, stirred by strong desire, hastened to embrace.

THE RITUAL OF ISHTAR

Every year, the passion of Ishtar was re-enacted at a great religious festival, at which the women wept for Tammuz, as we read in Ezekiel 8:14. Her ritual was consonant with her character. Close by her temples were her sacred groves, in which men and women performed her rites by uniting in the sex act which is symbolic of life and which was her sacrament. Herodotus declares that the Babylonians have one most shameful custom: "Before marriage, every woman must sit down in the precincts of Aphrodite and wait for a stranger who will pay her a temple fee to have intercourse with her. The woman goes with the first man who throws her money, and rejects no one. As soon as the man made his choice, he led the woman to the sacred grove, where they consummated the ritual. Thereupon, she returned to her home and never again submitted to the embrace of a stranger. Strabo describes the same ceremonial at Byblus.

Wherever the orthodox Semites (Babylon and Assyria) advanced, Astarte, together with her sacred prostitution, came with them. Not only were all women compelled to submit once to this pre-marital ceremony, but we know that the temples of the Queen of Heaven were staffed with professional priestesses, whose earnings swelled her coffers. Herodotus says that formerly Babylonians used to sell their daughters into slavery or wifehood to the highest bidder; but now, to avoid such violence, they reared the damsels to become temple prostitutes in the service of Ashtoreth. We learn from Strabo that not only the Babylonian Ishtar, but also the Median Anaitis, offered the same serviced

Sir James G. Frazer suggests that Ishtar dates from an antiquity so remote that marriage was unknown or regarded as an immoral aggression against the communal rights of many women to many men. Astarte and Aphrodite are therefore unmarried and unchaste. As monogamy and monogamic marriage developed with private property, a relic of primitive communism lingered on in the ritual of Astarte: once in her life, each woman was compelled to surrender to men communally in the person of a single stranger; and we read that if women wished to preserve their chastity, they were required to sacrifice their hair in lieu thereof. The custom by which brothers or fathers married their sisters or daughters was also a relic of ancient communism, in which all property and the line of descent belonged to women alone. Only by marriages regarded as incestuous after private property was consolidated, could wealth be continued among the males of the same family.

THE INCORPORATION OF ISHTAR AND OSIRIS...A NEW MYSTERY CULT

The Semitic culture and religion spread all over Asia Minor to the Hellespont and the Mediterranean. We have already seen in the article about Osiris that ancient Byblus was a colony of Egypt four or five thousand years ago; and that the body of Osiris, later recovered by Isis, was said to have landed there. The story is told by Plutarch, from whom we learn also that the chest containing the body of Osiris was enclosed in a great myrrh or heather tree; and that Isis poured perfume upon the wood, which was still, in the first century, preserved in her shrine at Byblus.

What actually occurred was something of far-reaching importance: for in Byblus, the religions of Babylonia and Egypt met and coalesced; and a new cult emerged, which bore a generic resemblance to both progenitors, but developed certain characteristics of its own. Basically it was the same but different. This was the first time that Osiris was exported; but the old religion he encountered here was so thoroughly established that it could not be displaced in its entirety. Ishtar, therefore, remained almost intact. Osiris, however, continued as the savior-god, and, in this character, drove Tammuz into oblivion. In this first mystery religious-synthesis, Ishtar and Osiris became Aphrodite and Adonis. Lucian notes the identity of these gods and declares that Adonis is Osiris.

THE SAME MYTH AS DEVELOPED BY THE GREEKS

As known to the Greeks, the myth runs as follows: the Ancient Syrian king Cinyras and his wife Astarte, who ruled both at Byblus and in Paphos, had a daughter, Myrrha, whom Aphrodite caused to become desperately enamored of her father, who unwittingly impregnated his own child when she replaced her mother in his bed; on discovering his impiety, he attempted to destroy her, but she escaped his wrath and the gods transformed her into a myrrh tree (remember Osiris and the tree?). After ten months, the tree burst asunder, and forth sprang the beautiful Adonis (A don, in Syrian, means lord) who developed into a handsome youth with whom Aphrodite became hopelessly enamored. But before she could consummate her love, Adonis was killed and his body mangled by a boar in a hunting accidents The disconsolate goddess followed her beloved into Hades (remember how Isis searched for Osiris and as Ishtar had entered Hades in search of Tammuz?), whence she sought his return to the upper air; but Persephone had herself fallen so deeply in love with him that she would not permit his release. Aphrodite thereupon appealed the case to Zeus, who determined that Adonis should spend a portion of each year, four or six months, with Celestial Aphrodite and the remainder with Persephone (before it was Allatu and Tammuz). All this, of course, re-creates in main outline the myth of Ishtar, Allatu, and Tammuz; and as we shall see, it was reproduced in the Demeter-Persephone myth. Furthermore, the aromatic Isis and the myrrh tree of Adonis, Osiris and the child Adonis both enclosed in the tree (will become a cross later)—these are elements reflecting the congenital relationship between Osiris and Adonis.

From Byblus, the Adonis-cult spread far and wide; and Pausanias declares: "among the Athenians, her

worship was instituted by Aegeus, thinking that he had no children . . . owing to the wrath of the Celestial One."

The Greeks called Aphrodite a Cyprian, because her worship on Cyprus antedated Greek civilization; and they called her sea-born, because she came from across the Mediterranean. Her temple at Paphos, of which ruins are still extant, probably dates back to 1500 B. C.; but even this, according to Herodotus, was built in imitation of the more ancient one at Ascalon. And that at Byblus was the oldest of all, and was said by the Phoenicians to have been built by the god El, the creator of the world.

ISHTAR AND THE MYSTERY CULTS

The important question for us, however, is to discover the relationship between the Mother Goddess and the savior-cults; for her worship was never celebrated as a mystery in her original habitat. It became such only when Osiris, displacing Tammuz, became known as Adonis. In the new cult, this god was at least equal to the (great Mother: Tammuz, a vegetation-god, had died in the autumn, after which he descended to the underworld; but Adonis, like Osiris, died at seed-time because he was the god of resurrection who symbolized the grain quickened into a second life; and, even more significant, it was his passion and not that of the goddess which was celebrated. Tammuz, who remained forever in the underworld, was simply the lover of Ishtar; but Adonis, like Osiris, symbolized the grain which is placed in the earth and which dies and is reborn that mankind may have abundant life. During the winter months, Ishtar lived in the nether realm with Tammuz; but Adonis was the soter (savior) was made to descend into Hades (Hell) but was seen to be resurrected and thereby ascended each spring from Hades to dwell during the summer with the celestial Astarte.

THE RITUAL OF ADONIS.....OSIRIS ALL OVER AGAIN

The river Adonis empties into the Mediterranean below Byblus, where stood for centuries that stretched into millenniums the celebrated temple of Aphrodite. The worshipers believed that every spring their god, Adonis, was gored and slain by a cruel boar upon the jagged mountainside, and that his blood discolored the waters of the stream and caused a profusion of anemones to redden the earth.

We know that the great festival of Adonis, commemorating his death and resurrection, occurred at midsummer, because that is when the river Adonis runs red and the anemones bloom in Syria. We know this also from the fact that the great fleet fitted out by the Athenians against Syracuse left at just that time in 415 B.C.E.; and the streets of Athens at the same moment were lined with the coffins of Adonis and with the women lamenting and bewailing their slain god. When Emperor Julian arrived in Antioch in 6 A. D., the Festival of Adonis was in progress, and the people plunged in grief; for Venus, the Morning Star of Salvation, had just appeared in the East, the god had just died, but had not yet been resurrected.

SEX BECOMES A SACRAMENT

The ritual of Adonis as celebrated in Alexandria, Egypt, where the Essenes had their college, is described in the fifteenth Idyll of Theocritus. Couches were set up, on which figures of the god and the goddess reclined; their union was celebrated with music, recitations, and rejoicing; and there were altars laden with many fruits and cakes. The phallic Osiris and the lascivious Ishtar were represented by objects symbolizing the male and the female generative organs; and their union was celebrated as a holy mystery, which must be concealed from the uninitiated, but the details of which are described and excoriated by Clement of Alexandria.

Each year at Byblus, Paphos, and other cities, the festival of Adonis was celebrated with a mystery-drama, even as was that of Osiris in Egypt. The time was spring or early summer, because that was the time of sowing in Syria, instead of autumn, as in Egypt. The god was slain by the wild-boar, and his rent and

bleeding body crimsoned the earth and the river with his blood. At this fearful tragedy, the women-mourners filled the air with shrieks and lamentations. Yet they did not grieve like those who are without hope; for shortly thereafter, the Star of Venus appeared in the East; this was the goddess coming to rescue her lover from the nether regions, to resurrect him to life, as did Isis in Egypt. Thereupon, before their very eyes, Adonis rose before them and ascended into heaven to be again with his heavenly bride. This festival occurred annually about the twentieth of June.

In the Adonis-Aphrodite cult, there seems to have been no eucharist; there was only a thank-offering of fruits and grains. The sexual ritual seems to have taken the place of the sacred meal. There can be no doubt that each new initiate became a member of the cult through intimacy with the sacred temple personnel: female novitiates became Aphrodites by union with the priestly Adonis (instead of becoming one with the god through partaking of his body and blood/drink, one became one with the god through sexual union with his representative priestess or priest); and the men were similarly sanctified with the sacred prostitutes. Personal immortality through a eucharist was an idea so foreign to the Semitic mind that it could not be engrafted upon the worship of the Great Mother. But that cannot be said for Osiris and Egyptian religion.

SO WHAT HAVE WE LEARNED?

We saw the evolution and synthesis of many of the same Osirian and Egyptian religious beliefs with religious beliefs of the Babylonians, Assyrians, and the Greeks. Understand that is is not a "complete inclusion of all existing religious beliefs," but a selecting in-grafting of religious beliefs through not only trade and commerce that introduced such concepts into other lands, but through military conquest where the victors subjugated the conquered in all areas, even religious beliefs.

THE SACRIFICIAL GOD....MIMICKED THROUGH HUMAN SACRIFICE

There can be no doubt that in the primitive phases of the cult, a priest, impersonating Adonis, was ceremonially slain at each annual festival; as civilization advanced, however, this was replaced by a simulated sacrifice.

ISHTAR AMONG THE GREEKS

Adonis never penetrated the pantheon of the Greeks; nor did the Adonis-Aphrodite cult progress far among them. As Aphrodite freed herself from Adonis, she became in time simply the goddess of beauty and of love and her cultic mysteries retreated from the peninsula. The reason was probably that her sacrament became progressively more repulsive as monogamy and private property became more and more firmly entrenched; it was therefore impossible for the Aphrodisiacs to compete successfully against the Eleusinians and the Dionysiacs, to whom we turn in the next article.



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ADONIS OR TAMMUZ, AND THE DESCENT INTO HELL

Answer for yourself: Is it possible that the Jesus story of his descent into hades/hell is the retelling of sun myths and sun worship? Well let us see by investigating the facts of the matter.

1 Pet 3:19 19 By which also he went and preached unto the spirits in prison; (KJV)

Well let us examine the facts of the matter.

Adonis or Tammuz, his Babylonian name, simply means, "the Lord". Adonis was the male vegetative principle. In Palestine the mysteries of Adonis seem to have taken place close to the Passover because Adonis denoted the revival of nature in the spring. Mortally wounded by the animal of winter, in the form of a boar, he died but was resurrected to be with his beloved mother Astarte (as spring that comes after winter as the sun begins to rise more northerly on the horizon after the winter solstice on Dec. 21...having remained motionless and dead for 3 days....beginning its northerly rise on Dec. 25th). Attis and Adonis are closely similar, and aspects of Attis and Cybele worship in many ways resemble that of Adonis and Astarte. Possibly Attis and Adonis began by being the same god, Attis being the Semitic version of Adonis, just as Astarte is the Semitic version of Aphrodite. Adonis's mainly female devotees would join with Astarte each year weeping for her lost son then would join in the rejoicing when he was restored to life. The attraction of this religion to women is acknowledged in the Jewish Scriptures by Ezekiel's need to scold the women of Jerusalem who wept for the dead Tammuz at the gate of the Temple. This cult spread from the Lebanon to Alexandria in Egypt, the home of the Essenes, and thence to Rome.

Antioch was early a centre of Christianity. It was also a centre for the worship of Adonis, who had been adopted as the god of Byblos, a few miles down the coast. According to Sir James Fraser, the festival to Adonis at Antioch coincided with the appearance of a star, the morning star - not the star of Bethlehem, but a curious link nonetheless.

THE JESUS CONNECTION...DESCENT INTO HELL (PERSONIFIED DARKNESS WHERE THE SUN STOOD STILL AT THE WINTER SOLSTICE FOR 3 DAYS...DEC 21 THROUGH DEC 24)

The whole tradition of Adonis closely resembles that of Jesus. The birthplace of Jesus identified by early Christians was in fact a shrine to Adonis! Adonis suffered a cruel death, descended into Hell, was resurrected and ascended into Heaven (just the same as Jesus). Each year his death was bewailed,

an effigy was buried, the next day he arose to great rejoicing and his ascension to Heaven was enacted to end the festival. In Sicily an effigy of the dead Christ is prepared for burial amid wailing which continues from Good Friday until midnight on Saturday when the bishop announces that the Lord is risen and everyone greets the dawn with shouts of joy. A parallel tradition preserved by Christians in parts of Greece reflects pagan worship of the Spartan god, Hyacinth, whose three day festival was held each year in spring or early summer. On the first day his death was bewailed, on the second his resurrection was rejoiced and on the third his ascension was commemorated.

The Apostles Creed and the Athanasian Creed but not the Nicene Creed say that between the Friday night and the Sunday morning Jesus was in Hell. It did not appear as a tenet of Christianity until the fourth century AD, has no scriptural foundation save the vaguest implications in 1 Peter yet this same story is an ever present in the pagan religions of Hercules, Dionysus, Orpheus, Osiris, Hermes, Krishna, Balder, and so on. Indeed one of the most important aspect of the mystery religions seemed to have been the descent and ascent of the soul. This descent of the soul was taken from the death and rebirth of the sun following the Winter Solstice. This provided the birth stories of all the sun gods and sun godmen.

Answer for yourself: What does this say for the inspiration and infallibility of I Peter or other New Testament books for that matter?

In the Eleusinian Mysteries, Pluto carried off Persephone in winter to the underworld but she returned in spring, an allegory of the vegetative cycle intended as fertility magic.

Answer for yourself: The question is why should this rural allegory of nature's cycle appeal to city dwellers?

Only by giving it a relevant reinterpretation as an allegory of the soul's journey to Heaven. Persephone descended from Heaven into the underworld - the level of earthly existence - but was restored to the freshness of her home (Heaven). Worshippers of Dionysus considered that the squeezing of the juice from the grape to make wine symbolized the soul leaving the body. Journeys like Odysseus's were allegories of the soul's journey home just as Bunyan's Pilgrim's Progress is. In the later Empire the cosmos, represented by the Zodiac, signifying the highest level of spirituality, in short Heaven, was used on graves to show what the dead person hoped would happen to his soul.

The story of Narcissus depicts the soul descending to the plant level where it is incarnated as a flower. Psyche is the Greek word for soul and the story of Cupid and Psyche is yet another allegory of the journey of the soul into Hell to be restored. Venus is jealous of Psyche's beauty and banishes her. Venus's son Cupid and Psyche fall in love but she disobeys him and he cannot prevent the punishment. Psyche desperately tries to find Cupid but suffers many tribulations before she descends to Hades. Cupid finds her overwhelmed by a magic sleep representing death and restores her to Olympus (Heaven). The soul is saved by divine love as it is in Christianity.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE GREEK DIONYSUS & THE RELIGION OF ANCIENT GREECE

In the previous article we saw how Egyptian, Babylonian, and Assyrian religion was synthesized into Greece and how it developed into a unique synthesis. In this article we again look deeper into the religions of Greece and the Dionysus Cult.

Dionysus, also commonly known by his Roman name Bacchus, appears to be a god who has two distinct origins. On the one hand, Dionysus was the god of wine, agriculture, and fertility of nature, who is also the patron god of the Greek stage. On the other hand, Dionysus also represents the outstanding features of mystery religions, such as those practiced at Eleusis: ecstasy, personal delivery from the daily world through physical or spiritual intoxication, and initiation into secret rites. Scholars have long suspected that the god known as Dionysus is in fact a fusion of a local Greek nature god, and another more potent god imported rather late in Greek pre-history from Phrygia (the central area of modern day Turkey) or Thrace.

Dionysus is identified with many other savior-gods. Dionysus was also called Bacchus, Zagreus, Sabazius, Adonis, Antheus, Zalmoxis, Pentheus, Pan, Liber Pater, or "the Liberator." His emblem was the thyrsus, a phallic scepter tipped with a pine cone. His priestesses were the Maenads, or Baccharites, who celebrated his orgies with drunkenness, nakednesss, and sacramental feasting. The maenads, or bacchantes, were a group of female devotees who left their homes to roam the wilderness in ecstatic devotion to Dionysus. They wore fawn skins and were believed to possess occult powers.

Dionysus was good and gentle to those who honored him, but he brought madness and destruction upon those who spurned him or the orgiastic rituals of his cult. According to tradition, Dionysus died each winter and was reborn in the spring. To his followers, this cyclical revival, accompanied by the seasonal renewal of the fruits of the earth, embodied the promise of the resurrection of the dead. The yearly rites in honor of the resurrection of Dionysus gradually evolved into the structured form of the Greek drama, and important festivals were held in honor of the god, during which great dramatic competitions were conducted.

Dionysus later hero-incarnation Orpheus, star of the popular Orphic Mysteries, was the same sacrificial god, torn to pieces by the Maenads. Proclus said, "Orpheus, because he was the principal in the Dionysian rites, is said to have suffered the same fate as the god" (Walker, The Woman's Encyclopedia of Myths and Secrets, p. 237). Dionysus was hailed as "King of Kings and God of Gods." He was also the god-begotten, virgin-born Anointed One (Christos) whose mother seems to have been all three forms of the Triple Goddesss in his sacrificial Dendrites, "Young Man of the Tree." He was also a Horned God, with such forms as bull, goat, stag (Ibid.).

At Eleusis, the place of his "Advent," Dionysus appeared as a newborn Holy Child laid in a winnowing-basket, from which he was called Dionysus Liknites. Dionysus' cradle was the original form of the "manger" in which the infant Jesus was laid. All gain-gods, whose flesh was eaten in the form of bread, appeared as newborn babes in a vessel intended for seed corn (Ibid.).

Dionysus is often presented as a wine-god. But more than that he was a prototype of Christ, with a cult-center at Jerusalem, as well as nearly every other major city in the middle east. Plutarch said the Jewish Feast of Tabernacles was celebrated in his honor: "I think that the festival of the Sabbath is not whole without relation to the festival of Dionysus." He added that the Jews abstain from pork because their god Dionysus-Adonis (Lord Dionysus) was slain by a boar." In the first century B.C.E. the Jews themselves claimed to worship Dionysus under his Phrygian name of Zeus Sabazius (Walker, The Woman's Encyclopedia of Myths and Secrets, p. 236). Tacitus said Dionysus Liber was the god of Jerusalem in a former time, but a differnet god had replaced him, a god with less attractive characteristics: "Liber established a festive and cheerful worship, while the Jewish religion is tasteless and mean." Dionysus and Jehovah were literally two sides of the same coin in the 5th century B.C.E., when coins found near Gaza showed Dionysus on one side, and on the other a bearded figure labeled JHWH-Jehovah (Ibid.).

The above information is very important as it shows the Jews' indoctrination with Dionysus and similar religious concepts. This will have a strong influence later as well among the Essenes as they adapt their Messianic beliefs and pattern many of them after Dionysus and these Messianic beliefs come with them when the make conversion to the Jesus Movement following Jesus' crucifixion.

THE TYPICAL SAVIOR PATTERN OF THE DIONYSUS CULT

- **First and most primitive, a king is killed and torn to pieces by the Maenads (priestesses) and cannibalized to provide both the earth and women's wombs with fructifying blood...his blood making a sin offering of the "wine" of his blood**
- **A King surrogate in the form of a condemned criminal or a young man chosen by lot**
- **Next an animal substitute for the man**
- **Finally "flesh" and "blood" devoured in the form of bread and wine, the classical Dionysian sacrament at Eleusis**

This will become most evident as we get deeper into this article.

THE OFFICIAL RELIGION OF THE GREEKS

Greeks accepted Osiris under the name of Dionysus in their mystery-cults; and he became the universal savior-god and the prototype of Christ.

It was not that the Greeks were without gods or religion; but their official deities were only immortal men and women, subject to all the passions and most of the moral frailties of mankind. When people wanted something of immediate concern, they implored these Olympians for aid, and offered sacrifices as rewards or propitiations. The most informative Greek work dealing with the origin of these deities is the Theogony of Hesiod, which was probably composed about 750 B. C. and of which the following is a brief summary:

In the beginning was Chaos, and Earth, who conceived and bore Heaven, or Uranus, without "the sweet rites of love." And then in the bed of Uranus, she bore the Titans, including Hyperion, Iapetos, Rhea, Mnemosyne, and Cronus, who married Rhea and who, by her, became the father of Hestia, Demeter, Hera, Lades, Poseidon, and Zeus. As Cronus had been told that one of his children would overthrow him, he ate the first five at birth. This so saddened Rhea that she appealed to her parents for aid; "and they conveyed her . . . into the rich land of Crete, when she was about to bring forth . . . Zeus."She hid her child in a cave, and, swaddling a stone, gave it to Cronus, who ate the stone (thinking it was a child), never suspecting the substitution of the child with the stone. When Zeus grew to manhood, he compelled his father to disgorge the stone and the five children he had devoured. After a fearful ten-year battle in which he defeated the Titans, Zeus became the king of the gods, the lord of the sky, the cloud-gatherer, and the master of the thunderbolt.

In the form of a golden shower (sun-worship) Zeus seduced Danae, who bore Perseus; in the form of a bull, he abducted Europa, who bore Minos, Rhadamanthys, and Sarpedon. By various amours and marriages, Zeus became the literal father of the Greek pantheon. And, last of all, Semele, daughter of Cadmus in Thebes, bore him Dionysus, the only child of a mortal ever to be recognized as an immortal god in the Greek pantheon (a godman).

LATER WE FIND A RELIGIOUS SYNTHESIS IN THE GREEK PANTHEON

In the Greek pantheon, three of the most important were not members of the original company, but pushed their way into it later.

- **The first of these was Aphrodite.**
- **The second was Demeter, who was the Hellenic recreation of Isis and who became the great mystery-goddess of the upper classes in ancient Greece.**
- **The third was Dionysus, who finally became the most important of all: Dionysus was universal in the barbarian world before he penetrated Greece, and he was the last of the Greek gods.**

Dionysis obtained many devotees upon the peninsula itself among the lower classes, and particularly among women, before the Trojan War; and after that event, his cult underwent a series of reforms, divisions, and expansions. As the older gods faded, the mystery deities became progressively more powerful: and among these, the greatest was Dionysus.

That the mysteries were neither of Cretan origin nor a part of the original Greek religion is established by the fact that the initiatory rites as practiced among these islanders were open to everyone, in contrast to the secret rituals of Byblus, Cyprus, Thrace, Samothrace, and Eleusis (Diodorus, V, 77). The mystery, which originated in Egypt, was imported into Greece long after Zeus and his strange family had migrated from Mt. Ida to Mt. Olyrnpus.

THE CULT OF DIONYSUS...AGAIN.....OSIRIS REINVENTED

The subject of Dionysus is complex and baffling. The problem is further complicated by the fact that he appears in at least four characters:

- **The respectable patron of the theatre and the arts**
- **The effeminate, yet fierce and phallic mystery-god of the bloodthirsty Maenads**
- **The mystic deity in the temples of Demeter**
- **The divine savior who died for mankind and whose body and blood were symbolically eaten and drunk in the Eucharist of the Orphic-Pythagorean celibates. We saw this originally in the Osirian ritual of Egypt.**

Beyond this, almost all barbarian nations had their own versions of Dionysus under many names.

And yet there is a simple explanation: Dionysus, Bromius, Sabazius, Attis, Adonis, Zalmoxis, Corybas, Serapis, and Orpheus himself are replicas of their grand prototype Osiris; and the variations which appear among them resulted from the transplantation of the god from one country to another, and reflect simply the specific needs of his multifarious worshipers.

THE IMPORTANCE OF THE EGYTPIAN KING SESOSTRIS UPON GREEK RELIGION & THE OSIRIS/DIONYSUS SYNTHESIS

History and tradition alike bear witness to the greatness of this king, who ruled Egypt from 1980 to 1933 B.C.E. We know also that this period saw a great resurgence in the cult of Osiris. If we may trust the account given to Herodotus by the Egyptian priests and confirmed by Diodorus, Sesostris had a career so closely parallel to that attributed to Osiris that we conclude much of his history to have been incorporated into the Osiris-Dionysus myth (Apollonius, Rhodius, IV, p. 263). He is said to have led an army over all portions of Asia; and, passing into Europe, to have made himself master of Thrace and Scythia, where he left not only monuments but also soldiers for permanent colonization, which explains the widespread worship of Osiris/Dionysus in these regions. According to this hypothesis, the mysteries of Osiris were established in Thrace about the twentieth century, perhaps five hundred years after the Astarte-Adonis cult was established at Byblus. Understand that Osirian religious beliefs were instilled in these areas due to a permanent military presence.

Dionysus was entrenched among the barbarians and especially in Thrace long before he appeared in Greece. Although the widely traveled Herodotus never mentions a single shrine or temple of this god in his own country, he found his cult officially established in many other lands. He mentions particularly the Smyrneans (Persian War, I, 150), the Scythians (Ibid., IV, 78-80), the Byzantines (Ibid., IV, 87), the Budini (Ibid., IV, 108), the Getae (Ibid., IV, 93-96), and the Thracians themselves (Ibid., V, 7) who had an oracle of the god with a priestess, similar to that of the Greeks at Delphi (Persian War, VII, 111).

OSIRIS BECOMES DIONYSUS...AN INTERNATIONAL SAVIOR GOD

When Osiris arrived in Thrace, due to the efforts of the Egyptian King Sesostris, he became Dionysus, the god from Nysa. Herodotus uses the names interchangeably and declares: "Osiris is named Dionysus by the Greeks" (Persian War, II, 144). And he continues: "According to the Greek tradition, he was no sooner born than he was sewn up in Zeus's thigh, and carried off to Nysa, above Egypt, Ethiopia" (Ibid., II, 146) where he was said to have been reared.

Many Greek cities claimed Dionysus, but almost all admitted that he was reared at Nysa. He was the only deity who could penetrate nation after nation, become truly an international savior-god, for he was the adored and beloved redeemer who promised resurrection and immortality. That Osiris had become universal by 125 A.D. is established by Plutarch, who declares that we should "identify Osiris with Dionysus . . . the god of all people in common . . . and this they who have participated in the holy rites well know" (Isis and Osiris, p. 28).

Ancient authorities had no doubt concerning the identity of Osiris and Dionysus. Even as the Latins and Romans adopted the entire Greek pantheon intact but gave its members new names, so the Greeks themselves as well as the barbarians at a much earlier time appropriated the gods of other nations, altered them to suit their own needs, and called them by new names. Diodorus, writing in the first century B. C., declares: "the rite of Osiris is the same as that of Dionysus and that of Isis very similar to that of Demeter, the names alone having been interchanged" (Persian War, I, 96). And again: "Osiris is the one whom the Greeks call Dionysus" (Ibid., IV, 1). Plutarch reiterates that Osiris and Dionysus are identical (Isis and Osiris, 34), and declares that the public ceremonies of Osiris in Egypt and those of Dionysus in Greece are one and the same (Ibid., 35).

So we find nothing new; the continual engrafting of original Egyptian religious beliefs of immortality through the Eucharistic sacrament infused into succeeding nations, and these nations continue the Eucharistic meal that brings one into oneness with the gods and possessed immortality. Along with this the nations maintained the belief in a divine-god-man who died and was resurrected

The only possible explanation for the universal Dionysus is that between 3000 and 500 B.C. Osiris was exported from Egypt by foreign visitors and carried along the trade routes by Egyptian armies and commerce into many lands, whose people readily embraced a god who conferred such benefits in this life and promised such unparalleled rewards hereafter. Diodorus reflects the confusion in which Dionysus was inextricably involved, and explains that the myths concerning him do not agree in every land; some say that there was only one, others that there were three, by that name; some believe that he never had a human birth at all; and others that he was simply the symbol of wine (Diodorus, III, 62).

No wonder that the classical historians found it impossible to convey a clear-cut history of Dionysus, or a single image of him: for, in addition to the multiple replicas which existed among the barbarians, we know that there were at least two major penetrations into Greece by his cult before 1200 B.C.E., and at least three far-reaching reforms of it between 1100 and 500 B.C.E. The Dionysus cult was first introduced from Egypt by a priest named Melampus, celebrated for divination, possibly as early as 1300 B.C.E., the second invasion came directly from Thrace, may have occurred about 1200 B.C.E. and is credited to Orpheus, although it probably antedated this prophet. Then followed several reforms of Dionysius worship or reconstitutions of the worship, to which Herodotus alludes when he says that "various sages have since" the time of Melampus "carried his teaching to greater perfection" (Persian War, II, 49). They are as follows:

- **The first of these revisions was the Orphean, which must have taken place between the eleventh and the ninth century, when also Dionysus became an integral portion of the Eleusinia**
- **The second, was that of Onomacritus, which occurred in the sixth century**
- **The last was the Pythagorean, which occurred contemporaneously and this will have a great impact upon the Essenes in the future.**

MELAMPUS INTRODUCES THE GREEK DIONYSUS CULT FROM EGYPT

Melampus was a pre-Trojan hierophant mentioned by Homer and well known among the legendary Greeks of the heroic age. The evidence indicates that he was the first who, as Diodorus declares, "brought from Egypt the rites which the Greeks celebrate in the name of Dionysus" (Diodorus, I, 97). And again: "Isis thought the privates of Osiris worthy of divine honors . . . the Greeks, too, inasmuch as they received from the Egyptians the . . . festivals... of Dionysus, honor this member both in the mysteries and the initiatory rites and sacrifices of the god" (Ibid., I, 22).

That the Melampian cult was definitely phallic and that the great majority of its devotees were women is elaborated by Herodotus (Persian War, II, 49), who calls Osiris "Dionysus" and states that in Egypt his "festival is celebrated almost exactly as Dionysiac festivals are in Greece . . . They use . . . images eighteen inches high, pulled by strings, which the women carry around the villages. These images have male members about the same size, also operated by strings" (Ibid., 48).

While the Dionysian cult as introduced by Melampus bears a strong congenital resemblance to its Thracian relative, we note also a certain divergence. While the Dionysus cult was distinguished by its phallic emphasis, the Thracian cult was characterized by wild orgies, sexual excesses, and feasts of raw flesh, especially that of infants. Both, however, obtained their following almost exclusively among women.

From beginning to end, the Egyptian Osiris and the Greek Dionysus are conjoined by a multitude of congenital ties.

Although the preponderance of evidence indicates that Dionysus was first worshipped in Thrace, there was much uncertainty on this point also; and Strabo points out that both Pindar and Euripides confuse the rites of Cybele, Mother of the Gods in Phrygia, with those of Dionysus (Geography, X, iii, 13). And this we can well

understand; for the rituals of Attis, Adonis, Sabazius, and Dionysus all stemmed from those of Osiris. This is confirmed and emphasized by Pausanias.

THE DIONYSIAC SACRAMENT....EATING THE FLESH AND BODY OF A GOD...NOTHING NEW HERE

Thatthe Dionysiacs ate the raw flesh of a bovine, a human enemy, or an infant in order to become immortal Bacchoi or Dionysiacs is attested by incontrovertible evidence. Porphyrios reproduced the following from Euripides' Cretans, now lost: "Pure has my life been since that day when I became an initiate of Idaean Zeus and herdsman of night-wandering Zagreus; and having accomplished the raw feasts and held the torches aloft to the Mountain-Mother, yea torches of the Kuretes, I was raised to the holy estate and called a Bacchus." Plutarch wrote of "the mysteries . . . in which the eating of raw flesh, and the tearing in pieces of victims . . . are in use . . . and the human sacrifices offered of old" (On The Cessation of the Oracles, 14).

Clemens of Alexander declares that "the Bacchanals hold their orgies in honor of the frenzied Dionysus . . . by the eating of raw flesh" (Clement of Alexandria, Exhortation, II). He also states that, according to Dosidas, the Lesbians offered human sacrifices to Dionysus (Ibid., III). And Arnobius describes the feasts of the "wild Bacchanalians, which are named in the Greek omophagia . . . in which with seeming frenzy and the loss of your senses, you twine snakes about you; and to show yourselves full of the divinity and majesty of the god, tear in pieces the flesh with gory mouths" (Adversus Gentes, V, 19).

Let us examine omophagia to understand what we just read:

"Omophagia" means "Eating-into-the Belly." This was a Greek ritual of holy communion by eating the flesh of sacrificial victims, human or animal. This custom goes back to primitive tradition when worshippers would tear apart the victims with their hands and teeth as supposedly happened in the earliest cults of Dionysus, Opheus, Ziagreus, and other gods torn apart in their myths. "The communicants rushed madly upon the sacrificial animal, tore it to pieces and ate it raw, believing that the god was resident in the offering...It was believed thus there took place an identification with the god himself, together with a participation in his substance and qualities." His immorality was consumed too–both in the omophagia and its descendant, the Christian sacrament of communion–though the body is no longer meat but tiny pieces of bread.

Ovid relates the terrible experiences of the daughters of Minyas in Orchomenas' (Metamorphoses, IV, vii). When these dutiful imitators of the industrious Athena were determined to shun the mad revels of the Bacchanalians, Dionysus came into their midst, filled the air with wild beasts, drove the girls mad, and transformed them into bats. According to another version, they drew lots and devoured the infant child of one of their number, Leucippe. Herodotus confirms (History, IX, 34) the tale of Apollodorus concerning the daughters of Proetus to the effect that only by payment of a huge bribe to Melampus could the virgins and matrons of Arcadia be freed from their dementia, in which they "roamed over the whole Argive land . . . abandoned their houses, destroyed their children, and flocked to the desert" (History, II, ii). In another passage, Apollodorus states that Dionysus drove the women of Argos mad because they would not honor him "and they on the mountains devoured the flesh of the infants whom they carried at their breasts" (Ibid., III, v).

W. K. C. Guthrie reproduces the scene from a vase of the fourth century B.C.E., now in the British Museum, showing the sacramental rending and eating of a child (Orpheus and the Greek Religion, p. 131). This depicts the ancient Dionysiac ritual, which the Orphean reform repudiated. We see Dionysus himself at the left looking on in dismay while a Thracian at the right is running away in horror. The central figure, who represents a primitive cultist, is holding an infant; he has just ripped out its arm and is conveying the bloody morsel to his lips. It is at least interesting to note that this is the very ritual which the pagans later attributed to the Christians and of which the Catholics accused their own Montanist sectarians.

It is obvious that neither Herodotus nor Euripides understood the esoteric nature or the dynamic forces which lay at the root of the Dionysiac mystery. It is certain that such wild and passionate excesses must have grown from hopes and promises hitherto unknown and undreamed. It was a religion of the poor, of women, of the common herd; it gave them a sense of worth and significance and offered what seemed a priceless reward. At the very least, it was a romantic halt from the continuous drudgery of a meaningless existence.

Among the barbarians, both men and women seem to have joined the cult of Dionysus: but in Greece, it was peculiarly a religion of women. The reason for this we may surmise. Perhaps women were then, as some say they now are, more religious than men; but we believe rather that in the Dionysiac mystery women found the means to throw off the heavy domination of their husbands which had come with the end of primitive communism, the establishment of private property, monogamic marriage, and the concomitant requirement of chastity among wives, all of which was of such recent origin that the memory of their former freedom, economic independence, and social dominance was still vivid in their consciousness. There is no doubt that this mutiny even involved the murder of their own children, whom the husbands now desired as property-heirs. As additional acts of revenge, the frenzied women also indulged in omophagia and promiscuous sex-orgies under the direction of the Dionysiac priests.

Although these female Dionysiacs revolted against their husbands, they were without taint of celibacy: in fact, there has never been an authentic feminist celibate movement. Women have often mutinied against men, but have never rejected them; for it is the nature of women to desire children, and men are essential for their generation and support. The feminine Osirians and Dionysiacs worshiped the male generative organ in their processions; and at Memphis they displayed their genitals to the sacred bull Apis, or Osiris, so that they might absorb something of his virility (Diodorus, I, 85). The Maenads did not repudiate sex; they simply rebelled against monoandric marriage until such time as they could gain equality with their husbands, or at least a better position in the home. The Amazons constituted another phase of the same revolt.

The Thracian Dionysus reflected the Osirisan Mystery in its crude and ancient form, preceding the era of Ani and Nebseni. It was more like the Osirianism of the Pyramid Texts, in which we find Unas eating gods and ancestors and Horus drinking copiously of the blood of his slain enemies. At that time human beings as well as animals were sacrificed by rending, and the raw flesh was eaten and the warm blood lapped up by the frenzied celebrants, to whom this gruesome sacrament was a precise and identical replica of their own dismembered Osiris (again we see the Egyptian influence of Osiris). The somewhat more mature form of Osirianism imported by Melampus emphasized its phallic nature; but it, too, practiced human omophagia.

The older Dionysiac mysteries which preceded the reforms of Orpheus were, therefore, definitely cannibalistic; except by rending and eating the god Osiris in the form of a divine substitute (which could be a bovine, a human enemy, or an infant) there could be no victory over death and the grave. This Eucharist was necessary for Eternal Life. These rites, orgies, and sacraments had a single purpose: to make the celebrants immortal by transforming them into an essence identical to that of Dionysus. The initiates were therefore called Bacchoi or Dionysiacs, which was no mere symbolism: it was understood as a literal fact. In the same manner, many centuries later, the followers of Christ were called Christians: they also believed themselves mystical members of Jesus' body and they became so by a process identical to that by which the devotees of Dionysus became Bacchantes...eating the body and blood of Jesus (Osiris) in the form of a Eucharist. There is truly nothng new under the sun!

THE ESSENE INFLUENCE UPON CHRISTIANITY...THE CULMINATION OF RELIGIOUS SYNTHESIS

I have dealt extensively with the Essenes, both on this web-site as well as another. The information presented

shows you that it would be these Pythagorean-Buddhists Essenes who, having adopted these above pagan concepts, as well as others in their almost total repudiation of Biblical Judaism in the wake of their continued rejection as priests by the outlaw Temple cult, would, following the crucifixion of Jesus, convert in mass to the Jesus Movement of Palestine and bring these religious beliefs with them. In Jesus they identified their re-incarnated Teacher of Righetousness, who like Jesus, had been crucified. Along with their conversion would they bring their religious beliefs; religious beliefs which in that day and age, had more in common with pagan sun-worship and Osirian-Dionysus cults. Of course it goes without saying that they brought their sacred meal and Eucharist with them which they had inherited from these pagan nations since their rejection of Biblical Judaism in toto in the days of Jesus. With this strong influence, and following the destruction of the Temple, these Hellenized Jews, holding Pythagorean and Zoroastrian religious beliefs as the culmination of their religious synthesis over the last two-hundred years as the consequence of their rejection as rightful priests by the renegard Hasmonean priests, would have a demonstrative effect on the theology which would be later moulded around Jesus. This Essenic influence is easily detectable in the New Testament as the following "one" example shows. Let us examine the replication of the Osirian-Dionysus sacrament as coming from the lips of Jesus as detailed not only in the Gospels, but Paul as well:

Matt 26:26-28 26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. (KJV)

Mark 14:22-24 22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. 23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 24 And he said unto them, This is my blood of the new testament, which is shed for many. (KJV)

Luke 22:19-20 19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. (KJV)

1 Cor 11:23-29 23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 27 Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. (KJV)

The ritual as recorded in the New Testament is the same. This is the same ritual as that adopted by the Essenes; the only difference is that the godman to whom it is sanctified is not Jesus and not Osiris or Dionysus. The immortality is conferred with the identification with the Jesus through a mystical union as detailed the writer of the esoteric Gospel of John:

John 14:20 20 At that day ye shall know that I am in my Father, and ye in me, and I in you . (KJV)

John 6:30-41 30 They said therefore unto him, What sign shewest thou then, that we may see, and

believe thee? what dost thou work? 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. 33 For the bread of God is he which cometh down from heaven, and giveth life unto the world. 34 Then said they unto him, Lord, evermore give us this bread. 35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. 36 But I said unto you, That ye also have seen me, and believe not. 37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

I must interrupt here to make sure you understand something. Jesus just said, or is made to say the the writer of the Gospel of John, that he is the Angel-Messiah of the Essenes. This is not the Davidic Messiah of the Old Testament, but a Messiah adopted by the Essenes which finds its roots in sun-worship of the Aryan nations.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. 41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

Answer for yourself: Why do you think the Jews were troubled; did they not want the Messiah to come?

Answer for yourself: What did these Jews know that you don't? Simply said, they were familiar with the cults of Osiris, Babylonian and Assyrian religions, even Greek religious ideas. They were well familiar with the cult of Dionysus and the religious synthesis that I am revealing to you. These were hard sayings because this was not a Divine or unique revelation from YHVH they were hearing from the one whom they hoped would be Messiah, but rather a reiteration of paganism and they knew better.

So we have a dilemma on our hands. Either words were put into the mouth of Jesus by the early Essene Church, which we know they did, or else Jesus' Messianic expectations lay more with the Essenes that with Moses and the Prophets. Knowing what I know about the corruption and "fixing" of the New Testament, which is revealed to you at http://faithofyeshua.faith.web.com I prefer to believe that these sayings were put into the mouth of Jesus to further the influence of the Essene Christians, also called Nazarenes or Ebionites who later became believers in Jesus. These oral traditions connected to Jesus had great influence among the masses and the Greeks were quick to adopt them later as they offered nothing new; in fact, they already believed such ideas about Dionysus. Jesus was just a new and lastest version of Dionysus for the Greeks. This explains how a Jewish faith could be so readily adopted by an anti-Semitic Gentile world and how a Jewish Rabbi could be accepted by non-Jews who had a distaste for Jews in general. Finally, understand this is the re-selling of Jesus as a pagan godman and today the same is done through a corrupt document called the New Testament and over a billion people, who know little at all about the origin of the New Testament, accept such religious ideas uncritically and ask few if any questions when presented such material. The fear factor cannot be overlooked. It is a sad thing to worship God you whole life as a Christian and find out late in life you have been wrong and an idolater most of your life! I ought to know, for I was an ordained Pastor no less who studied hard, never expecting to disprove my faith, but when presented with such overwhelming evidence, could no longer deny its validity.

Either Christianity is a unique and Divine revelation or it is not. Once you get the facts, you can know, but until then you invest your emotions into fables which the Gentile Church today calls facts.

YET DIONYSUS WAS ONLY A PARTIAL OSIRIS

Plutarch, who repeats so often that Osiris and Dionysus are one and the same, tells of one Eudoxus, who objected that if these gods were identical, why did not Dionysus "cause the Nile to rise, or rule over the dead?" (Isis and Osiris, p. 64). The answer is simple enough: all who embraced the worship of Osiris under one of his pseudonyms took of him what they required, and otherwise altered him to conform with their own needs. Since they had no Nile to rise, naturally he did not bring any flood in the mountains of Thrace or Phrygia, or upon the rain-blessed fields of Greece. We must also note that nowhere is Dionysus identified with the seed which is buried and which is resurrected in the grain. This, we believe, is the case because at the time he first came among the Thracians, cereal-agriculture was not sufficiently important to be identified as the bread that came down from heaven. However, since they possessed grapes in abundance, he became the god of wine, which now replaced the barley-ale as his blood. And since this eschatology was new to the Hellenes, we need not be surprised that they did not at once import with Dionysus all the Osirian doctrines concerning the after-life. It was enough for these primitive Thracians and Greeks to know that, like their god, they could be resurrected into immortality by becoming one with him through the mystical sacrament.

Such was the god who pushed and elbowed his way into Greece during the second millennium. He was crude, gruesome, and in many respects repulsive; and before he could be widely accepted in a more refined age, it was necessary that he undergo a basic reformation. And this is precisely what happened in Orphism.

We address this in our next article.



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DIONYSUS AND ORPHEUS

In 186 BC the cult of Dionysus was introduced into Rome. The republican senate took severe measures to suppress it but it survived and became a major religious institution. In Imperial Rome it consisted both of a serious religion and a conglomerate of supporters' clubs, a variety of eating and drinking societies held under the auspices of the god.

Dionysus seems to mean Son of God from Dio - god, and Nyos - son or child. Dionysus was a god of the lower regions including the earth and the regions below. Thus he was in charge of the fate of men and of their souls and was considered an important god to stay on good terms with.

The Mysteries of Dionysus rivaled those of Demeter at Eleusis but were more active. Dionysus was the son of Zeus and Persephone and was called "Zagreus" as their heir. But the Titans tore him to pieces and completely devoured him except for his heart which Athena saved. Zeus punished the Titans by firing a thunderbolt to turn them to ashes. From the ashes he made mankind. A mortal woman, Semele, took a love potion made from the heart and mated with Zeus. But she forced Zeus to reveal himself and shriveled up, as mortals who see the face of a god do. Her baby however was saved and, sewn into Zeus's thigh, was protected until he was reborn - another interpretation of the name Dionysus is "twice born". The god Dionysus then saved his mother from Hades and elevated her to Olympus.

The rest of his career he spent wandering the world giving mankind arts, crafts and agriculture, particularly cultivation of the vine and wine making. His disciple, Acoetes, was, like Peter, a boatman and in one adventure, like Peter, he was freed from jail when the doors miraculously flew open. Dionysus is the intelligence of the world. Because he is part of everyone he provides us with perception, understanding and creativity - he was the god of poets.

Dionysian initiation is to awaken the higher mind, to comprehend its participation in the whole. Nightly celebrations were held in which the votaries ate animal flesh symbolic of the Titans' eating the body of Dionysus. Since the flesh represented the god the worshippers absorbed part of the god giving them communion with him. Having temporarily received his powers they abandoned themselves to frenzied dancing becoming ecstatic. Because Dionysus was the god of the vine, worshippers practised ritual intoxication and, because he was the god of fertility and the regenerative power of sex, they practised ritual intercourse. The cult survived well into the Christian era despite persecution by the Christians. His life and death cycle however was unusual in being celebrated in alternate years, one for his death then the next for his resurrection as "the Light of the East".

Dionysus was the product of a God's union with a mortal woman - he was a Son of God - and was represented as a bearded young man of distinguished appearance. He taught men laws, gave them happiness and peace as well as the vine, and taught them how to be civilized. He suffered a violent death, descended into Hell, was resurrected and ascended into Heaven. Communion with the god was by a meal.

There was also a story that he had ridden on two asses which he then placed in the heavens as constellations. In the Babylonian calendar the zodiacal sign cancer was the foal and the ass and

marked the zenith of the sun's power before it began to decline to winter. Jesus, of course, triumphantly entered Jerusalem on "an ass and a colt, the foal of an ass" curiously matching the Dionysian legend rather than Old Testament prophecy which meant only one animal. A Gnostic jewel shows a foal and an ass together with a crab and is inscribed: "Our Lord Jesus Christ, the Son of God".

In mythology a god becomes identified with the animal sacred to him. There is an image from the wall of the Domus Gelotiana on the Palatine showing Jesus on the cross but with the head of an ass. The ass is associated with the vine - Justin Martyr speaks of the ass tied to the vine- and Jesus is also associated with the vine. He says, "I am the true vine." To the people of the time he might as well have said "I am Dionysus". Furthermore, the Eucharist cup in the early Christian text, the Didache, is described as "the holy vine of David" so the wine was Jesus and Jesus the wine.

ORPHEUS

The cult of Orpheus remodelled the Dionysian cult. Orpheus was probably a real person, an early reformer of the Dionysian religion just as Jesus is supposed to have transformed Judaism, Zoroaster the Persian religion and Buddha Hinduism. **Orpheus became the name of Thracian Priest-Kings who were thought of as the god Dionysus incarnate and originally might have been ritually slain.**

In myth Orpheus married Eurydice who was bitten by a snake and died. Orpheus was heartbroken and determined to find her, eventually descending to Hell **(notice the descent again but in a different form...all tied to the winter solstice) to recover her. He charmed the nether gods with his music and got them to promise that Eurydice could return with him on condition that he did not look back as she followed him on the journey back to life. But, fearing that she was not behind him, he looked back and Euridice fell back to the underworld. Orpheus was totally distraught and rejected the ministrations of the Thracian women who tried to console him. Enraged they tore him to pieces.**

Orphism was an ascetic, more intellectual form of Dionysianism. From the myth of Dionysus the Orphics believed their god died and rose again. They also believed in a form of original sin. Zeus had killed, with a thunderbolt, the Titans who had eaten Zagreus, and mankind sprang from their ashes. Mankind is therefore partially good, from Zagreus, and partially bad, from the Titans. Orpheus worshippers had to rid themselves of the bad and this they did through living lives of ritual and moral purity through a series of incarnations. If they succeeded through all the levels they became free of the "circle of birth" or "cycles of becoming" gaining immortality through divinity. The rules of purity included absence from any kinds of animal foods, avoiding the pollution of death and birth, wearing white raiment and other ascetic practices (many of the same practices of the later Essenes).**.**

Orphic mysteries re-enacted the death of Zagreus, and its ritual involved the sacrifice of the calf or kid of Dionysus. Small portions were eaten raw (omophagia) as a sacramental meal. When the initiates had fulfilled the "solemn rite of the banquet of raw flesh" they became permanent vegetarians**,** dressed in pure white garments and avoided the taint of childbirth and funerals. **The votary adopted the name Bacchus (the Roman name of the god) to symbolize that he had become at one with his Lord. When Orphics died they were buried with small gold tablets inscribed with instructions for their conduct in the underworld.**

Orpheus is a missionary for civilization: a musician, polymath, mystic, astrologer, he travelled the world doing good works. Orphics actually made use of missionaries which was unusual among Western religions. Hitherto there had been no concerted attempts by them to recruit believers but thenceforth missionary zeal began to spread, culminating in the dominance of Christianity. Some scholars consider Saul of Tarsus to have been an initiate of Orpheus, and Orphism and Christianity seem to have coalesced in some places.

Orpheus and Jesus both performed miracles, descended to Hell, suffered cruel deaths and were

raised to Heaven by divine fathers. But they offered their adepts different routes to salvation: Orpheus appealed to those who sought salvation through self-effort and knowledge; Jesus appealed to those who favored divine love. Otherwise they were much the same type of religion. Orphism greatly influenced the philosophy of Pythagoras so that Pythagorean philosophy is essentially that of the Orphic religion. The Orphics and Pythagoreans had an ethical approach at least equal to that of Christianity and in Orpheus's ability to charm the beasts extended spirituality to them too, an aspect not seen in Christianity until St Francis of Assisi, more than a thousand years after Christ.

At Delphi Dionysus was received into the priesthood of Apollo, and he also has the title "Dendriticus" meaning "He of the Tree". Sabazius is another name for Dionysus and some old writings suggest that the Jews at one time worshipped him. Orpheus was clearly connected with Jesus in the minds of the early Christians from his frequent depiction in the Roman Catacombs. Orphic figures represented King David or Jesus himself.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ATTIS AND CYBELE

THE MYTH OF ATTIS AND CYBELE...EXPORTED FROM THRACE

It is important that we don't forget what we have just learned in the previous articles as we will continually build upon these ideas.

Barbara Walker says in The Woman's Encyclopedia of Myths and Secrets that "The cult of Attis strongly influenced early Christianity."

The worship of Attis in association with that of the Great Mother of All Things, Cybele, came from Phrygia in Asia Minor. Attis accompanied Cybele, the Great Mother of the Gods, who was brought to Rome from Phrygia in 204 B.C.E. Phrygia is an area that is often called "Thrace," a region of SE Europe comprising NE Greece, S Bulgaria, and European Turkey, bordered by the Black Sea in the northeast, and the Sea of Marmara and the Aegean Sea in the south. Attis and Cybele were established in a temple on the Vatican hill, where they remained for six centuries. Attis was a son of the Goddess' earthly incarnation, the virgin Nana, who miraculously conceived him by eating an almond or a pomegranate, yonic symbols both. Thus Attis was a typical "god without a father," the Virgin's son. He grew up to become a sacrificial victim and Savior, slain to bring salvation to mankind. His body was eaten by his worshippers in the form of bread [the Eucharist of Attis]. He was resurrected as "The Most High God, who holds the universe together." Like his priests he was castrated, then crucified on a pine tree, where his blood poured down to redeem the earth. (Walker, The Woman's Encyclopedia of Myths and Secrets, p. 77).

Cybele was worshipped for over 500 years. She was the Mater Deum Magna—Great Mother of the Gods, and of men, animals and plants. She was a mother of nature and a Mountain Mother—her shrines were often on mountains and in caves. She was identified with several other mother goddesses including Demeter and Gaia. She was, in her loving and comforting aspect, the equivalent of Isis, Hera, Juno and the Christians' Mary. But she also had a destructive aspect in which she signified the unknown, the unconscious and mysterious, the magical and intuitive qualities women in particular are considered to have. She is then Astarte, Luna, Hecate, Kali. Cybele was represented by a black meteorite set in the face of a silver statue.

Worship of Cybele arose in the prehistoric Phrygian Empire. The main centre of the cult came to be Pessinus in Galatia. In 204 BC the Sibylline Oracle prophesied that enemies of Rome would be defeated if the Great Mother were taken from Pessinus to Rome. The cult and her symbol, the small black meteorite, were duly moved to Rome and established in 191 BC on the Palatine Hill in the heart of the city. Later the cult incorporated that of Attis who probably never had any following independent of her. The High Priest or Archigallus of Cybele was identified with Attis.

Her priests, the Galli, were eunuchs with hair perfumed and dressed with oils. Priests, priestesses, acolytes and initiates celebrated her rites with fast music and wild dancing until in a frenzy the participants exhausted and finally mutilated themselves by castration becoming candidates for the priesthood. Even the phlegmatic Romans were shocked at first by these rites and at first Roman citizens were banned from participating in them. The

ban was not lifted until the beginning of the Empire but then Attis and Cybele worship became one of the three main religions along with those of Isis and Mithras. It made its last appearance under the pagan revival of Eugenius in AD 394.

THE ATTIS MYTH

There are associated with the Attis myth horrific rites as will quickly come to learn. Attis was a handsome Phrygian shepherd, the "Good Shepherd", the son of Cybele. Cybele loved her son intensely but Attis fell in love with a nymph and jealousy overcame the mother. In a rage she cast a spell of madness on Attis and he castrated himself at the foot of a pine tree. As his life blood dripped to the earth violets sprang up. Thus it was that death and sadness entered the world. Cybele, full of remorse took the body to a cave and wept. She first buried Attis at Pessinus but then used her power to restore him to life and they were reunited, thus bringing nature back to life and hope and salvation into the world. She founded the cult making Attis the priest and the pine tree sacred (remember the significance of trees from the other gods?).

There are some variations on the Attis myth. One tradition says he was either killed by Cybele, his mother, out of jealousy or by a boar sent by Zeus, possibly an identification of Attis with the Syrian god known as Lord (Adonis). In another tradition Attis castrated himself as stated above. Attis' passion was celebrated on the 25th of March, exactly nine months before the solstitial festival of his birth, the 25th of December. The time of his death was also the time of his conception, or re-conception. To mark the event when Attis entered his mother to beget his reincaration, his tree-phallus was carried into her sacred cavern. Thus the virgin mother Nana was actually the Goddess herself: she who was called Inanna by the Sumerians, Mari-Anna by the Canannites, Anna Perennea by the Sabines, and Nanna, mother of the dying god Balder, in northern Europe (Ibid., p. 77).

The day of Attis' death was Black Friday, or the Day of Blood. His image was carried to the temple and bound to the tree, escorted by "reed-bearers" with the reed scepters representing re-generated phalli and new fertility. During the ceremonies, initiated castrastred themselves in imitation of the castrated god, and presented their severed genitals to the Goddess along with those of the gelded bull sacrificed at the Taurobolium. All these male remnants were deposited in the sacred cave of the Great Mother.

The god died and was buried. He descended into the underworld (Hell). On the third day he rose again from the dead. His worshippers were told: "The god is saved; and for you also will come salvation from your trials." This day was the Carnival or Hilaria, also known as the Day of Joy. People danced in the streets and went about in disguise, indulging in horseplay and casual love affairs. Thus was the Sunday; the god arose in glory as the solar deity of a new season. Christians ever afterward kept Easter Sunday with carnival processions derived from the mysteries of Attis. Like Christ, Attis arose when "the sun makes the day for the first time longer than the night."

So as you can see that is was at the spring festival the death of the god was mourned until he was resurrected by the Great Mother when grief turned to joy. Inscriptions of the 4th century gave Attis the title of Menotyrannus, from the Greek "tyrannos," or "lord," plus Men or Mennu, Osiris as the resurrected ithyphallic moon-bull, "the Lord Who Impregnates His Mother."

Pagans sometimes celebrated the Hilaria or Carnival at the end of their Holy Week (Mardi Gras), bringing it to April 1 and the carnival of the April Fool, or Carnival King, or Prince of Love, all originally synonymous with Attis. He was also identified with Green George of the Old Roman Pahilia, honored on Easter Monday with sacrificial hanging of the god's effigy on a sacred tree.

Some Christians claimed Jesus' crucifixion took place on April 1, so the Fool of April Fool's Day procession became Christ carrying his cross and enduring the mockery of the mob. But the spring Holy Week was not really Christian. Its origin was a universal Indo-European tradition of extreme antiquity, probably traceable to the Holi festivals of India which celebrated the rebirth of spring with joyous orgies (Walker, The Woman's Encyclopedia of Myths and Secrets, p. 78-79).

Just as Jesus acknowledged YHVH as his senior, Cybele, the mother, is the senior of Attis. Like YHVH, whose anger at mankind's disobedience could only be assuaged through the death of his son, Cybele's jealous anger could only be assuaged through the death of her son. Cybele's most solemn ritual was the Taurobolium, a sacrifice of a bull, like Mithras's. The blood flowed through the slats of the sacrificial platform. The initiate standing below thereby became "born again". People who could not afford a bull made do with a sheep and so were "washed in the blood of the lamb".

In Rome the festival of Cybele and Attis was at the vernal equinox in the spring. During the reign of Claudius shortly after the crucifixion this was from 15 to 27 March. Though the cult had been brought to Rome on the prophecies of the Sibylline oracles, even Romans were shocked by the festival and were forbidden to join in until the time of Claudius according to a late Byzantine source. Previously the ceremonies had been held privately in the temple of Cybele on the Palatine Hill and only Phrygians participated.

Claudius admitted the ceremonies to the official religious calendar of Rome, some say, to counter the growing influence of Isis worship. The chief priests or archigalli of the religion from then on had Roman rather than foreign names. The calendar was:

15 March - The "reed bearers" enter and a six year old bull is sacrificed.

22 March - A pine is felled representing the death of the god. The acolytes and initiates proceed to the Temple of Cybele with the sacred pine bearing the effigy of the god in its branches (the god is on the tree). The tree is laid to rest at the Temple of Cybele.

24 March - The "day of blood". The sacred pine tree and an effigy of Attis is buried in a tomb and a day of mourning, fasting, sexual abstinence, self-flagellation and self-mutilation commemorating the Mother's grief follows (as a form of self-emasculation as we will see in a second). The High Priest playing the part of Attis draws blood from his arm and offers it as a substitute for a human sacrifice. That night the tomb is found brightly illuminated but empty, the god having risen on the third day. Initiates undertake the Mysteries and are baptized in bull's blood at the Taurobolium to wash away their sins whereupon they are "born again". They then become ecstatic and frenzied and recruits to the priesthood, castrate themselves in imitation of the god.

25 March - Hilaria: the resurrection of Attis and the onset of spring is celebrated with a sacramental meal and a day of joy and feasting. Those who castrated themselves become Galli—cocks—dress in women's clothes and wear perfumed oils.

26 March - A quiet day of rest and recovery;

27 March - The conclusion of the festival with a procession in which the statue of the goddess, meteorite embedded in her brow, is majestically carried to her temple and a series of religious dramas and entertainments follows.

Clay statues of the gods were made in ancient times just as tawdry statues of saints are sold today at Catholic shrines. Attis was depicted in his death throes drenched in blood, then serene after his resurrection, androgynous, released from his worldly sins and surrounded by solar rays. Or he was shown as a child, naked and dancing for joy. Cybele was depicted much like the virgin Mary with a baby or babies. An ancient figure of a Madonna and child in a church at Enna in Sicily were actually Cybele in her role of corn goddess (Demeter) and her daughter Persephone. The church was on a site formerly dedicated to the goddess. Pope Pius IX had the statues moved to a museum. The Black Madonnas of Italy are also on sites dedicated to Demeter, and the virgin of Chartres Cathedral was taken from a pagan alter.

Attis, the "Good Shepherd", was extremely popular in the Empire around the time of Christ. His death and resurrection were celebrated at the time of year we would call Easter. The "reed bearers" of Attis compare directly with the palm bearers of the entry into Jerusalem and the procession of the tree compares

directly with the procession along the Via Dolorosa today when believing Christians enact the carrying of the cross, symbolically a tree. The effigy of the god Attis on the tree meant that ritually the god was hanged from a tree, like Jesus. The High Priest draws blood to symbolize the shedding of blood by the god for the good of men, just as Jesus is believed to have shed his blood for the salvation of believers. The brightly illuminated empty tomb directly parallels the Christian legend, the god having risen on the third day. The resurrection was celebrated with a sacramental meal and initiates baptized with blood to wash away their sins were "born again".

The site of a sanctuary to Attis on the Vatican Hill is where now stands the Church of St Peter! In countries where Attis was revered 25 March was adopted as the date of Jesus's passion and crucifixion rather than the moveable feast that was later adopted as Easter. Hilaria, 25 March is precisely nine months before the official birthday of Jesus on 25 December. It is therefore the day on which Jesus was considered to have been miraculously conceived of God. The Church celebrates the day on which Jesus was considered to have been miraculously conceived of God as "Lady Day." One of the titles of Cybele was Domina - the Lady! It is difficult for any rational man to regard all of this as coincidence.

So you now understand that Attis was, as it were, a grandchild of Osiris, because Attis was nothing more than a reconstituted Dionysus, joined also, like Adonis, to the Great Mother. What happened is clear: after the Thracians had absorbed the Egyptian mystery of Osiris, they carried it with them, as Strabo declares, first, into the island of Samothrace, and next into Phrygia, as they colonized both (Geography, X, iii, 15-16). In Asian Phrygia, Dionysus, like Osiris at Byblus, encountered the age-old Semitic Mother; and from their conjuncture issued a new and strange amalgam.

We would guess that this cult preceded the Eleusinian, and probably dates back to 1800-1600 B.C.E.

SAMOTHRACIAN VERSION OF THE ATTIS MYTH

Originally, Cybele she was a mountain-dwelling earth-goddess (some of her epithets are "Mountain Mother," "Goddess of the Mountain," and "Lady of Mt. Ida"). A very early deity, in later times her attributes of fertility and unrestrained sexuality predominated. Her later consort is her offspring, the dying god Attis, whom she drives mad, and who castrates himself and dies. Cybele, passionately in love with Attis, revives him in the springtime. In classical times, Cybele's worship spread throughout the northern Mediterranean, and continued in the Roman Empire, when she became known as "Mother of the Gods," "The All-Nurturing One," and "All-Mother". In classical times, her priests were males, who probably castrated themselves. According to the myth current among the Samothracians, "the sacred rites of the Great Mother of the gods . . . together with cymbals and kettledrums and the instruments of her ritual" (Diodorus, V, 49) had first been established there. It seems that Cybele became the mother of Corybas, to whom she bore a daughter, also named Cybele. We note here the similarity to the Cinyras-Aphrodite myth. Corybas gave the name Corybants to all who, in celebrating the sacred rites of his mother, acted like men possessed. Moving to the Asian mainland with their attendant Dardanus, they established the Cybele-Corybas ritual in Phrygia. It would thus appear that Corybas (or Attis) was at once the father, the lover, and the son of Cybele.

THE PHRYGIAN VERSION OF THE ATTIS MYTH

The Phrygians themselves, however, had a variant version (Ibid., III, 58-59). King Meison of Phrygia had married Dindymeme—which often appears as one of the names of the goddess—and she bore a daughter, Cybele, whom he, thinking her illegitimate, exposed to die. She, however, suckled by wild beasts and adopted by herdsmen, grew into great beauty and was the first to devise the pipe of many reeds, the cymbal, and the kettledrum. Upon attaining womanhood, she fell in love with Attis, later called Pappa. She conceived a child by him shortly before her parents discovered that she was the royal princess and brought her back to the palace. When the king learned of her seduction, he executed not only her nurses but Attis also, whose body was cast

forth unburied. Cybele, like Isis and Astarte, was disconsolate with grief; and she "became frenzied and rushed out of the palace into the countryside. And crying aloud and beating on a kettledrum she visited every country alone, with hair hanging free.... But a pestilence fell upon human beings throughout Phrygia and the land ceased to bear fruit, and when the unfortunate people inquired of the god how they might rid themselves of their ills, he commanded them, it is said, to bury the body of Attis and to honor Cybele as a goddess" (Ibid.).

ARNOBIUS' VERSION OF THE ATTIS MYTH

Arnobius relates a third version: The Great Mother, sleeping upon a mountain in Phrygia, was assailed by Jupiter but she repelled him; and so he spent his lust upon a stone, which brought forth Acdestis, a fierce and bloody creature. Dionysus made him drunk, and emasculated him; from the drops of his blood sprang a pomegranate tree; Nana, daughter of King Sangarius, placed some of the fruit in her bosom, and she conceived and bore a child, which her father exposed on the mountainside as illegitimate. When the Mother of the Gods beheld his beauty, she loved him exceedingly, as did the wickedly lustful Acdestis, who gave him gifts and forced an unnatural relationship upon him. King Midas of Pessinus, wishing to withdraw the prince from so disgraceful an intimacy, offered him his daughter in marriage. But the Mother Goddess, determined to free Attis forever both from shame and matrimony, filled him "with furious passion," so that he mutilated himself under a pine tree, saying, "'Take these, Acdestis, for which you have stirred up so great and terribly perilous commotions.'" As his life ebbed away with his flowing blood, the Mother of the Gods gathered the parts and spread earth upon them. A violet sprang from the blood. Weeping, the Goddess carried the sacred pine tree to her cave, where "she beats and mutilates her breasts" (Adversus Gentes, V, 5-7; 13-17).

ATTIS: SALVATION THROUGH EMASCULATION

Such are the fragments which survive concerning the tragic fate of Attis. Notice again the repetition to what we have already seen previously:

- **Again we have the beloved and mutilated youth as in the Adonis and Osiris myths**
- **Again we have the goddess lamenting his loss and searching for his dismembered body**
- **Again we have the image set up as its substitute**
- **Again, we have the failure of the crops, as in the myths of Ishtar, Artemis, and Demeter**

BUT NOTICE THE DIFFERENCE

Up to now we have seen salvation attained by various means:

OMOPHAGIA:

Omophagia means "Eating-into-the Belly." It was a Greek ritual of holy communion by eating the flesh of sacrificial victims, human or animal. This custom goes back to primitive tradition when worshippers would tear apart the victims with their hands and teeth as supposedly happened in the earliest cults of Dionysus, Orpheus, Ziagreus, and other gods torn apart in their myths. "The communicants rushed madly upon the sacrificial animal, tore it to pieces and ate it raw, believing that the god was resident in the offering...It was believed thus there took place an identification with the god himself, together with a participation in his substance and qualities." His immorality was consumed too–both in the omophagia and its descendant, the Christian sacrament of communion–though the body is no longer meat but tiny pieces of bread.

COPULATION

Through copulation, as in the Aphrodite-cult, one partook of the divine essence of the god by becoming one

with the god through sexual union with the god representative; either male or female.

But here we encounter something different. Instead of omophagia or copulation for salvation, we have a frenzy of emasculation: in short we find escape from sin and guilt and a highway to blessed immortality through celibacy and castration, the eradication of the sexual urge. And so, by a strange twist of irony, we have two bizarre conjunctures of the Osirian concept with the Mother Goddess of Asia: in the first, the mystery called for sacred sexual communion; in the second, the ritual consisted primarily in the castration of the male initiate and in the mutilation of the woman's breasts.

EXPANSION OF THE CULT

Although the Attis-cult never developed as extensively in Greece as did those of Dionysus, Demeter, and Isis, we learn from Strabo (Geography, X, iii, 18), Pausanias (Description of Greece, II, iv; VIII, xxxvii), and Pindar (Dithyramb for the Thebans) that "the mighty Mother of the Gods" and her desexed lover were by no means unknown in Hellas. But it was among other less sensitive Mediterranean people that the Attis cult made its greatest conquests: in Africa, Gaul, Spain, and Italy. Wondrous powers were attributed to the Phrygian goddess. And so it was that, in the year 204 B.C.E., while Rome was facing crop failures and imminent destruction at the hands of Hannibal, some one suggested that Cybele could make the imperial city the mistress of the world. Livy states that the Delphian Oracle had once declared that should Italy ever be invaded by a foreign foe, he could be driven out "if the Idaean Mother should be brought from Pessinus to Rome" (History, XXIX, 10, 11, 14). Ambassadors were therefore dispatched to Phrygia, who in due time returned with a small black stone. Whatever may have been its efficacy, it is certain that during the ensuing season the crops were excellent and the hosts of Carthage were defeated. Arnobius expresses a commendable skepticism concerning the powers of the diminutive stone and the emasculated priests of Cybele; many, however, were convinced of their puissance; for the cult was soon firmly established, and the mystery-dramas, noisy processions, and bloody rites of Cybele became familiar sights in the streets of Rome; and her temple rose on the very site where the basilica of St. Peter stands today.

THE PUBLIC ORGIES....AS TOLD BY APULEIUS

Apuleius wrote that the devotees of Cybele "went . . . forth, shouting and dancing . . . they bent down their necks and spun round so that their hair flew out in a circle; they hit their own flesh; finally, every one took his two-edged weapon and wounded himself in divers places. Meanwhile, there was one . . . who invented . . . a great lie, noisily . . . accusing himself, saying that he had displeased the divine majesty of the goddess . . . wherefore he prayed that vengeance might be done to himself. And therewithal he tools a whip . . . and scourged his own body . . . so that you might see the ground wet and defiled with the womanish blood that issued forth abundantly" (The Golden Ass, VIII).

The celebrants thereupon brought in a youth whom they had abducted and upon whom they inflicted some form of sodomy. It is clear that the Phrygian mystery reflects its Osirian origin; but it is also obvious that here appeared for the first time that overwhelming sense of guilt which was considered inseparable from the sexual lust residing in our members and which must be conquered by beating, whipping, slashing, torture, and self-mutilation, but which, nevertheless, must needs seek relief through some vile and abnormal practice. Since the frenzied devotees of Attis identified their congenital corruption with erotic desire, they must needs renounce not merely all sexual consummation but sexuality itself before they could be united with their god. The climacteric of the mystery-ritual, therefore, consisted in the same emasculation and castration once performed by Attis and Cybele.

THE PUBLIC ORGIES...AS TOLD BY ARNOBIUS

Arnobius was one of those scholarly converts who rejected paganism more than they accepted Christianity. He

flourished about 300 B.C.E., some five hundred years after the cult of Cybele had been introduced into Rome. There is no doubt that he had been outraged by witnessing the gruesome atrocities performed in the public dramas representing the passion of Attis. We gain a vivid impression of what these were like from his description of the emasculated priests, "the Galli, with disheveled hair, beating their breasts." They must, he surmised, "be involved in the infamy of some shameful deed. For who would believe that there is any honor in that which the worthless Galli perform, effeminate debauchers complete?" (Adversus Gentes, V, 16-17).

THE ESOTERIC RITUAL...ACCORDING TO HIPPOLYTUS

There is a long discussion in Hippolytus (Refutation of All Heresies, V, i-v), who wrote about 210 A. D., concerning the Naasenes, one of several Christian heresies deriving certain tenets from the Phrygian mystery. According to them, when Jesus declares that "there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake," he was simply repeating an injunction which had been taught throughout Asia Minor by the cult of Attis for more than a thousand years. Hippolytus elaborates by adding that, according to the Naasenes, "the ineffable mystery of the Samothracians, which it is allowable" only for "the initiated to know" was precisely the same as that proclaimed by Christ when He declared, "If ye do not drink my blood, and eat my flesh, ye will not enter the kingdom of heaven." This flesh-and-blood sacrament, states Hippolytus, is according to the Naasenes, called Corybas by Phrygians as well as by those "Thracians who dwell around Haemus." Hippolytus continues that Attis prohibited all sexual intercourse and quotes his Naasene source as follows: "Hail, Attis, gloomy mutilation of Rhea. Assyrians style thee thrice longed-for Adonis, and the whole of Egypt calls thee Osiris, . . .; Samothracians, venerable Adam; Haemonians, Corybas; and the Phrygians name thee at one time Pappa, at another time God . . . or the Green Ear of Corn that has been reaped" (Ibid., V, iv).

SO WHAT HAVE WE LEARNED? LET US SUMMARIZE IN CONCLUSION

All this establishes further the congenital relationship among the savior-cults; the identification of Attis with the seed that dies and is resurrected; and, most significant of all, that in Attis the soter (savior) appears at last as a eunuch who requires celibacy from his devotees. The fact is that although Osiris and Dionysus were gods of virility, the opposite characteristic was always immanent in them also. For the priests of Osiris had been mandatory celibates since time immemorial; and the images of Dionysus had for centuries resembled an hermaphrodite, a "womanly man," an effeminate god. In Attis, the repudiation of sex took its most drastic form. This is important as we will later see that the Essenes who once advocated marriage will evolve into an ascetic and celibate cult in the days of Jesus as they will adopt mandatory celibacy as well and this continues today in the Roman Catholic Church among its priests as well. Let me remind you the first commandment in the Torah is to have sexual union and produce children. The Essenes disregarded such a Commandment as does the Catholic Church today.

THE PASSION OF ATTIS...THE CRUCIFIXION OF THE GOD AND HIS RESURRECTION

We saw that the annual festival of Cybele, which lasted four days, began on the rend of March, when the trunk of a pine tree (here we find Osiris' tree again) was carried ceremonially into the temple. Wreathed with violets and swathed with woolen cloth, the tree stood in the midst of its worshipers; and to this the effigy of Attis was then affixed or impaled (crucifixion). The god was crucified on a tree (as had Osiris died on a tree as well). On the second day, there were processions of overwrought mourners, bearing images upon their breasts, following the statue of the goddess through the streets; driven to the highest pitch of frenzy by the wild and discordant music of fifes, cymbals, tambourines and kettledrums, they screamed and whirled and leaped about like demented dervishes, and slashed themselves with knives and swords. On the

next day, March 24, the bloody passion-drama reached its climax. As Sir J. G. Frazer notes, this was "the Day of Blood," on which the novices sacrificed their virility. Wrought to the highest pitch of religious excitement, they dashed the severed portions of themselves against the image of the cruel goddess" (The Golden Bough, IV: II, i). Thus, while their god hung upon the pine tree, his initiates performed the same sacred mutilation upon themselves which he had undergone, so that they might share in his resurrection.

At the close of March 24, the priests reverently removed the sacred effigy from the tree, and laid it in the tomb, The older as well as the newly desexed initiates watched and fasted all through the long night, until the dawn of March 25. The tomb was then opened; and a great shout of joy went up from the assembled worshipers: for the tomb was empty, the god was not there. He had been resurrected from the grave into eternal life.

With the resurrection, the people gave themselves over to an unrestricted Saturnalia of joy, gaiety, and license. The festival ended with a procession bearing the sacred black stone to the river Almo, where it was washed and purified; after which it was returned amidst singing and rejoicing to its sacred place within the temple.

SIMILARITY TO EASTER...COINCIDENCE?

The similarity between these rites and the pascha or Easter celebration in the Catholic Church is striking indeed. **Like the devotees of Attis, the Christians mourned and watched all through the dreadful hours when their god hung upon the tree; but on resurrection morning, they too were filled with joy at the empty tomb. Ambrose in his sermon on "The Mystery of the Pascha" calls the day the real beginning of the year, in which nature revives after the long death of winter (Plutarch, Isis and Osiris, p. 69). The issue of whether the stark similarity with Easter is a coincidence or a "copy" you will have to determine for yourself, but at least you now have the facts.**

THE SACRAMENTAL EUCHARIST & THE TAUROBOLIUM ...BEING WASHED IN THE BLOOD OF HE BULL/LAMB BEING BORN AGAIN

The evidence supports the suspicion of Arnobius (Adversus Gentes, V, 17) that other and even more revolting ceremonies were performed: for there were secret rituals which only the emasculated initiates could witness. These consisted of a sacramental meal in which the novices ate out of a drum and drank from a cymbal [the form of their Eucharist] (Clement of Alexander, Exhortation, II).

And there was the great initiatory sacrament known as the taurobolium, or baptismal blood bath, in which the newly-inducted member, wreathed with the violets of Attis, descended into a pit, covered with a grating, on which stood the sacred bull. This was ceremonially slain, so that his blood streamed copiously over the inductees below who, by this ritual, were literally washed in the blood of the bull, and thus born anew into everlasting life. Again, we see the generic relationship to Osirian symbolism. It is ironic to note that on the very spot where the Pope now presides, the initiates of another Pappa were saved by a more realistic sacrament than that which now prevails. Later one the bull was replaced by lambs and the initiates could later say they were "washed in the blood of the lamb."

Sound familiar?

THE HIGH PRIESTS ORIGINALLY CRUCIFIED

There is no doubt that in the original ritual, an Archigallus, or desexed high priest, was annually impaled upon the pine tree; and that, during the era preceding recorded history, a thousand emasculated saviors had been crucified in Phrygia for the original sin of many and had died upon the tree so that others might have eternal life. This idea had become so deeply rooted in pagan consciousness that it was almost an obsession: the god-man must die and rise from the grave so that his devotees might also be resurrected into life immortal. However, as advancing civilization softened the manners of all races, this ceremony became an innocuous scene in a passion-play. And finally the living priest was simulated by a lifeless figure which was first impaled and then laid in his sacred tomb. The curse of Deuteronomy 21:23 against all who are hanged on a tree must have been directed at the crucified priests of Attis.

INFLUENCE OF ATTIS UPON CHRISTIANITY

Attis became one of the most potent savior-gods of the ancient world, and left his heavy imprint upon Christianity. The Gospel injunction commanding auto-emasculation, which was so widely practiced in the early Catholic Church, was derived primarily from the cult of Attis, since it is found nowhere else. Equally significant was its influence in the Easter celebration. We know that for centuries the date of the Christian crucifixion had caused the bitterest dispute; and, next to the Trinitarian controversy, this was the most serious issue which faced the First Ecumenical Council at Nicaea in 325. The Eastern Church had celebrated the resurrection on the 16th Nisan, in April, which was also the Jewish Passover, and which is certainly the time indicated in the Gospel narrative. In the West, however, this date had never been popular and we know from Irenaeus (Fragments, III) that the question was already a burning issue before the end of the second century. Lactantius tells us categorically that Jesus was crucified on March 23 (The Manner in Which the Persecutors Died, II), which would place his resurrection on the 25th; and these are precisely the dates on which the death and resurrection of Attis had been celebrated for nearly two thousand years. To say that the final selection of these dates by the Catholic Church after several centuries of vacillation and bitter controversy was a mere coincidence places too heavy a burden upon credulity; the Christian Easter and the Passion of Christ simply incorporated into a new cult a date and a ritual which had been celebrated by the communicants of the Attis-Cybele mystery beyond the dimmest reaches of history.

Christians claimed the same dates for the conception and birth of their savior. The usual quarrels ensued. The Christians resorted to their favorite argument, that the devil has established pagan Mysteries in imitation of Christianity before there was a Christianity. Tertullian said: "The devil by the mysteries of his idols, imitates even the main parts of the divine mysteries." Followers of Attis eventually lost their sacrificial day to the Christians. Justinian ruled that March 25th would be known as the day of the Annunciation, or Lady Day. Naturally, the day of the Annuncation was the day of Jesus' conception, so that he, like Attis, could be born nine months later at the winter solstice, as were all gods assimilated to the sun and called "Light of the World" (Ibid., p. 78).

John 8:12 12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. (KJV)

Answer for yourself: Do you want the truth concerning the historical Jesus before you die? Well, keep studying and you will find out how the real faith of Jesus has been robbed from you....and you have been given paganism and the Gentile Church calls this "Divine Revelation." You have to be the judge of that, but you need to know the facts. I have given them to you.



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

DEMETER & PERSEPHONE...THE GREEK ISIS

We have dealt extensively with the mystery-cults which took form in Syria, Thrace, and Phrygia. Now we turn to the Eleusinian ritual of the Greeks. In this Eleusinian ritual, the gory, lustful, and violent elements which distinguish the primitive Dionysus are wholly absent; and the reasons for this are apparent:

- **The Eleusinian ritual appropriated a more benign aspect of the Egyptian religion than did the others**
- **The Eleusinian ritual developed among the Greeks after they had made enormous strides into civilization.**

It is probable that the Isis-worship, centered at Coptas in Egypt, had become more or less independent by 1600 B.C.E.; and it is certain that Demeter was Isis with a new name and in another habitat. The upper-class Athenians of 1500-1000 B.C.E. found the fierce and bloody Osiris repellent and revolting; but they took to their hearts his beneficent sister, altered her in a few details, gave her a daughter (Persephone), instead of a son or a brother-husband, to rescue from death and oblivion, and made of them their soter/savior-substitutes.

DEMETER...THE IMPORTED GRAIN

Let us begin with some background information.

Greek meter is "mother." De is the delta, or triangle, a female -genital sign known as "the letter of the vulva" in the Greek sacred alphabet, as in India it was the Yoni Yantra, or yantra of the vulva. Corresponding letters —Sanskrit "dwr," Celtic "duir," Hebrew "daleth" — meant the Door of birth, death, or the sexual paradise. Thus, Demeter was what Asia called "the Doorway of the Mysterious Femi-nine . . . the root from which Heaven and Earth sprang." In Mycenae, one of Demeter's earliest cult centers, "tholos" tombs with their triangular doorways, short vaginal passages and round domes, repre-sented the womb of the Goddess from which rebirth might come. Doorways generally were sacred to women. In Sumeria they were painted red, representing the female "blood of life." In Egypt, door-ways were smeared with real blood for religious ceremonies, a custom copied by the Jews for their Passover rites.

The triangle-door-yoni symbolized Demeter's trinity. Like all the oldest forms of the basic Asiatic Goddess she appeared as Virgin, Mother, and Crone, or Creator, Preserver, Destroyer, like Kali-Cunti who was the same yoni-mother. Demeter's Virgin form was Kore, the Maiden, sometimes called her "daughter," as in the classical myth of the abduction of Kore, which divided the two aspects of the Goddess into two separate individuals. Demeter's Mother form had many names and titles, such as Despoena, "the Mistress"; Daeira, "the Goddess"; the Barley-Mother; the Wise One of Earth and Sea; or Pluto, "Abundance." This last name was transferred to the male underworld god said to have taken the Maiden into the earth-womb during the dark season when fields lay fallow. But this was a late, artificial myth. The original Pluto was female, and her "riches" were poured out on the world from her breasts.

The Crone phase of Demeter, Persephone-the-Destroyer, was identified with the Virgin in late myth, so the Maiden abducted into the underworld was sometimes Kore, sometimes Persephone. Some of the Destroyer's other, earlier names were Melaina, the Black One; Demeter Chthonia, the Subterranean One; or The Avenger (Erinys). Her black-robed, mare-headed idol, her mane entwined with Gorgon snakes, appeared in one of her

oldest cave-shrines, Mavrospelya, the Black Cave, in Phigalia (southwest Arcadia). She carried a dolphin and a dove, symbols of womb and yoni. Like the devouring death--goddess everywhere, she was once a cannibal. She ate the flesh of Pelops, then restored him to life in her cauldron. She was as fearsome as every other version of the Crone. The legendary medieval Night--Mare—an equine Fury who tormented sinners in their sleep—was based on ancient images of Mare-headed Demeter.

Her cult was already well established at Mycenae in the 13th century B.C.E. and continued throughout Greece well into the Chris-tian era, a length of time almost equal to the lifespan of Christianity itself. Her temple at Eleusis, one of the greatest shrines in Greece, became the center of an elaborate mystery-religion. Sophocles wrote, "Thrice happy they of men who looked upon these rites ere they go to Hades's house; for they alone there have true life." Aristides said, "The benefit of the festival is not merely the cheerfulness of the moment and the freedom and respite from all previous troubles, but also the possession of happier hopes concerning the end, hopes that our life hereafter will be the better, and that we shall not lie in darkness and filth —the fate that is believed to await the uninitiated." Isocrates said: "Demeter . . . being graciously minded towards our forefathers because of their services to her, services of which none but the initiated may hear, gave us the greatest of all gifts, first, those fruits of the earth which saved us from living the life of beasts, and secondly, that rite which makes happier the hopes of those that participate therein concerning both the end of life and their whole existence."

Eleusis meant "advent." Its principal rites brought about the advent of the Divine Child or Savior, variously named Brimus, Dionysus, Triptolemus, Iasion, or Eleuthereos, the Liberator. Like the corn, he was born of Demeter-the-earth and laid in a manger or winnowing basket. His flesh was eaten by communicants in the form of bread (again the Eucharist), made from the first or last sheaves. His blood was drunk in the form of wine. Like Jesus, he entered the Earth and rose again. Communicants were supposed to partake of his immortality, and after death they were known as Demetreioi, blessed ones belonging to Demeter.

Revelations were imparted to the initiate through secret "things heard, things tasted, and things seen." This formula immediately calls to mind the three admonitory monkeys covering ears, mouth, and eyes, supposed to illustrate the maxim, "Hear no evil, speak no evil, see no evil." Was the "evil" a secret descended from Eleusinian religion? Demeter was worshipped as "the Goddess" by Greek peasants all the way through the Middle Ages, even up to the 19th century at Eleusis where she was entitled "Mistress of Earth and Sea."

Early Christians were much opposed to the Eleusinian rites because of their overt sexuality, even though their goal was "regeneration and forgiveness of sins." Asterius said, "Is not Eleusis the scene of descent into the darkness, and of the solemn acts of intercourse between the hierophant and the priestess, alone together? Are not the torches extinguished, and does not the large, the numberless assembly of common people believe that their salvation lies in that which is being done by the two in the darkness?" Fanatic monks destroyed the temple of these sexual mysteries in 396 A.D., but the site remained holy to the Goddess's votaries, and the ceremonies were carried on there and elsewhere.

Rustics never ceased believing that Demeter's spirit was manifest in the final sheaf of the harvest, often called the Demeter, the Corn Mother, the Old Woman, etc. At harvest festivals it was often dressed it woman's clothing and laid in a manger to make the cattle thrived Secret anti-Christian doctrines of medieval Freemasonry also drew some symbolism from the cults of the ancient Mistress of Earth and Sea, particularly the masonic sacred image of Plenty: "an ear of corn neat a fall of water." The ultimate Mystery was revealed at Eleusis in "an ear of corn reaped in silence"—a sacred fetish that the Jews called shibboleth (Walker, The Woman's Encyclopedia of Myths and Secrets, pp. 218-220).

The Greeks were well aware that Demeter was not indigenous (Diodorus Siculus, V, 69). The Homeric Hymn to Demeter reveals her foreign origin: for, upon arriving at Eleusis, she declares: "hither have I come in my wandering, nor know I what land this is."

Plutarch tells us that Persephone was called the autumnal air which causes the dissolution of the crops (Isis and

Osiris, 66), that the grains cut by the reapers are "the limbs of Demeter"; and that "among the Greeks also many things are done which are similar to the Egyptian ceremonies in the shrines of Isis, and . . . at about the same time" (Ibid., 69). Diodorus Siculus declares that "Demeter was the discoverer of corn," who "also taught mankind how to prepare it for food"; and that she was known as Thesmophorus, because she taught men laws, which accustomed them "to the practice of justice" (Strabo, Geography, IX, i, 12).

ISIS-DEMETER AT ELEUSIS

We do not know just when the worship of Demeter was established at Eleusis; but we do know that she was venerated there during the Mycenaean period, probably as early as 1400 B.C.E. We know that the cult survived the edicts of Theodosius and continued without interruption until 396 A.D., when the Christian monks accompanying the Arian Alaric destroyed the shrine. Thus there was a continuous celebration of the Eleusinia for nearly two thousand years.

On a promontory at Eleusis facing the Gulf of Aegina some ten or twelve miles from Athens stood the courtyard and the magnificent temple of Demeter, which was built by the same Ictinus who also constructed the Parthenon at Athens. The road between the two cities was known as the Sacred Way (Pausanias, Description of Greece, I, xxxvi), because it was trodden by thousands of pilgrims and initiates every autumn when they journeyed to Eleusis to celebrate the Greater Mysteries.

DEMETER....THE UPPER -CLASS SAVIOR/SOTER

The cult never aroused such hysterical ecstasy among its devotees as did Dionysus, the savior of the illiterate; Demeter was the refined soter-substitute of the cultured classes. It was therefore inevitable that she should pass away and that Dionysus should survive; because, as Frazer remarks, "while the higher forms of religious faith pass away like clouds, the lower stand firm and indestructible like rocks" (Golden Bough, IV: I, iv, 8).

That the Eleusinian mystery was held in the highest veneration by the ancients is amply witnessed. Hesiod tells us: "But do thou . . . work . . . that . . . worshipful Demeter of the fair crown love thee and fill thy barn with livelihood" (Works and Days). Diodorus relates that Hercules was initiated into the Eleusinian mystery at the time when Musaeus, son of Orpheus, was said to have been in charge of the temple (History, IV, 25); and it was believed that potency so acquired enabled the hero to drag the three-headed Cerberus into the light of day. Pausanias declares: "the Eleusinian mysteries and the Olympian Games seem to exhibit more than anything else the divine purpose'' (Description of Greece, V:I, x). A legend told by the same author (Ibid., VIII, xlii) concerning the people of Phigalia in Arcadia illustrates the power attributed to Demeter. Her statue there had been destroyed and her festivals neglected. A great dearth came over the land and the people were in danger of reverting to cannibalism and a diet of acorns. But when her statue was replaced and her mysteries reinstated, all was well again.

PROMISED IMMORTALITY

The mysteries of Demeter promised blissful immortality. The Hymn to Demeter declares: "Happy is he among mortals who has beheld these things and he that is uninitiate, and hath no lot in them, hath never equal lot in death beneath the murky gloom." Pindar, writing in the fifth century, declared that the happy survival of the soul is possible only for those who have "by good fortune, culled the fruit of the rite that releaseth from toil'' (The Dirges), that is, the Eleusinian, concerning which he continues: "Blessed is he who hath seen these things before he goeth beneath the hollow earth; for he understandeth the end of mortal life, and the beginning of a new life given of god'' (Fragments, p. 137). Isocrates, 436-338 B.C.E., declared that Demeter enabled mankind to rise above the status of beasts by conferring "the fruits of the earth;" and that she instituted "the holy rite which inspires in those who partake of it sweeter hopes regarding both the end of life and all eternity'' (Panegyrics, p. 27).

AGAIN THE EGYPTIAN INFLUENCE UPON THE GREEKS

The Isis-Demeter cult reached Crete from Egypt late in the Minoan period and from there spread to Sicily and Athens. It is true that various locales claimed to be the scene of the Rape of Persephone and proudly exhibited the cave from which Hades emerged and back through which he bore the terrified maiden. Pausanias describes the spot (Description of Greece, I, xxxviii) where the Athenians said he abducted her; but Diodorus relates the myth as told by the Sicilians, which was the generally accepted version.!

THE ISIS-DEMETER MYTH

The myth, according to The Hymn to Diameter and other sources, is briefly as follows:

Persephone, the daughter of Zeus and Demeter, was picking flowers with Athena, Artemis, and other virgin goddesses: according to the very ancient Hymn, this was in the Nysian plain but, according to the Sicilians, it was in the Vale of Enna, near Syracuse. Thus we see that primitive tradition placed both Dionysus and Demeter at Nysa, a province near the Ethiopian border of Egypt, and therefore congenitally related to Isis and Osiris. At all events, Zeus had promised his brother Hades that Kore, or Persephone, should be his bride; and so he suddenly emerged in his chariot drawn by his fiery steeds, snatched the beautiful maiden, and bore her away, wailing from the depths of the sea.

From this incident grew a tale of mother-grief which embodies and surpasses the lament of Isis for Osiris, of Astarte for Adonis, of Cybele for Attis, of Orpheus for Eurydice, of Dionysus for Semele: all of these, of course, being variants of the same theme, symbolizing the grief and fear which crushed the heart of primitive humanity when the sun declined and winter killed the vegetation.

When her beloved daughter was nowhere to be found, Demeter, seeking her, sped like a bird over land and sea "for nine days . . . with torches burning in her hands," which according to the Sicilian version, had been kindled from the fires of Etna. From land to land she went inquiring of all. Arriving at Eleusis in the form of an old woman seeking humble servitude, she was met by the handmaidens of Metaneira, wife of Celeus, and became the nurse of her son. While the fragrant deity was transforming the infant Demophoon into immortality by the application of fire, Metaneira surprised her in the act; the goddess thereupon angrily let the child fall, denounced the stupid intrusion, revealed herself as the goddess of the law, the seasons, and the grain, and stood before the trembling woman in all the terrors of her divine majesty. The fact that in all those details the Demeter-story coincides with that of Isis in Syria as told by Plutarch proves that the Greek myth derives from the Egyptian. Demeter then commanded the people of Eleusis to build for her a "great temple and an altar thereby" on the jutting rock below the town; "the rites I myself will prescribe, that in time to come ye may pay them duly and appease my power."

The temple was forthwith built; but she sat apart "wasting away with desire for her deep-bosomed daughter." And, since she would not permit the grain to grow, famine ensued; and "now would the whole race of mortal men have perished utterly . . . if Zeus had not conceived a counsel within his heart."

That Demeter was not of the Olympian convocation is established by the myth that Zeus sent several gods one after another to her with precious gifts and with the offer of untold honors if she would permit the corn to grow again and accept her position among the gods. But she, brooding and sorrowing in her grief and wrath, sat still in stony silence. Now desperate, Zeus sent Hermes to the underworld to persuade Hades to release his bride so that mankind might not perish; and to this Aidoneus apparently gave willing consent. But as Persephone left, he gave her a pomegranate seed, which she, not suspecting his treachery, took and ate. Hermes placed Persephone in his flashing chariot and conveyed her to her mother's temple at Eleusis, where she revealed the fact that she had eaten the fatal seed; at this, the heart of Demeter was riven, for she knew that her daughter would therefore be compelled forever to spend four or six months annually in the underworld.

By this stratagem, Hades obtained a part-time bride, and Demeter finally agreed to a compromise in which she permitted the grain to grow again in return for her daughter's companionship during the summer months; and she took her place reluctantly among the Olympians. For it seems that Zeus could take Persephone away from her mother, but could neither compel the latter to obey his will nor cause the plants to grow. And thus, while the Demeter-mystery was incorporated into the official religion of Greece, and particularly at Athens, it remained always separate and distinct.

DEVELOPMENT OF THE CULT

The Sicilians celebrated two festivals to the Great Goddesses:

- **The first was in honor of Demeter, when the seed was laid in the ground**
- **The second to Kore, when the grain was harvested.**

This was the reverse of the Athenian order, in which the Thesmophoria, or the festival of Demeter, was celebrated at harvest-time. In both, however, the goddesses symbolize the grain in its successive phases as buried seed, waving stalks, and harvested cereal.

NOTICE THE INFLUENCE OF EGYPT AND BABYLON

It is obvious that the Demeter-concept combines the salient features of Isis with the Astarte-Tammuz myth. The Egyptian Earth Mother who forbids the practice of cannibalism, who prevents the relapse of mankind into savagery, who is and gives the grain, who imparts the knowledge by which it can be made into civilized food, who teaches mankind to live in communities under just law, and who heals with magical drugs and confers immortality, here coalesces with the Great Mother of Semitic lands mourning for her lost lover-son, who symbolizes the vegetation withered by autumnal frost. Demeter herself, however, remains always the beneficent Isis and never becomes the lascivious Ishtar seeking to instill life by the mystery of sexual communion. Demeter remains the pure and tender mother; she is chaste and noble, determined and inflexible, but always loving and protective.

NOTICE THE INFLUENCE OF THE ORPHEAN DIONYSUS

Sometime around 1000 B.C.E. the Orphean Dionysus penetrated the Demeter-Persephone mystery; and in the sixth century, this new element was completely reconstructed and retained thereafter the central soteriological feature of the cult. This, however, belongs rather to Orphismthan to the Eleusinia.

THE DEMETER-PERSEPHONE RITUAL

By the time of Pausanias, 120 A.D., all Greece was filled with the statues, altars, and temples of Demeter; her festivals were celebrated everywhere; yet Eleusis remained always the center of her cult. Since it had been accepted since prehistoric times, there was no conflict between Demeter and Olympus; initiation into her ritual was, as it were, an extension of the prevailing religion. However, it was a complete and independent worship, and, once initiated into it, the votary required no other faith for time or eternity. Countless men and women, craving something more than the Olympians could offer, turned to Eleusis in their search for moral elevation as well as assurance of a better life beyond the grave. Come, said the hierophants of Demeter, as did those of Osiris in Egypt, all those clean of hand and pure in heart, and receive the better life in this world and the hope of eternal happiness hereafter.

Regarding salvation, the immortality expected through the Eleusinia was similar to the Homeric Elysium, which was formerly reserved for the greatest heroes or demigods or was conferred as a special boon of the gods; for example, we read that at death both Helen and Menelaus were rewarded with this supernal gift. But this was something totally beyond the reach of ordinary mortals: not even Achilles or Agamemnon was so rewarded, nor

could anyone achieve such blessedness by any striving of his own. The Eleusinia, however, by initiation into the Greater Mysteries conferred upon many Athenians this ultimate Homeric hope. But this initiation and receival of salvation involved no special discipline or cataclysmic regeneration, and no organization of the initiates into separate communions or churches. There was no hint of Buddhist ethics, Brahmanic hell-torture, Zoroastrian eschatology, or an Osirian Judgment. It was only necessary to witness the holy spectacles, partake of certain rites and sacraments, and undergo a mystic initiation, possessing a magical efficacy; the mystagogue could then return to his usual pursuits, live his life as before, and yet hope for blessed immortality, in contradistinction to the hopeless and bloodless shadow-existence which was the common lot of the Homeric dead. There was no creed to embrace, no theology to master, no special discipline to accept. Perhaps it was this ease of salvation which made the masses skeptical of its efficacy; and Diogenes the Cynic was reported to have jeered that, according to the Eleusinians, the initiated liar and hypocrite would go into Elysium before the hero Epaminondas. We can only say that the Eleusinian Mystery constituted Greek soteriology at an early stage of its development.

THE LESSER MYSTERIES OF DEMETER-PERSEPHONE

We know that the Demeter-Persephone Mysteries were divided into the Lesser and the Greater (Schaff-Herzog, "Tribal Mysteries", II, 5-7) and that the former were open even to strangers and were performed at Athens in honor of Persephone about the middle of March to coincide with the vernal equinox; but to the Greater, which were performed at Eleusis, only Athenians were eligible and only after becoming initiated into the Lesser Mysteries.

Hippolytus discusses (Refutation, V, iii) the manner in which the Naasenes had absorbed various elements from the Eleusinian mystery. And from this we learn that the Lesser Mysteries, those of Kore or Persephone, were of an ethical nature, the sole purpose of which was to make the initiate just, noble, happy, and successful in the present

THE GREATER MYSTERIES OF DEMETER-PERSEPHONE

The Greater Mysteries, however, had a higher objective. Hippolytus says that the hierophant conducting the rite is not a eunuch like the priest of Cybele, but nevertheless a strict celibate "despising all carnal generation." This indicates that with the advent of the Orphic Neo-Dionysus at Eleusis, the cult had absorbed definite celibate characteristics previously unknown. And he says that at the height of the ceremony, the initiates are shown "an ear of corn in silence reaped," which was the mystic eucharist.

This indicates that those who had achieved the good life in this world through the Lesser Mysteries might look heavenward to the ritual of Demeter. Still summarizing the doctrines of the Naasenes, Hippolytus declares that after initiation into the "inferior mysteries," the neophytes were "admitted into the great and heavenly ones . . . where no unclean person shall enter, nor one that is natural or carnal; but it is reserved for the spiritual only. And those who come hither . . . become all of them bridegrooms, emasculated through the virginal spirit."

Through the Greater Mysteries, the initiates were to live forever in heaven with the good deity, by becoming the bridegroom of the savior-goddess. This was the second spiritual birth, which probably involved a vow of perpetual chastity and a mystery-ritual in which the mystae were wedded to the beneficent Isis-Demeter. The Christian Church was centuries later to call itself the Bride of Christ; and to this day the nuns in the Catholic communion wear wedding rings and consider themselves the virginal brides of Jesus.

THE ESOTERIC RITUAL

Fortunately, in the Villa of the Mysteries at Pompeii was found a series of seven frescoes describing the Orphic

liturgy of initiation; and these establish the substantial accuracy of Hippolytus. The steps of the ritual were:

- **First scene, we see the female initiate taking the veil and preparing to become a mystic bride**
- **Second, a priest reads the ritual**
- **Third, a priestess celebrates the lustral meal or sacrament at the altar table**
- **Fourth, the communion is celebrated, in which the kid, one of the symbols of Dionysus receives milk, the eucharist of Isis, from a virgin satyr**
- **Fifth, we have the annunciation, in which the death of the initiate to this world is proclaimed**
- **Sixth, she views the phallus, the symbol of the mystical marriage, and, in the presence of Dionysus and Kore, she suffers flagellation in order to repress or destroy her lower and Titanic elements**
- **Seventh, the initiate, now reborn into the second and immortal life, is shown as a dancing Bacchante filled with Dionysiac ecstasy. It is obvious that in this ceremony, we have a synthesis of various ancient cultic elements.**

When we realize that this was the rite celebrated by untold thousands of Greeks and Romans over a millennium beginning with the sixth century B.C.E., we see how closely Christianity resembled the mysteries out of which it grew. In these Pompeian frescoes, the bride is a woman being married to Dionysus (similar to the bride of Christ) and we know that the mystery celebrated is the Orphic-Eleusinian because of the prominence of Kore and because of the flagellation which had its inception in the Zagreus-Titan myth. There were certainly similar wedding ceremonies in which male initiates became the mystical bridegrooms of Kore or Demeter. By the first century, their ritual had become thoroughly intertwined with the Orphic-Dionysiac.

That the secret and mysterious baskets, containing the Eleusinian sacrament, were well known to the ancient world, we learn from various sources. In The Golden Ass of Apuleius, Psyche invokes "the secrets of thy baskets" in her prayer to Demeter. Because early Christian writers converted from paganism sought to discredit the pagan mysteries, we sometimes learn more from them than from the reticent classical authors. "These mysteries are, in short," declares Clement of Alexandria contemptuously, "murders and funerals" (Exhortation, II), little realizing that the Passion of Christ was also a murder and a funeral. "Do you wish," demands Arnobius, "that we should reveal the mysteries and those ceremonies which are named by the Greeks Thesmophoria?" (Adversus Gentes, V, 24). He states pursuantly that the "cyceon" is a "wine thickened with spelt" (Ibid., 25), or barley. Thus we know that the sacred drink of the Eleusinians was a combination of the Osirian and the Dionysiac eucharist: which indicates that at Eleusis certain elements of the two cults had met and coalesced. Again we are met with a synthesis of religiious ideas; nothing new. Arnobius reproduces the sacred formula by which the mystae became full initiates: "I have fasted, and drunk the draught; I have taken out of the mystic cist, and put into the wicker basket; I have received again, and transferred to the little chest" (Ibid., 26). Clement of Alexandria, who lived about a century before Arnobius, describes the same ceremony with almost the same words (Exhortation, II).

Quite possibly Clement had himself been an Eleusinian. There is no doubt that he was describing the ritual depicted in the Pompeian frescoes by which the initiate believed himself transformed into the nature of divinity.

THE GREATER MYSTERIES....IN DETAIL

We know that every autumn the Greater Mysteries were celebrated at Athens and Eleusis; and, as nearly as we can now determine, the following agenda was observed:

- **13TH On the thirteenth of Boedromium (September), the priestesses proceeded from Athens to Eleusis**
- **14TH On the fourteenth, they conveyed the sacra, or the holy symbols, from the great temple back to Athens**
- **15TH ON the fifteenth, the mystae, who had previously been, or were for the first time about to be, initiated into the Greater Mysteries, gathered at Athens, while the herald warned that no one defiled or impure, no murderer, traitor, or non-Greek, must approach**

- **16TH On the sixteenth, the mystae purified themselves by sacerdotal lustrations, or baptisms, in the sea**
- **17TH On the seventeenth the great soteriological sacrifice took place, in which a holy bull or heifer was ceremonially slain (similar to the Taurobolium of Attis).**
- **18th On the eighteenth there were further but individual purifications, which concluded the preparations for the esoteric rituals at Eleusis.**
- **19TH Early on the morning of the nineteenth, with the statue of Iacchus (Bacchus or Dionysus) at the front, the great procession set forth along the Sacred Way. The mystagogues, carrying torches and crowned with myrtle wreaths, made many stops at shrines and altars which commemorated the various incidents in the passion of Demeter. When the journey was completed, the Great Eleusinia began: these were the secret rituals from which all but the initiates of the inner circle were strictly barred. The first night was devoted to the presentation of the sacred drama, in which the events of the Demeter-Persephone Passion were re-enacted. The final ceremony consisted in the celebration of the Great Sacrament: initiates not only repeated the acts once performed by the goddess herself, but they united themselves with her and with Dionysus in chaste and mystical wedlock.**

After this rite, the mystae, filled with joyous exhilaration, purified by a moral catharsis, born again into eternal blessedness, and transfigured into divinity by these holy ceremonies, returned to Athens along the Sacra Fia.

The extent to which the cult of Demeter had become an integral element of Athenian life is witnessed by the fact that as soon as the annual Mysteries were concluded, the senate always met in extraordinary session to determine whether any one had been guilty of profanation in connection with the celebration. We learn from Thucydides and from Plutarch that Alcibiades (Parallel Lives) was tried in absentia and condemned to death for such impiety; and we know that Aeschylus was convicted of revealing the secrets of the mystery and acquitted only when it was established that he was not an initiate in the cult.

The influence of the Eleusinia upon Catholic Christianity was great indeed; and to this we shall call further attention in the proper place.



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

ORPHEUS AND THE DEVELOPMENT OF THE DIONYSIAC MYTH

The available material concerning Orpheus bulks perhaps as large as that dealing with Dionysus himself; and again we are confronted with a difficult and composite personality. He and his even more elusive "son" Musaeus are the only names to whom the Greeks attributed sacred, authoritarian literature; to them were accredited the lost poems setting forth the history and ritual not only of Dionysus but of Demeter -Persephone as well. Successive layers of Orphic literature were ascribed to the legendary prophet, each expressing the theology of its own age.

Classical literature knows Orpheus as a Thracian; yet Pausanias relates that in a huge mural by Polygnotus "Orpheus' dress is Greek, no part of his attire being Thracian" (Description of Greece, X, xxx). This indicates that although the cult of Dionysus was Thracian, its Orphean reform was certainly Greek

We shall examine and attempt to reconstruct the Orpheus development of the Dionysiac myth, subsequent to it's original Thracian-Hellenic form, through two stages of the Eleusinia. Its final phase as an integral portion of Pythagoreanism which I will address later.

THE ORIGINAL ORPHEAN MYTH

Orpheus was a legendary poet and musician, son of the Muse Calliope by Apollo or by Oeagrus, a king of Thrace. He was given the lyre by Apollo and became such an excellent musician that he had no rival among mortals. He is said to have played the lyre so beautifully that he charmed everything animate and inanimate. His music enchanted the trees and rocks and tamed wild beasts, and even the rivers turned in their course to follow him. He married the lovely nymph Eurydice. Soon after the wedding the bride was stung by a viper and died. Orpheus determined to go to the underworld and try to bring her back (again the repeat of the descent to Hades as we have seen so many times before), something no mortal had ever done. Hades, the ruler of the underworld, was so moved by his playing that he gave Eurydice back to Orpheus on the one condition that he not look back until they reached the upperworld, but Orpheus could not control his eagerness and as he gained the light of day he looked back a moment too soon, and Eurydice vanished. Grief-stricken, Orpheus forsook human company and wandered in the wilds, playing for the rocks and trees and rivers. Finally a fierce band of Thracian women, who were followers of the god Dionysus, came upon the gentle musician and killed him (again torn to pieces as Osiris had been as well as others). When they threw his severed head in the river Hebrus, it continued to call for Eurydice, and was finally carried to the shore of Lesbos, where the Muses buried it. After Orpheus's death his lyre became the constellation Lyra.

The tragic tale of Orpheus was celebrated in song and story by many classical authors. The religious meaning of the legend, however, seems to have escaped them: and it is with this that we are concerned.

We have already seen that, according to Diodorus, Dionysus was said to have given Charops the rule over the Thracians and instructed him in secret rites; that Oeagrus, son of Charops, inherited both the kingdom and the

mysteries; and that, finally, Orpheus, son of Oeagrus, learned these from his father, but made so many changes in them that they were thereafter called Orphic. Diodorus continues: "He journeyed to Egypt, where he further increased his knowledge and so became the greatest among the Greeks both for his knowledge of the gods and of their rites" (History, IV, 35). Pausanias declared that "Orpheus . . . attained to great influence as being thought to have invented the mysteries of the gods, and purification from unholy deeds, and cures for diseases and means of turning away the wrath of the gods. And they say the Thracian women laid plots against his life, because he persuaded their husbands to accompany him on his wanderings;" and "when they had primed themselves with wine, they carried out the atrocious deed.... But some say that Orpheus died from being struck by lightning by the god because he taught men in the mysteries things they had not before heard of" (Description of Greece, IX, xxx).

THE HISTORICAL ORPHEUS

With Orpheus we leave the realm of pure myth and deal at last with a kernel of historical fact. We are told in the Argonautica (by Apollonius Rhodius) that Orpheus accompanied Jason in his quest for the Golden Fleece; and, as we have noted, Polygnotus placed him at the siege of Troy. Accordingly, Orpheus flourished about 1150 B.C.E. However, the oldest poems attributed to him and to Musaeus were probably composed in the tenth or the ninth century, and may have been written in a Mycenaean script which has not survived.

Diodorus, Pausanias, and other writers of the first century could not distinguish between the original elements of the Orphean myth and theology and those which were engrafted upon them in subsequent ages. They speak, therefore, as if the sixth-century Hymns of Orpheus, which were used in the Eleusinia and which are extant, belonged to the original Thracian prophet.

We conclude that Orpheus went to Thrace and there attempted to reform the cult of Dionysus. It is clear that the infuriated Bacchantes wreaked vengeance upon the innovator Orpheus, either because he took their husbands from them or because he attempted to introduce doctrines considered subversive or impious. It is further obvious that Orpheus wished to transform the mystery from an orgiastic ritual practicing *omophagia (devouring of flesh),* especially of infants, into a more civilized religion, which would reject the Maenadic worship and seek instead its devotees among celibate men. We can easily see why the Thracian priests and their Maenads (priestesses) would rend and tear-apart and this innovator: not only advocating celibacy following the death of this beloved, but he wished to deprive the Thracian priests of their power and the Maenad priestesses of their beloved instrument of rebellion.

CHARACTERISTICS OF ORIGINAL ORPHISM

CELIBACY

The Orpheans, embracing celibacy, rejected the rebellious women who wished to possess husbands while continuing as Bacchantes. To account for this bizarre repudiation of masculine duty, the touching myth of Eurydice was devised, which also incorporated elements of the age-old story of Ishtar and Tammuz in reverse, and which reflects the development of monogamy and private property (let us not forget the Essenes later would adopt both of these philosophies). According to the tale, Orpheus loved his beautiful wife surpassingly; when she died, therefore, he was distraught and disconsolate, and, to regain her, descended into Hades where he persuaded Persephone to permit her to follow him into the upper world on condition that he would not look back. When their escape was almost accomplished, however, he cast a fleeting glance; and Eurydice, mingling with the bloodless shades, faded forever from his sight. Having loved Eurydice so passionately, Orpheus now forswore womankind forever, which brought upon him the wrath of the Bacchantes. Bacchus, in Greek and Roman mythology, was the god of wine, identified with Dionysus, the Greek god of wine, and Liber, the Roman god of wine. The son of Zeus (Jupiter), Bacchus is usually characterized in two ways. The first is that of the god of vegetation, specifically of the fruit of the trees, who is

often represented on Attic vases with a drinking horn and vine branches. As Bacchus came to be the popular national Greek god of wine and cheer, wine miracles were reputedly performed at certain of his festivals and weddings (the miracle of Jesus turning the water into wine is a typical Bacchus miracle). The second characterization of the god, that of a deity whose mysteries inspired ecstatic, orgiastic devotion, is exemplified by the Maenads, or Bacchantes. This group of female devotees left their homes to roam the wilderness in ecstatic devotion to the god. You can easily understand how Orpheus' introduction of celibacy was the motive of his later dismemberment by the licentious Maenad priestesses. The name Bacchus came into use in ancient Greece during the 5th century BC. It refers to the loud cries with which he was worshiped at the Bacchanalia, frenetic celebrations in his honor. These frenetic celebrations, which supposedly originated in spring nature festivals, became occasions for licentiousness and intoxication, at which the celebrants danced, drank, and generally debauched themselves. Orpheus was determined to stop this following the loss of the love of his life. The Bacchanalia became more and more extreme and were prohibited by the Roman Senate in 186 BC. In the first century AD, however, the Dionysiac mysteries were still popular, as evidenced by representations of them found on Greek sarcophagi.

Ovid describes in detail the lynching of Orpheus (Stromata, VI, ii).

Its great age of this myth is obvious, since it bears all the earmarks of the ancient Dionysia, and since its eschatology is that of Homer; it includes none of those doctrinal or mythological elements introduced after 1100 B.C.E.

In the Hippolytus of Euripides we find the cult of Aphrodite in conflict with that of Orpheus. The Greek goddess of love, reconstructed from the Semitic Ishtar, is furious because the son of Theseus has forsworn the connubial rite; because he is, in short, a confirmed celibate. To avenge herself for this injury, she inspires his stepmother, Phaedra, with an irresistible passion for the young man; when he rebuffs her with scorn and contumely, she hangs herself, but leaves a note addressed to her husband in which she accuses his son of improper advances to her. This drives Theseus to condemn Hippolytus to exile and to call down upon him the wrath of Poseidon, who causes the young man's death in a chariot-accident. Although the Orphean religion is not endorsed by Euripides, the tone of the tragedy makes it plain that the doings of Aphrodite are considered highly reprehensible by the audience. As the Mycenaean period was drawing toward its close, private property and monogamy had won the victory in Greece over communal property and other forms of sex-relationship.

ORPHEUS COULD NEVER REPLACE THE EARLIER DIONYSUS

Orpheus was a prophet with vast pretensions who arrived too late. Although he was credited with every experience and suffering usually prerequisite for Deification, he never achieved divinity. He was assigned a goddess-mother, Calliope: but this maternity was rejected (Pausanias, Description, IX, xxx), Orpheus was torn into bloody remnants by the ferocious Maenads (similar to the dismemberment of Osiris and the Attis ritual): but this never made him a successor to Osiris, Dionysus, or Attis; he went into the underworld seeking his wife: but this did not make him a savior-god capable of conferring a similar immortality and apotheosis upon his devotees. Dionysus was too well entrenched as his predecessor. Orpheus arrived among the Hellenes after they had attained sophistication: he remained therefore only the great poet, musician, theologian, and prophet, while Dionysus continued to grow as the universal savior-god.

TWO INVASIONS BY THE THRACIAN DIONYSUS INTO GREECE

THE THRACIAN GOD

We noted that the primitive cult of Dionysus had invaded Greece both from Egypt and from Thrace before the Orphean reformation, which did not invent, but simply adopted, the version according to which the god was

born in Thebes of Semele.

THE ORPHEAN DIONYSUS

There were, therefore, two Dionysiac invasions of Greece from Thrace: first, that which made Semele his mother in order to Hellenize the god but left him otherwise substantially unchanged; and, second, the Orphean, which established a new ritual, penetrated the Eleusinia and the mysteries, became the soteriological center of that mystery by means of a new myth, and was finally absorbed by the Pythagoreans. We will encounter the again when we get to the Essenes.

ORPHEAN INNOVATIONS

THE TRANSFORMATION OF THE SACRAMENT...THE INTRODUCTION OF THE BLOODLESS EUCHARIST FOR SALVATION

The first Orphean innovation was the transformation of the Dionysus sacrament. It repudiated the eating of the raw flesh of bovines, human enemies, or infants, and replaced it with a symbolic Eucharist. Since wine was the gift and the blood of Dionysus even as the grain was his body, the red juice of the grape and the bread which is baked from flour became the bloodless sacrifice of the new dispensation, which, by means of mystical ceremonies, conferred immortality upon the initiates.

THE DEVELOPMENT OF DOGMATIC THEOLOGY

In another basic innovation, Orphism based itself upon a dogmatic theology and upon a formal and elaborate set of doctrines, all of which were set forth in the oldest stratum of Orphic poetry and which was well known to Clement of Alexander and other early church fathers; there were, however, no revolutionary ethics; and certainly no concepts of dualism, a last judgment, hell fire, metempsychosis (the passing of the soul of a man after death into some other animal body), or universal immortality. These poems, which were probably a century or so older than the Homeric, were composed by the priests of Eleusis, and were probably transmitted orally from one generation to the next, until they could be committed to classic writing late in the seventh century B.C.E. Like the scriptures of the Brahmanas, the Zoroastrians, and the Jews, they purported to be divine revelations and this contributed to their dogmatism.

This ancient Orphism was not basically ascetic: its was of a nature quite different from that which we find among the Buddhists or the Pythagoreans. Clement of Alexander quotes Orpheus as saying "nothing else is more shameless and wretched than woman" (Stromata, VI, ii), which we may accept simply as a reprimand for Bacchante excesses.

ORPHEAN PENETRATION OF THE ELEUSINIA

Orpheus wrote poems concerning the generation and descent of the gods. The subject matter of the original Orphic poems was similar to that of Hesiod and Homer, except that it made certain significant additions and alterations, concerned primarily with the creation. We find that Dionysus becomes here a god similar to the Egyptian Tem or Ra, who, in a series of incarnations, was the creator, the father, and the savior of mankind. At the beginning, there was only Night; and from this, as in the Egyptian cosmogony, sprang the primeval egg, which contained ErosPhanes, which was simply another name for Dionysus. When the egg burst, it separated into two elements, which became Heaven (Uranos) and Earth (Ge). These copulated, as in the Hesiodic system, and gave birth to Cronos or Time, and to the other Titans; Cronos became the father of Rhea, Demeter, Mnemosyne, Hades, Poseidon and Zeus, who, by eating his own father, encompassed all creation. Zeus now copulated with Persephone, who gave birth to Zagreus, the incarnation of Phanes, or Dionysus reborn, who was the father-creator in the sixth generation; and to him he gave the scepter and

universal dominion. Father Phanes thus became Father Dionysus, or, as he was better known, Father Liber or Bacchus.

Exactly what existence the Orphic-Dionysus cult had independently of the Eleusinia we can only guess. Nor can we describe in detail the soteriological ritual of Dionysus within the Demeter-cult before 600 B.C.E. That such rites were well developed is certain; their exact forms we cannot know. There must have been at least a sacrament of bread and wine, which the communicants ate to be transformed into the essence of the god.

The foregoing was apparently the Orphean-Dionysiac theology prevailing within the Eleusinia until the sixth century. But around 500, another far-reaching alteration consisting in the addition of the Zagreus-Titan myth took place. According to this, the reincarnated god, while still a boy known as Zagreus, was killed, cooked, and eaten by the Titans (we see omophagia again), who, in turn, were thereupon, by the thunderbolts of Zeus, burned to ashes, from which the human race was generated. The whole tale is never told in its entirety by any single extant author; but it is possible to reconstruct it from passages in Firmicus Maternus, Clement of Alexandria, the voluminous writings of the Neo-Platonists, and a number of other sources.

We learn from Herodotus of a certain Onomacritus, "an oraclemonger, and the same who set forth the prophecies of Musaeus in their order," and who was "banished from Athens by Hipparchus," because he was caught in the act of corrupting the older writings attributed to Musaeus. Pausanias declares that "Onomacritus borrowed the name of the Titans from Homer when he wrote his poem about the orgies of Dionysus and represented the Titans as contributing to the sufferings of Dionysus" (Description of Greece, VIII, xxxvii).

Together with the Zagreus-Titan element, introduced by Onomacritus late in the sixth or early in the fifth century, additional elements of Egyptian myth and ritual were incorporated with the Greek Dionysus. Plutarch declares that "the tales regarding the Titans and the rites celebrated by night agree with the accounts of the dismemberment of Osiris and his revivification and regenesis . . . and the Holy Ones offer a secret sacrifice in the shrine of Apollo whenever the devotees of Dionysus awaken the god of the Mystic Basket" (Isis and Osiris, 35). Thus the Titans finally took the place of Set and his coconspirators; and the sacrament of Dionysus was eaten from a mystic basket, exactly as in the Osirian ritual.

Diodorus thus summarizes this sixth-century innovation, according to which "the Sons of Gaia tore to pieces the god (really the son of god), who was the son of Zeus and Demeter and boiled him, but his members were brought together again (remember Osiris?) by Demeter and he experienced a new birth as if for the first time.... And with these stories, the teachings agree which are set forth in the Orphic poems and are introduced into their rites, but it is not lawful to recount them in detail to the uninitiated" (History, III, 62).

Diodorus also recounts the version of those Eleusinians who, having first adopted the Phanes-theology, expanded this by means of the Zagreus-Titan myth and finally incorporated with it the older tale of Dionysus' virgin birth from Semele, his descent into Hades to recover her, and his subsequent Deification with her in heaven. In this fully-developed form, Dionysus appears as the creator of the world; reborn from Persephone as Zagreus, he suffered dismemberment and death; resurrected from his heart, he lived as a god in the celestial realms; his body, eaten by the Titans, from whose ashes mankind was created, became the divine spark in humanity; descending from the celestial mansions, he was reborn from the pure virgin Semele, whom he later rescued from the nether realm, and now sits forever at the right hand of God. And so being twice-born, Dionysus was called Dimetor (The Mystical Hums of Orpheus, "To the Titans").

And so we know that about 500 B.C.E., there lived in Athens a clever priest by the name of Onomacritus, a notorious forger of oracles, who either composed or rewrote certain Orphic poems, and in this manner made the Zagreus-Titan myth an integral portion of the Dionysiac theology. It probably was he, who described the Titans in the Orphic hymn addressed to them as the "Fountains and principles from which began, The afflicted,

miserable race of man."

The English Platonist, Thomas Taylor, has composed an inimitable summary of the Zagreus-Titan myth which runs briefly as follows: Phanes-Eros-Dionysus was reborn from Zeus and Persephone as Zagreus, upon whom, even as a boy, his father conferred the might and the glory of his kingdom. At this the wicked and materialistic Titans became jealous, and they killed, cooked, and ate the boy in a grisly but conventional, ancient Egyptian-type sacrament. Athena, however (or Demeter or Persephone), retrieved the heart, the seat of life, as in the Osirian system, and returned it to Zeus, who therefrom effected the regenesis of the God into his second birth. Zeus, blasting the Titans with his thunderbolts, reduced them to ashes, from which the human race was generated. At a much later date, this savior-Christ left the glory of his heavenly home, and was to be reborn of the virgin Semele (the incarnation), whom he raised from Hades as a token of his power. Humanity, therefore, generated from Titanic fragments, is prone to evil. However, since elements of Dionysus were also present in the Titanic ashes, there is a divine spark in all mankind, which makes it possible for us to escape our lower and achieve our higher destiny. In order to do this, we must mortify the body to set free the soul. There is, therefore, in this reformed Eleusinian Orphism a definite dualism, an enmity between the spiritual and the material, which could easily produce a completely celibate movement.

CONCLUSION

DIONYSUS....A SOTER/SAVIOR ONLY

When Onomacritus invented the Zagreus-Dionysus-Titan myth and combined this with the virgin birth from Semele, Orphism became a systematic soteriology designed to effect the salvation of a race otherwise irretrievably lost in sin and requiring regeneration because their souls are debased and imprisoned in sinful bodies. Throughout all those centuries, however, Dionysus remained a soter only. His worship embraced no distinctive economic, ethical, or eschatological doctrine; all such innovations were to be introduced by later Pythagoreans.

THE ORIGINAL ELEUSINIA WITHOUT A SOTER/SAVIOR

Although the original Eleusinian ritual was both stately and exhilarating, it nevertheless was wanting in the most dynamic single element constituting the ancient mystery: the *soter/savior*. For at its center was Demeter-Persephone, not Osiris-Dionysus, the god whose body and blood we must eat and drink in the form of an Eucharist in order to assume the incorruption of divinity.

DIONYSUS AT THE CENTER OF THE ELEUSINIA

That Dionysus was an inseparable element in the Demeter-Persephone cult long before the first century B.C.E. is confirmed by overwhelming evidence. Strabo sums up this development succinctly: "They call also Bacchus, Dionysus; and he is the chief Daemon of the mysteries of Ceres." That Demeter (Latin, Ceres), Persephone (Proserpina), and Dionysus (Bacchus) were not only universal but also inseparably intertwined, we discover over and over. Pausanias declares, in a statement that could apply to almost any Greek city, that in the temple of Eleusinian Demeter at Thelpusa were large statues of Demeter, Proserpina, and Dionysus. And so it was everywhere. The same author states: "and inside the grove are statues of Demeter, Prosymne, and Dionysus . . . but in another temple there is a wooden one of Dionysus the Savior." This was a common situation: by the first century, Dionysus had become central in the Demeter-Persephone worship, but he had also a separate cult of his own in every community. And he was called *the Savior*.

ONLY ONE SOTER/SAVIOR

And so we see that although Osiris could not penetrate Greece under his own name, he did so repeatedly in the guise of Dionysus. History proves over and over that nothing is easier for mankind than to copy and imitate; but, by the same token, nothing is more difficult than to invent or originate. Certain concepts, like that of a god, or the virgin birth, or the belief that theft and murder are wrong, were almost universal and are therefore indigenous to many people. But civilization itself, as well as various primitive specialized concepts, like that of a savior-god and his Eucharist, of hell and heaven, of metempsychosis and Nirvana, of the Messiah and his Parousia—these originated only once and were either adopted by others or never found among them at all.

There has never been more than one Osiris

There has never more than one basic soteriological concept

However, the same concepts have been much and often translated and transfigured. The Dionysus who, in the end, became the chief demon in the Ceres-Proserpina ritual was substantially the same god to whom Unas and Pepi, Ani and Nebseni, and the wild mountaineers of Thrace and Phrygia had offered sacrifice in bygone ages and by whom they hoped for victory over death and the grave. In the end, the nurturing Demeter and her dread daughter Persephone proved insufficient: in order to survive, their cult was forced to incorporate their greatest competitor. By the first century, then, the Demeter-and the independent Dionysus-cult were both universal; and we suppose that the difference consisted chiefly in emphasis and appeal: the Eleusinian remained to the end more dignified, more suitable to the refined and educated; but in both the same deity was predominant. Possessing an aspect to suit every communicant, Dionysus became the universal savior-god of the ancient world. And there has never been another like unto him: the first to whom his attributes were accredited, we call Osiris; with the death of paganism, his central characteristics were assumed by the Christ of faith...the Jesus Christ as recorded in the New Testament.



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BRAHMANISM & THE FINAL DEVELOPMENT OF HINDUISM

Again we must start with some background information for our current study. We must understand the conquest of India some four thousand years ago by a group of Aryans belonging to the same stock as those who later made Zoroastrianism their national creed. This group of ancient Aryans burst into India, established themselves as the dominant race, and instituted the intricate system of Priestly and sacerdotal law and discipline known as Brahmanism. Since the political problems of India were quite different from those of Egypt or Iran, the religion of India developed along entirely different lines than we have seen before. These changes will be important when we look later at how the Essenes adopted many of the tenants of Brahmanism. India already possessed a teeming population, which had learned to wring subsistence from the soil by agriculture: the Aryans could, therefore, perpetuate their position, privileges, and sovereignty only by divine sanctions. Revelation, as determined by the Priesthood became an instrument, not of national, but of class and race policy. As the conquerors swept eastward across the land, they established various codes, such as The Laws of Mann, who was said to have been the second progenitor of the human race after the flood; the Institutes of Vishnu, delivered, it was said, personally by the god; and many others, of which the Apastamba, the Baudhayana, and the Vasishtha Darmasastra are representative.

Nowhere else, except perhaps in Egypt, has a single religion controlled a national population so long. The oldest sacred book in the world is the Rig-Veda. Other canonical Vedas, also very ancient, are the Yagur-Veda and the Sama-Veda. There is also the later and uncanonical Atharva-Veda, consisting of magical spells and incantations. A theology, which made Brahman the creator of the universe and the father of mankind, gradually evolved; and along with it a priesthood, known as the Brahmanas. This was reinforced by various codes of civil and ecclesiastical law devised by the hierarchy, as noted above. Finally came the Upanishads, the Bhagavad Gita, the Anugita, and other documents expounding the metaphysical doctrines of mature Brahmanism.

The most ancient scared literature of Hinduism is called the Vedas. This collection of hymns, poems, and ceremonial formulas represent the beliefs of several Aryan tribes. Initially the Vedas were considered so sacred that they were only transmitted orally from one generation of Brahmans to the next. The passages of the Vedas were eventually written in Sanskrit, we believe, near the end of the third century B.C.E., and primarily consist of four collections called the Rig-Veda, the Sama-Veda, the Yajur-Veda, and the Atharva-Veda. Collectively, these are referred to as the Samhitas. The Rig-Veda contains elements congenital with Zoroastrianism; we are reminded throughout of the fervid Gathas. The Rig consists of hymns or invocations written by ancient Aryan poets and filled with a lust for life; they know nothing of caste, purgatory, hell, heaven, eschatology, metempsychosis, introspection, metaphysics, monotheism, or renunciation.

THE INFLUENCE OF ZOROASTRIANISM ON BRAHMANISM

The primitive Mazdeism of Iran was the parent of Zoroastrianism and of Brahmanism, both of which developed their own idealogies in Persia and India: but, as they did so, they carried with them certain common and congenital characteristics. Both had a similar sacred plant and drink: the Zoroastrian, the haoma, the

Brahmana, the some. The Indo-Aryans worshipped Mitra, the sun-god; Agni, the fire; and Vayu, the wind just as did the Iranians; and with both, the sky, water, plants, and trees were holy. In both, the cow was sacred; but since the people of India were not sheepherders, the dog became to them a worthless and unclean beast. The lovable Anahita, goddess of the waters and of domestic happiness, bears a close resemblance to Varuna in the Rig. By a curious inversion, the evil daevas of the Persians became the angels and inferior gods of India. In Persia, fire and water were so holy that no corpse could be brought near them; but in India, by another strange convolution, the dead body was consigned to them because they were holy. And this difference in practice stemmed naturally from the opposing metaphysics which developed with the passing centuries: whereas the Persians became absolute dualists, the Brahmanas became monists and pantheists; with the latter the world and everything in it were made by and were literally the one Supreme God.

The late Vedanta-Sutra declares: "the entire world forms the body of Brahman" (Institutes of Gautama, I, 1). In such a metaphysical system, no cosmic evil could exist.

It is possible that the Brahmanas were the first to develop the concept of hell; and that the Zoroastrians elaborated their intricate eschatology independently or appropriated this one element of it from India. In any event, despite the common ancient source of the two religions, that of the Brahmanas and the Buddhists never had any dualism, cosmic warfare, prophecy, apocalypse, Messiah, resurrection, last judgment, final tribulation, universal holocaust, renewed earth and heaven, or personal immortality for every human soul.

LATER RELIGIOUS DOCTRINES THAT WERE NOT BASED ON THE VEDAS

Brahmanism claimed authority from the Vedas and declared them to contain the ultimate revelations; but it established a theology and a social system unknown to the ancient rishis, or prophets.

Besides a new social order, the simple nature gods of the Rig were replaced by a trinity:

- **The abstract Brahman, the Father, and creator of the world**
- **Vishnu, the Preserver**
- **Siva, the Destroyer**

This process of incorporation was similar to what happened in Egypt under the Sumerian conquerors. There were also some thirty other important deities, of whom the old Iranian gods Indra, Agni, Vayu, and Mitra ranked among the more important.

The Brahmanic creation-theory is similar to the Egyptian (Laws of Manu, I, 5-31). In the beginning, the universe existed only as darkness, immersed, as it were, in a deep sleep. Then he, the divine Self-Existent, placed a golden egg in the waters, from which he was himself reborn as Brahman, or Pragapati, the progenitor of the world, who produced all creatures from his own body (Ibid., I, 5-11).

A NEW SOCIAL SYSTEM....WHERE THE PRIESTS RULED

The fundamental feature of Brahmanism, however, is the social system it developed, and. enforced with such diabolical success that even Gandhi could never attack directly its basic and grotesque injustice. For centuries, the Brahmanas and the Kshatriyas, or nobles (kings, warriors), carried on a bitter struggle for supremacy, in which the former were finally victorious and were thus able to establish a priest-state.

They Brahman priests were successful in this objective because they monopolized learning, made all moral, religious, and civil decisions, issued all codes of law, appropriated nearly all social privileges, and gradually gathered most of the national wealth into their own coffers. The Brahmanic codes were designed to

consolidate the supremacy of the priesthood and to maintain the racial purity of the upper castes.

THE CASTE SYSTEM

We are told that Brahman created the four castes for the eternal security and prosperity of the world:

- **That he produced the Brahmanas from his head**
- **The Kshatriyas from his arms**
- **The Vaisyas from his thighs**
- **The Sudras from his feet (Manu, I, 31; Inst. of Vishnu, II, 1-14; Varishtha, II, 1-20)**

The duties of the Brahmanas are to conduct religious rituals, teach the Vedas, and accept gifts; of the Kshatriyas, to study the Vedas, bestow gifts on the Brahmanas, sacrifice to the gods, defend the nation in time of war, and administer the codes prepared by the Brahmanas; of the Vaisyas, to make gifts to Brahmanas and work at agriculture, trade, cattle-raising, etc.; of the Sudras, to serve the three other castes, especially the Brahmanas (Apastamba, II, i, 10:4-8). The Brahmanas and Kshatriyas, who are Aryans, maintain the world (Inst. of Gautama, VIII, 1-3); but of these, the former are superior (Manu, IX, 320). The importance of the productive classes, who were the indigenous natives, was, however, not overlooked, for we read that should "these two castes swerve from their duties, they would throw this whole world into confusion" (Ibid., VIII, 418). They would indeed!

The three upper castes are "twice-born"; that is, in addition to their human origin, each experiences a second birth, after a prescribed course of study under a Guru, who is called a "father because he gives instruction in the Veda" (Vasishtha, II, 1-4). Sudras were of course excluded from the sacraments; and from all Vedic knowledge, as were women (Manu, IV, 81).

Brahman, as the creator of mankind, was the Great Father; and the Brahmanas, as his primary creatures, his direct representatives, and the microcosmic replicas of God, were themselves actually gods or lesser Brahmans, that is, Fathers, in their own persons. It was this concept which inspired the clergy of the Catholic Church to designate themselves as the Holy Fathers.

SOCIAL STRUCTURE IN THIS CASTE SYSTEM WAS VERY RIGID

This caste system froze the social fabric into a rigid structure. The conquered natives and their descendants were thus divinely ordained to everlasting inferiority, ignorance, and servitude. The greatest possible sin was to cause confusion or blending among the castes. A twice-born man became ceremonially unclean merely by reciting a Vedic text in the hearing of a Sudra (Vasishtha, XVIII, 12); the child of a Brahmana and a Sudra woman was a Parasava, "as impure as a corpse" (Ibid., 10); and "a twice-born man who has eaten the food of a Sudra during impurity caused by death or a birth, will suffer dreadful punishment in hell and be born again as an animal" (Ibid., IV, 30).

MARRIAGE LAWS WERE COMPLICATED

To maintain the caste system, it became necessary to classify all marriages according to quality; eight forms of wedlock were declared legitimate (Inst. of Vishnu, XXIV, 10-27). Of these, four were acceptable for Brahmanas: "the quality of the offspring depends on the quality of the marriage rite" (Baudhayana, I, xi, 21:1). A Brahmana could have four wives, a Kshatriya three, a Vaisya two, a Sudra one only (Inst. of Vishnu, XXIV, 1-4). The law of the gods was that "Men of the three first castes, who through folly marry a woman of the lowest caste, quickly degrade their families and progeny to the state of Sudras" (Ibid., XXVI, 6).

SOCIAL OUTCASTS...BELOW THE SUDRAS

There was a class of what you might call "untouchables" below the Sudras. Degraded as were the Sudras,

however, they nevertheless had caste, and with it certain elementary rights. Below them were the unfortunates who had lost their social status entirely, i. e. had become outcastes. These were the untouchables, and especially the Parasavas and Khandalas, the offspring of Brahmanas or Brahmanis with Sudras. They were excommunicated from birth and compelled irrevocably to gain their livelihood through the most degrading servitude no matter what their virtues or natural capacities might be.

THE BRAHMANS TAUGHT THE DOCTRINE OF KHARMA TO JUSTIFY METEMPSYCHOSIS

The concept of Kharma was invented to account for and to justify the caste system. Naturally, those artificially excluded from social privilege or economic opportunity would point out that they were not inferior, either morally or mentally. To crush such sedition, the Brahmanas devised the doctrine of metempsychosis, or soul-transmigration, according to which all living creatures had an eternal generation, have already been born over and over, and will be born again and again. A soul inhabits every insect, fish, bird, animal, and human being; according to the Gainas, lichens, plants, trees, and particles of air or fire also possessed souls. The condition under which each soul re-enters the world is predetermined by its Kharma, that is, by the quantity of virtue or wickedness, merit or demerit, which it has accumulated during former incarnations. Sudras are simply being punished for sins so perpetrated and Brahmanas rewarded for merits so earned; each may enjoy his privileges, or must endure his punishment in patience and resignation, for it is the decree of Brahman.

REBIRTH IN LOWER OR HIGHER FORMS

Those who earn a higher place in the next birth are, upon death, rewarded with a temporary sojourn in heaven, after which they are reborn in a higher caste; those guilty of sins and crimes, go to hell, where they are tortured for an appropriate period, after which they become reincarnated in the form and condition they deserve: a lower caste, a beast of burden, a rat, an insect, or a plant. In addition to a miserable status, they will also often be marked by various diseases and deformities, the criminal will have leprosy; the drunkard, black teeth; the violator of a Guru's bed, skin disease; the malignant informer, stinking breath; the food thief, dyspepsia; the incendiary, madness (Inst. of Vishnu, XLV, 2-17). Thus, metempsychosis and the caste-system complemented each other. Not only did they account for evil and suffering in the world: they perfumed all human misery and injustice with the odor of sanctity.

CHARACTERISTICS OF BRAHMANIC SOCIETY

The main characteristic of Brahmanic society is the absolute authority of Brahman Priests. We read that all authority is vested in the Vedas as interpreted by tradition and by the Brahmanas (Varishtha, I, 4), a claim identical to that advanced later by the Catholic hierarchy; that the gods, who exist by the favor of the Brahmanas, will execute every curse or benediction uttered by them on earth (Inst. of Vishnu, XIX, 22-23), which was the very power the Roman See arrogated to itself because Jesus gave Peter the power to loose and to bind. Even as the gods are the invisible, so are the Brahmanas the visible deities, who sustain the world (Ibid., 20-21). We are overwhelmed by such modesty.

The absolute authority of the Brahman priests made any direct revolt impossible. As the laws and traditions of the Brahmanas became sanctified in hoary antiquity, the difficulty of removing or even relieving the straightjacket of caste became more and more insuperable. All questioning or heresy was forbidden on pain of the most ferocious punishment. There was no learning or teaching except that of the Gurus, the teaching Brahmanas. There was no historical record or chronology: in short, any direct revolt by the lower classes was no more possible than among the American slaves.

SPECIAL FEATURES OF THE SOCIAL STRUCTURE

Women were especially oppressed: like Sudras, they were excluded from all sacred learning (Baudhayana, I, i, 11:7). "In childhood, a female must be subject to her father, in youth to her husband; and when her lord is dead, to her sons; a woman must never be independent" (Manu, V, 148). "No matter how destitute of virtue . . . a husband must be constantly worshiped as a god by the faithful wife" (Ibid., 156). If he dies, she must never take a second. So fearful was this crime of remarriage by a woman that even her son became an abhisasta outcast (Inst. of Gautama, XIV, 18). When the husband died, the good wife ascended the funeral pyre after him (Inst. of Vishnu, XXV, 14).

Every student took the vow of poverty, chastity, and obedience. He must never touch a woman, "nor," as Jesus was to reiterate, "shall he desire her in his heart" (Apastamba, I, i, 7:8-9). He must dwell at the Guru's house; must be his diligent, humble, and unpaid servant; must beg food and other necessities from virtuous and twice-born persons; must bring everything so obtained to his master; may eat a portion only of the food so collected after receiving permission from the Guru; and must avoid all frivolity during his years of studentship. If he is himself a Brahmana and continues as a student until death, he passes at once into Nirvana (Inst. of Vishnu, XXVIII, 1-47).

In the Brahmanic system, there were four orders, any of which a twice-born man might choose after his Vedic studies were completed. He could continue as a student, or might become a householder, an ascetic, or a hermit (Apastamba, I, ii, 21:1-3). But we are told that "the venerable teacher prescribes only . . . the order of householders (Inst. of Gautama, III, 36), because these alone produce wealth or children (Ibid., III, 3), and because "all mendicants subsist through the protection afforded by householders" (Vasishtha, VIII, 16).

THEOLOGY AND RELIGIOUS PRACTICE UNDER MATURE BRAHMANISM

NIRVANA

Thus we see that in addition to the four castes as well as the hordes of untouchables, two new religious orders sprang up within mature Brahmanic society. Just when ascetics and hermits became numerous, we cannot now know, but we may assume that it was at least six centuries before Christ. Why they arose is not difficult to comprehend; for in that heavily populated land, priest-ridden and ignorant, full of misery and frustration, countless human hearts must have been bursting with pent-up despair. The joy of living reflected in the ancient Rig had long since departed, there was no hope or solace for the fettered millions, hemmed in on every side by rigid caste, denied all hope and pleasure in this world of frustration and despair. This life was a morass of slavery and starvation: and that beyond the grave was even more terrifying. Even if one were fortunate enough to achieve a brief stay in heaven, one would soon be born again into this vale of tears and suffering, repeat the same useless struggle, perhaps be plunged into hell, and be reborn a louse or a worm.

And so it was that someone in ancient India devised the doctrine of Nirvana, which was ultimate extinction for the personal entity, the end of conscious soul-existence, and its final union with the Self, the Universal Soul, the Brahman, the Atman, even as the river loses itself in the boundless ocean. To escape forever the Wheel of Life, the endless round of birth and death, became the fervent yearning of countless millions. Through the practice of yoga, the concentration upon the Self, in which the syllable Ohm was endlessly repeated, men hoped to enter the Universal Soul (Apastamba, I, i, 22:3-6). This desire was a complete negation of the primitive Rig-Veda; and the concept itself certainly did not exist in earlier Brahmanism. But, as it was an irresistible popular reaction to prevailing conditions, it became necessary for the reigning priesthood to incorporate asceticism into their system as a social safety valve, and to offer the achievement of Nirvana to those plunged into ultimate despair.

RENUNCIATION

Since the burdens of supporting wife and children were almost intolerable to the poor, the conviction took root

among them that celibacy would be rewarded eschatologically (Ibid., II, i, 23:5). But before they could become hermits living alone in the forest, or ascetics begging their way from door to door, they must first undergo a long period of Vedic study and then remain always under the authority of the Brahmanas. That great numbers embraced even these stringent terms we know: for all the Brahmanic codes detail the regulations governing the lives and the duties of both these religious orders. This is reminiscent of the Manual of Discipline and the Community rule we find among the Essenes later. And so Mother India spawned the monster Renunciation, which has played so vast and spectacular a role in European and world history.

The ascetic hoped to attain Nirvana by rejecting all human relationships; by eliminating fear and desire from his soul; by complete indifference to pain, pleasure, hell, heaven, past, present, and future. He must seek the Universal Soul by fixing his gaze upon the eternal and becoming impervious to the evanescent (Apastamba, II, i, 21:7-13); he must realize that his body is a filthy, stinking sink of iniquity, the stay of carnal desire, wrath, greed, folly, pride, and selfishness (Inst. of Vishnu, XCVI, 26-85; Vasishtha, X, 1-19; Manu, VI, 37-65).

Such was the ancient ascetic of India, the prototypes of Sts. Antony and Simeon Stylites.

And so while the ruling Brahmanas and the privileged Kshatriyas took the cash and let the credit go, preferring money, power, women, and pleasure, millions of their less fortunate brethren found surcease from slavery and exploitation in renunciation. When the human spirit has undergone indescribable torture for centuries, it seeks refuge at last in irrevocable extinction.

Thus we see that the basic ideal of the ascetic was an utter individualism by which he sought his own salvation only. He was the first Existentialist. Even as the world had given him nothing, so would he give nothing to the world. He would undertake no project, do no work, contribute nothing to the support or welfare of any one else: Nay more: he would not even lift a finger to provide his own most elementary necessities, but would live by begging, utterly indifferent alike to abuse or charity, to cold or heat, to life or death. He was the end-product of the Brahmanic system of degradation and suppression.

WORKS OF HOLINESS

In the Brahmanic system, works of holiness played a large role. These were not, however, as one might surmise, labors of charity but rather ceremonial performances, such as saving the life of a cow or a Brahmana, bestowing gifts upon a priest, reciting the Vedas, bathing in holy water, journeying to sacred places, or eating the five products of the cow (urine, dung, milk, sour milk, and clarified butter). All such activities were believed highly efficacious for removing guilt.

We read that "all mountains, all rivers, holy lakes, places of pilgrimage, the dwellings of rishis, cowpens, and temples of the gods are places which destroy sin" (Vasishtha, XXII, 12). At such sacred spots penances were extremely effective, and required only periods ranging from a single day to a year to obliterate a variety of sins, including the most revolting (Ibid., 13). Most sacrosanct were various altars and shrines to which pilgrimages were made. Hundreds of thousands of pious persons journeyed long distances, particularly to the Ganges at Benares, so that their souls might attain heaven and a more fortunate incarnation in the next birth.

PENANCE

Under the priestly codes, elaborate formularies were devised by which sinners might free themselves from guilt. They must "always perform a penance, by the advice of a Brahmana" (Inst. of Vishnu, XLII, 2). Scarcely by accident, these penances were often very profitable to the Brahmanas: and they ranged anywhere from giving them a bundle of straw to committing suicide by fire or starvation. Although there is not the smallest vestige of all this in Buddhism, in pristine Christianity, it became one of the characteristics of the Catholic Church in the fourth century and remains so to this day.

HEAVEN AND HELL

The Brahmanic concepts of hell were used to reinforce the caste system and metempsychosis. In Brahmanic eschatology hell and heaven are places, of reward for the obedient and further punishment for the wicked or heretical. While heaven remained vague and indefinite, hell became an elaborately developed concept with a multitude of graphic tortures appropriate for every type of miscreant.

We are told that there are twenty-three hells which are characterized by darkness, howling, burning, parching, stench, iron spikes, frying pans, a flaming river, sword-leaved trees, iron fetters, etc., in all of which the worst criminals are tortured successively (Ibid., XLIII). Those who have committed a crime effecting loss of caste are tortured for a thousand years: they are dragged hither and yon upon rough roads, devoured by dogs and jackals, hawks and cranes, serpents and scorpions. They are scorched by blazing fire, pierced by thorns, divided by saws into parts, and tormented by thirst. They are agitated by hunger and fearful troops of tigers, and faint away because of foul stenches. They are boiled in oil, pounded with pestles, and ground in iron or stone vessels. They are compelled to eat vomit, pus, blood, and excrement. They are tormented by frost, suspended from trees, shot full of arrows and cut into pieces (Ibid., 1-45). "After having suffered the torments inflicted in the hells, the evil-doers pass into animal bodies." Several centuries later, concepts comparable to these reappeared in various Christian apocalypses.

EXCOMMUNICATION

As we have already noted, the Brahmanas insisted on controlling each and every member of society: no one could escape their rule and they made some kind of provision for every one. This, of course, is the fundamental characteristic of the priest-state: a hierarchy may or may not seek moral improvement, but it always insists on universal sway, heavy tribute from all, and the extirpation of every ideology except its own. It proclaims its prerogative to legislate for every phase of human activity, social, political, moral, domestic, civil, and religious, all by revealed and sacred authority. In such a society, no human being is permitted to live his own life, follow his own reason, or earn a living in his own way, asking merely to live at peace with his fellowmen. Anyone desiring such independence will be regarded as a dangerous subversive.

The fearful weapon always ready for use in the hands of the Brahmanas was excommunication. This was the punishment by which the heretic, the unbeliever, the independent individual, or anyone who did not adequately perform his religious obligations would be deprived of caste and degraded to the rank of Sudra or Khandala. Brahmanic law provided specifically that anyone "who does not worship standing in the morning, nor sitting in the evening, shall be excluded, just like a Sudra, from all the duties and rights of an Aryan" (Manu, II, 103). And again: "He who divulges the Veda to persons not authorized to study it, he who sacrifices for Sudras, and all those who have fallen from the highest caste shall be excommunicated" (Vasishtha, XXII, 12). We must never "honor, even by a greeting, heretics . . . or logicians, arguing against the Veda" And so we find that the principal thunderbolt of the Catholic clergy had been fully developed many centuries before in India. The fearful thing about excommunication was not that it cut the victim off from all religious associations, but that it sealed him away from all human contacts and made it impossible for him to earn a living. And where the priesthood had sufficient power, excommunication included also exile or death.

EXCLUSIVE SALVATION

The Brahmanic codes were declared unalterable and everlasting, because they were ancient and based upon irrefragable authority: "All those doctrines differing from the Veda, which spring up and soon perish, are worthless and false, because they are of modern date" (Manu, XII, 95-95). This, of course, was aimed at such heretical innovations as Buddhism, which, because of recent origin, must soon perish.

PANTHEISM

The Vedanta-Sutra, the Bhagavad Gita, and the Upanishads, contain the most complete exposition of mature

Brahmanic metaphysics. Brahmanism moved finally into a thorough-going pantheism, and prepared the way for Buddhism by developing a philosophy which denied that the Vedas were in themselves sufficient for salvation.

In the Bhagavad-Gita, the instructor is Krishna, one of the various terrestrial incarnations of Vishnu. He declares that "in this world there is a two-fold path" (Bhagavad-Gita, III); just as we shall find the Essenes and the primitive Christians declaring. The first is pursued by those who overcome passion and desire, a doctrine elaborated in the Anugita (Vasishtha, IV, 30); who repudiate family, sex, property, wealth, and all material things; who are indifferent to all things good or bad, here or hereafter; and who seek only the Self, that is, the union of the finite with the infinite Soul of the Universe, which is Brahman, Atman, Vishnu, Pragapati the Over-Soul, as Emerson calls it. Thus, they will be freed forever from the circle of birth and death, from the endless Wheel of Life. The second pathway is that of those who, deceived by their senses and driven hither and yon by their passions, crave property, family, and wealth. They are slaves of delusion, who must descend in the scale of life, be tortured in hell, and be reborn again and again only to repeat their pointless sufferings through endless eons.

According to the Upanishads, the universe is Brahman; he is also the Atman, the living, permeating life, which is the Infinite Soul. This divine power is called the Self. Every soul that is manifest in plant, tree, fish, insect, bird, beast, or man is a portion of this omnipresent spirit, and every such microcosm, as it were, may choose to undergo continued misery as an independent existence or rejoin the Universal Self, the macrocosm, become one with the infinite, lose consciousness and identity, and so escape forever the Wheel of Life.

CONCLUSION

Let us summarize the final development of Hinduism. The Vedas were the original scriptures of the Aryan conquerors of India but in time their descendants developed legal and ecclesiastical codes to establish their authority and give divine sanction to the caste system and the doctrine of transmigration. A vast hierarchy proliferated, which clamped its iron rule upon every human being and every phase of life. The despair and frustration which resulted among the masses made it necessary to devise the doctrine of renunciation and to provide for hermits and ascetics within the framework of that society. And lastly, the pantheistic doctrines of the Upanishads were developed (Katha-Upanishad, I, i, 2:23), which rejected the sufficiency of the Vedas, promulgated the concept of the Self and the Wheel of Life, and prepared the way for Buddhism.

In the seventh and eighth centuries of our era, Islam swept into India and conquered large territories; but their converts were taken rather from the Buddhists than from the Brahmanas. There are in India today some 80,000,000 Mohammedans and 260,000,000 Hindus; the Buddhists were long since driven from India and have never regained a foothold there.

THE INFLUENCE UPON THE ESSENES AND CHRISTIANITY

The influence of Brahmanism upon the Essenes and Christianity was very slight, except insofar as its asceticism carried over into Buddhism; but upon the priesthood of the Catholic Church, especially after its political triumph, it became paramount. We may list the following practices, which were certainly derived from Brahmanism:

- **Trial by ordeal**
- **Use of excommunication**
- **The prohibition against any conversation with heretics**
- **Encouragement of such religious "works" as pilgrimages to altars and shrine**
- **Severe sanctions against remarried women**
- **The recognition of degrees of legality in marriages**
- **The bestowal of unprecedented honors upon ascetics who tortured their bodies and lived a life of bizarre or fantastic physical hardship**

- **The requirement that an ascetic, upon joining a religious order, bestow all his wealth upon the official priesthood**
- **The acceptance of certain precise and vivid descriptions of torments in hell**
- **The interpretation of the revealed scriptures by the official hierarchy alone**
- **The ultimate authority of tradition**
- **The vows of obedience, poverty, and chastity**
- **The immunity of the priesthood from taxation or civil duties**
- **The claim on the part of the hierarchy to establish all juridical codes**
- **The doctrine that it is the function of kings to administer and enforce such codes**
- **The use of confession and penance to expiate an intricate system of venal and mortal sins**
- **The priestly monopoly over the training and education of youth**
- **The denial of the sacred scriptures to the lower orders or the laity**
- **The use of spells and incantations (white magic) to defeat enemies, to be successful in love, business, etc., exactly as in the Atharva-Veda.**

All these characteristics, unknown both to the New Testament and to the Apostolic Church, became standard after 350 A.D. The priestly prerogative to legislate for every one in all fields of human conduct was common to Judaism, Zoroastrianism, and Brahmanism; and for their own parallel pretensions, the Catholics were probably indebted equally to Jews and Brahmanas. Finally, we may be certain that Catholic reverence for and worship of sacred images (so horrifying to Jews, Zoroastrians, and early Christians alike) came at least as much from India as from Greek and Roman paganism.

THE ENDURANCE OF BRAHMANISM

The success of Brahmanism is attested by its permanence: the Greeks of Alexander could not conquer it; after several centuries, it expelled Buddhism from India, and, after certain alterations, reappeared as Hinduism; it withstood the fiercest assaults of the Mohammedans, and neither Christianity nor modern enlightenment have been able to make any serious inroads into its domains. Brahmanism or Hinduism is a religion, a social system, a way of life: and it still holds the destiny of some 300,000,000 communicants in its iron grip, frustrating every effort intended to emancipate its victims. It remains to be seen what such men as the Marxist Nehru and his British-educated colleagues can do to alter or transform this ancient ideology and social structure. The modern Hindu has shown that he can elect socialists to operate his government, but he has not shown that he can conquer his ancient superstitions or adopt a secularist or progressive way of life.

We have noted why the Brahmanas called themselves Fathers (Vasishtha, II, 4). We know, furthermore, that the Buddhist heresy repudiated the Vedas, the Brahmanas, and their title of father-gods. In Matt. 23:9, Jesus says, "And call no man your Father upon the earth: for one is your Father, which is in heaven." We suggest that this text can have only a single meaning: it reflected Buddhist influence and was a repudiation of all such priestly authority as the Brahmanas arrogated to themselves. The Catholic hierarchy, however, found Brahmanic ideology far more to its liking than it did the teachings of Jesus; and therefore it patterned itself in the image of the former. The Catholic Church re-established the very system which Buddhism and the Jesus repudiated.The Church became the counter-revolution which rejected the religion of Jesus. From Brahmanism, through Buddhism, apostolic Christianity and the Catholic Church, the wheel turned full circle. It was therefore no accident that the new clergy, in the fourth and fifth centuries, began to call themselves by the very name which their nominal Founder had so stringently forbidden. And it was also no accident that under their authority a social structure was erected in Europe which substantially reproduced that of India: they themselves became the Brahmanas; the feudal aristocracy, the Kshatriyas; the tradesmen and peasants, the Vaisyas; serfs and the slaves, the Sudras. And the heretics became the outcastes.



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BUDDHISM & THE REVOLUTION AGAINST BRAHMANISM

In the previous article on Brahmanism we saw the repressive domination of the Indian Prieshood and their enforcement of a caste system upon the entire population where they, the Priesthood, had the privledged positions and benefits of such a structiure. Revolt to this Brahmanic doctrine was inevitable. It was scarcely possible that a large mass of humanity should submit forever to galling and artificial restraints, to irremediable inferiority and frustration. However, since the ruling classes were so thoroughly intrenched, no revolt could be successful unless based upon established doctrine. As it happened, the desired foundation existed in the Upanishads and in the asceticism already tolerated. Powerful movements, therefore, took shape in the sixth century B.C.E. to emancipate the disinherited. Both Gainaism and Buddhism grew out of Brahmanism and derived from it such concepts as:

- **Transmigration of the soul**
- **Kharma**
- **Heaven and hell**
- **The Wheel of Life**
- **Nirvana**
- **Renunciation**

Mahavira, the founder of Gainaism, and Gautama, of Buddhism, were contemporaries; but the break of Mahavira with Brahmanism was less complete. We find, for example that Gaina ascetics, like the Brahmanic, were strict individualists, practicing self-mortification; they regarded filth as almost synonymous with holiness; among them, we hear nothing of Samghas, monasteries, or brotherhoods. Gaina teachers were even called Gurus.

THE BELIEFS AND DOCTRINES BEHIND THE REVOLT AGAINST BRAHMANISM

The revolt of the Gainas and the Buddhists centered upon revolutionary ideas which were everywhere rampant:

- **That the Brahmanas were worldly, hypocritical, exploitive, and hopelessly enmeshed in passion, injustice, and greed for material wealth**
- **That the caste system should be abolished**
- **That position in society should be based, not upon the accident of birth, but on moral excellence**
- **The Vedas should be discarded summarily**
- **That men and women should be encouraged to become saints and renunciators while still in the prime of youth**
- **That pacifism and non-violence should be established as the holiest of all principles**

- **That religious teachers should not seek to control society-at-large, but should initiate only their own converts into a way of life calculated to achieve Nirvana**
- **That religious and civil codes should be entirely separate from the state; in short, they demanded the separation of church and state**

Here was something new; for here were religious teachers who did not aspire to control anyone except their own voluntary disciples. They had no interest in worldly affairs, which they simply abandoned and repudiated. This was the great difference between Buddhism and Brahmanism: Brahmanism insisted on totalitarian dominion over all; Buddhism accepted only those who would submit to its code; the punishment for violation of discipline was expulsion only, with the consequent return to civil society.

THE DOCTRINE OF UNIVERSAL EQUALITY

Throughout the Buddhist scriptures as well as the teachings of Jesus, we find this ideal of universal human brotherhood, which expresses the profound yearning of the oppressed and the despised, the poor, and the ignorant for equality with their more successful brethren. Since the Sudras and the outcasts of India could not hope for priority, they sought first of all to escape the bitter exploitation under which they groaned. Through holy beggary, they might even achieve a humble parasitism of their own. But man cannot live by bread alone; he must have food also for his spirit, that is, he must have inspiration for his ego: he must believe that he is significant. The disinherited of India, therefore, seized eagerly upon a doctrine by which they might escape unrequited toil and social degradation and at the same time attain stature as elect saints.

THE SUBSEQUENT REPUDIATION OF LABOR

Because it enabled the toiling masses to strike a blow against frustration and exploitation, Buddhism grew into a great and mighty force: less than three hundred years after its origin, it probably numbered more adherents than any other religious discipline in the world. The new preachers proclaimed the gospel: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." All were welcome: slaves, Sudras, outcasts, women, harlots, thieves, murderers, on the same terms, all to be emancipated from the control of the Brahmanas. The way was revealed by which men might escape work: even if subjected to unlimited abuse, nakedness, and starvation, they would, whatever the cost, withhold their labor. They would renounce life, but they would not submit to involuntary servitude. Even if they should be beaten to death or compelled to subsist like beasts of the jungle, they would perform no service under the old conditions. This was the world's first great organized strike.

UNIVERSALISM OF BUDDHIMS....THE OPPORTUNITY FOR INCLUSION WAS MADE FOR EVERYONE TO ENTER

The revolutionaries capitalized upon Brahmanic teachings and so made it impossible for the authorities to abolish them. They extended to everyone the privileges which the Brahmanas had already conferred upon aged, twice-born ascetics. The nub of the heresy consisted in its demand for independence from Brahmanic authority and in its declaration of universal equality by which it invited the poor, the downtrodden, the criminals, the outcasts, from the byways and the hedges to come and receive salvation freely and without price. Other cults chose their saints with the most meticulous care; Buddhism and Christianity opened their arms in welcome to all the disinherited miscreants of the earth.

REPUDIATION OF HOME AND FAMILY

The American I.W.W., which flourished at the turn of this century, believed that workers could never free themselves from exploitation as long as they were involved in family relationships; it was a fervent portion of their faith that they must never marry or accept any social responsibility. This very doctrine (the repudiation

of family and home) was the foundation of the heresies of India. Unless we understand this simple fact, we can never comprehend such movements as Buddhism and Christianity: wife, children, home, all these, they believed, are the instruments by which the exploiters fasten slavery forever upon the necks of the poor; and thus the bondage is gilded over with a veneer of moral sanctity. For in every conservative society, such as in ours and in the Brahmanic, a man who abandons wife, children, parents, and home is regarded as the most despicable of all moral monsters. The Buddhists and the I. W. W. agreed that men are born into slavery, destined and condemned to a treadmill of useless and meaningless toil, not only to keep their economic lords in luxury, but also to feed, clothe, and house a domestic brood who give them nothing of value in return.

THE SUBSEQUENT GLORIFICATION OF CELIBACY

With such an attitude toward family, along with such ideas conected with it such as procreation and sex, it was only a short step to the the promotion of celibacy. In addition to this, India was heavily overpopulated and workers exceedingly numerous. For this, there was only one practical remedy: a sharp reduction in the available labor force. The poor must withdraw from the labor market and must cease to multiply. The core of the new religion (Buddhism) which was a reaction against the oppressiveness of the Brahmains therefore consisted in the repudiation of work and marriage and in the glorification of celibacy and idleness. Sex and sexconsummation became therefore the greatest and the most shameful evils which afflict mankind. Anything even distantly related to human generation became repulsive, unclean, and degrading in the sight of Buddhism; and even the most furtive reference to the organs of life was viewed with extreme abhorrence and disgust. Brahmanism had degraded women to the level of beasts, but it never belittled or rejected motherhood; these Buddhist revolutionaries, on the contrary, honored women as human beings, but repudiated them as wives, sweethearts, or mothers. Women could become Arhats (saints); but if one of them aroused the smallest erotic disturbance in a man, she was a creature of Mara. Women were dreadfully dangerous, because they seduced men into a relationship which made endless labor inescapable.

THE SUBSEQUENT RENUNCATION OF WOMEN

Erotic desire became, therefore, the most fearful of all sins: it was not so much the sexual act itself that must be avoided as the wish to commit it: whosoever looketh on a woman to lust after her bath committed adultery with her already in his heart. This became the basic article of the Buddhist faith.

Even a cursory examination of Gaina and Buddhist scripture reveals that Woman was the grand renunciation which Man must achieve: "So long as the love of man toward woman, even the smallest, is not destroyed, so long is he in bondage" (Dhammapada, XX, 18). The Buddhist monks imagined themselves constantly tempted by seductive females, ready to smother them with affection and gifts; the pathway to Nirvana was forever beset by fragrant and voluptuous maidens who wished only to enjoy their masculinity; even the gods, forever jealous of the Arhat's superiority, appeared to them in the form of transcendently beautiful women to arouse in them that fatal desire. We are not to "desire women, those female demons . . . who continually change their mind, who entice men, and then make sport of them as slaves" (Uttaradhyana, II:VIII, 18). It is better to "fall into the' fierce tiger's mouth, or under the sharp knife of the executioner, than to . . . dwell with a woman . . . Better far with red-hot pins bore out both your eyes, than look upon a woman's form with desire" (Fo-Sho-Hing-Tsan-King, 1754-1765).

Jesus proclaimed the same philosophy as we find in the sermon on the mount:

Matt. 5:27-28

You have heard that it was said by them of old time, Thou shalt not commit adultrey; But I say to you, That whosoever looked on a woman to lust after her halt already committed adultery with her in his heart

THE SUBSEQUENT REJECTION OF PARENTS AND CHILDREN

But it was not sufficient for the Buddhist to renounce sex and marriage. He must also abhor and summarily reject all those things which accompany family life and require labor for their acquisition. He must thrust aside gold, money, clothing, comforts, land, cattle, houses. Since such impedimenta cannot be obtained without toil or wickedness, they must be renounced and all desire for them must be eradicated from the soul. Only those who abandoned father, mother, sister, brother, wife, children, lands, and house without regret could be disciples of Buddha or Mahavira.

Again, we find Jesus teaching the same things:

Mark 10:29 29

And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, (KJV) In return for such renunciation, they would gain knowledge, peace of mind, cessation of desire, many brethren and sisters in the faith, the kingdom of righteousness, and, beyond all this, eternal salvation. This is precisely the reward promised also in Mark 10:29-30.

We are told that all the Bodhisattvas abandoned their wives and gave away their children, or sold them into slavery (Questions of Melinda, IV, 8:1). The devout wept at the heartrending tale of King Vessantara, who consigned his beloved children into slavery under an ogre-like Brahmana: "It is because what he did . . . was so difficult that the fame of this Bohisat was spread abroad among gods and men . . and that the gods exalt him in heaven" (Ibid., IV, 8:6). Such was the Buddhist reward for acts which, under our social-economy, bring infamy and imprisonment.

And so we see that the revolutionary religions of India actually began as a strike by poor and weary men against the economic burdens imposed by masters, parents, sisters, wives, and children.

THE WEAPONS OF THE BUDDHIST REVOLT

THE BRAHMANS DENOUNCED BY THE BUDDHISTS

These Buddhist revolutionaries denounced the Brahmanas as hypocrites and deceivers. Not by forms, ceremonies, or the accident of birth does one become a Brahmana or an outcast, but by deeds which bring their own reward or punishments We can well imagine the denunciations which the new ascetic heaped upon the corrupt and pleasure-loving Brahmanas, who, in their Upanishads, had taught an ethical system which they ignored, but which the Gainas and the Buddhists appropriated.

The Brahmanas, like the Pharisees, were painted sepulchres "within whom there is ravening desire" although "the outside they make clean."

Answer for yourself: Where have you heard this before? Well before you say Jesus understand it was said hundreds of years earlier about represive religous authorities as found in Dhammapada, XXVI, 394.

"These ignorant priests pretend to know the sacrifice.... they shroud themselves in study and penances, being like fire covered with ashes" (Uttaradhyana, II:XXV, 18). Their sacrifices of animals and their recitations of the Vedas can never remove their evil kharma (Ibid., 32). They possess wealth and wives, lands and houses, are full of anger, malice, depravity, and passion; therefore, they will not escape the wrath to come (Tevigga-Sutta, I: 33-36).

Contrast the above statements with these:

Luke 3:7 7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? (KJV)

Matt 3:7 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? (KJV)

They are vile creatures wallowing, like swine, in the filthy delights of the senses. Among all criminals, they are the worst: for they are hypocrites as well as exploiters. To robbers, harlots, and thieves, Gainas and Buddhists extended an easy forgiveness; for the impecunious are rarely injured by such as these.

We are told that since not even one of the ancient rishis had ever seen Brahman (the Creator)face to face (Ibid., 14), all this talk of Vedas composed by the god was nothing but nonsense; and to intone these verses precisely as handed down was sheer folly.

THE REVERSION OF HELL

The Brahmanas had threatened all who violated their codes with torture after death. But the Buddhist revolutionaries turned the tables, and made hell the inevitable portion of the rich, the comfortable, the powerful —in short, of all those who enjoyed the good things which the underprivileged could not obtain. Thus, for the first time, hell became the means of compensating for social injustice. The Buddhist told the Brahmana: "Verily, ye have had your reward"; and hereafter for them there would "be weeping and gnashing of teeth."

Again contrast with these passages from the teachings of Jesus:

Matt 6:2 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets [referring to some of the Pharisee religious leaders], that they may have glory of men. Verily I say unto you, They have their reward. (KJV)

Matt 6:5 5 And when thou prayest, thou shalt not be as the hypocrites are: [referring to some of the Pharisee religious leaders]for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. (KJV)

Matt 6:16 16 Moreover when ye fast, be not, as the hypocrites [referring to some of the Pharisee religious leaders], of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. (KJV)

ALLEGIENCES BETWEEN THE POOR AND CIVIL AUTHORITIES OVER RELIGIOUS AUTHORITIES

`It is significant that the founders of the heretical communions were reported to be Kshatriyas or Kings, who were considered far less tyrannical than the priests. The Gainas and the Buddhists sought to make allies of the secular rulers by offering to transfer the civil authority to them. These Buddhists desired, in effect, to separate religion from politics, to remove the priesthood from control over temporal life, and to abolish the Brahmanic codes together with the caste system. They demanded the right to worship as they pleased. Buddhism was an attempt to establish a free conscience.

THE EMPHASIS OF THE RIGHTS AND VIRTUES OF THE POOR

Buddhism emphasized the rights and the virtues of the poor. Buddhism also considered poverty and sainthood synonymous; and proclaimed that, since wealth is wicked, the rich must give all they have

to the indigent on pain of excruciating torture in hell. **The Buddhists taught that one is not to bestow gifts on those who will reciprocate! We must give only to those who can return nothing, and such must we entertain at our tables. This was also the ethic of Jesus, as declared in Luke 6:32-35:**

Luke 6:32-35

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. (KJV)

This is a moral system dear to the hearts of all the penniless. Neither Buddhism nor the Jesus has one word of commendation for industry, thrift, self-reliance, domestic responsibility, or the hard-working man who produces the food, clothing, and shelter by which the world subsists. For religions are, like political creeds, instruments to attain the social and economic objectives of those who embrace them. It would indeed be unnatural for grossly underpaid toilers to glorify labor.

MAHAVIRA

The following sketch of Mahavira (Kalpa-Sutra) indicates that the tradition concerning Mahavira mingled fact with myth, as is the case with so many outstanding personalities. Like all the Gainas who inherited his authority, he was said to have been conceived in an extraordinary virgin birth. He was a pre-existing god who at the proper moment assumed a human form for the purpose of saving humanity. First, he entered the body of Devananda, wife of a Brahmana; but, while still in embryonic state, he was transferred to that of Trisala, wife of a Kshatriya. The prophet was thus a member of both upper castes.

Many wonderful portents accompanied his birth: the whole universe was resplendent with gods and goddesses descending from and ascending to heaven; the king increased all weights and measures; customs, taxes, and confiscations were remitted; police officers were prohibited fom entering and searching houses; fines and debts were canceled. We are reminded of the American Bill of Rights.

At the usual age of thirty, Mahavira began his active ministry; and when he entered upon his great work, the gods sang a song in which they hailed him as the savior of mankind.

Of Mahavira, we read that he "gave up forever his claims in any property, just as a snake casts off its slough. His power and wealth, his friends, wives, sons, and relations, he gave up as he shook the dust from his feet. More than four months many sorts of living beings gathered on his body, crawled about it, and caused pain there. For a time, the Venerable One, giving up his robe, was a naked, world-relinquishing, houseless sage. Renouncing the female sex, ... he meditated Giving up the company of all householders whomsoever, he meditated . . . he, to whom women were known as the causes of all sinful acts, saw the true state of the world" (Uttaradhyana, II:XIX, 86-87; Akaranga-Sutra, I, viii, 1:2-16).

Like a Brahmana ascetic, but repudiating Brahmana control, he wandered from village to village, houseless and homeless, renouncing all human fellowship, naked and forlorn, indifferent to every hardship and misery, making converts, and teaching the pathway to Nirvana (Kalpa-Sutra, 119) which he declared could be attained by any individual, regardless of age, caste, or Vedic knowledge, provided only he embraced the Gaina discipline.

THE CENTRAL BELIEF

The core of the Gaina teaching, as in the Bhagavad-Gita, was that men are divided into two classes, the wise

and the fools. The doctrine was extreme renuncation of property and any form of materialism. The wise renounce everything, but the fools heap up an evil kharma, which will plague them into hell, and which compels them to believe that they must "provide for a mother, for a father, for a sister, for a wife, for sons, for daughters" and must possess "different kinds of property . . . Longing for these objects, people work day and night . . . commit injuries and violent acts'' (Akaranga-Sutra, I, ii, 1:1-4).

While the wise ascetic who begged at his door goes to heaven, the rich fool goes to the torments of hell; "thus a fool doing evil deeds which benefit another will ignorantly thereby come to grief'' (Ibid., I, ii, 3-5). Again and again we are told that only fools lay by stores, where fire destroys and where thieves break in and steal.

Again we find in the mouth of Jesus the same teachings:

Matt 6:19-20 19

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: (KJV)

The Buddhists taught than no one was to hoard anything, not even so much as a speck of grease in a begging bowl (Uttaradhyana, II:VI, 15). We are to take no thought for the morrow, where we shall lodge, what we shall eat, or wherewithal we shall be clothed.

Again we find the same things in the mouth of Jesus:

Matt 6:25 25

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? (KJV)

In short, gifts to the official priesthood (Brahamanas) would never reduce the giver's evil kharma; but alms to Gaina saints would bear fruit an hundredfold. Those who cast their bread upon the waters would receive it again after many days.

GAUTAMA

Among Max Muller's Sacred Books of the East are the Fo-Sho-Hing-Tsan-King and the BuddhaKarita, which are purported biographies of Gautama and in which we find, as we might expect, a skeleton of fact heavily encrusted with myth. The fabulous founder of Buddhism was known by a variety of names: the Tathagata, the Bodhisattva, the Master, Lord, or Teacher, the Eye or the Light of the World, the Blessed or the Awakened One.

PRE-EXISTENCE AND MIRACULOUS BIRTH

The Bodhisattva had for ages been a heavenly spirit until in the fullness of time he entered the womb of Queen Maya, wife of the great King Sakya of the Gotama family in northern India. At his birth, the Devas, or angels, as in Luke 2:14, raised their voices in heavenly song (Fo-Sho-Hing, 21). But the Queen, his mother, overcome by the supernatural birth she had given, departed this life and ascended to heaven in a miraculous assumption very much like that later accorded to Mary. A venerable rishi came to the palace and foretold the destiny of the newborn savior. The prophet declared that this child "will rule the world," and that he "shall give up his royal estate from the domain of the five senses, with resolution and with

diligence practice austerities, and, thus awakening, grasp the truth" (Fo-Sho-Hing, 95-96).

Notice the parallel with Luke 2:25-26:

Luke 2:25-26 25

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. (KJV)

We are told that the child's foot was marked with the Wheel of the Law (Buddha-Karita, I, 65). The prophet-seer declares that "having forsaken his kingdom . . . He will proclaim the way of deliverance to those afflicted with sorrow . . . now overcome by misery, destitute of every refuge" (Ibid., 74, 77, 80). The fond father, revolving in his mind these disturbing prophecies, sealed his heir away from the world, surrounded him with every luxury, and in due time married him to the unblemished princess Yasodhara, who bore him a splendid son Rahula (Ibid., II, 26, 46). As you can see he was not celibate.

Gautama, however, yearned to observe life outside the royal gardens; and the king was at last constrained to give consent. In spite of every precaution, the young man witnessed old age, disease, and death; and learned that these are inevitable for all. Upon his return, the saddened prince was not beguiled by the bevies of beautiful women with whom the king had surrounded him. All he could think of was that "youthful beauty soon fades, destroyed by old age, disease, and death . . . This is the great distress" (Fo-Sho-Hing, 95-96).

YET HE WOULD LATER ABANDON HIS FAMILY AND HOME & BECOMES AN ASCETIC

When approaching the well-established thirtieth year, the prince decided he must become a ascetic to seek escape from the Wheel of Life. And so he abandoned father, foster-mother, wife, son, relatives, houses, lands, and riches to seek the Kingdom of Righteousness.

First, he came to the Wood of Austerities, the Painful Forest, in which six Brahmana ascetics practiced rigorous self-mortification. Gautama, however, found that all this hardship could, at best, lead only to a temporary sojourn in heaven; it could never lead to Nirvana, because it did not guarantee any radical transformation of the moral nature. Turning his back, therefore, upon these men, he declared that he sought a higher law. All the religious teachers he had so far met were, he said, "like the man born blind, leading the blind man as a guide (Fo-Sho-Hing, 765) as in Matthew 15:14.

Matt 15:14-15

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. 15 Then answered Peter and said unto him, Declare unto us this parable. (KJV)

Arriving at the hermitage of the great Gaina sage Arada, Gautama listened intently while the renowned ascetic expounded his system, which, of course, rejected Brahmanism, here described as the way "of ignorance and doubt" (Fo-Sho-Hing, 947-948). We must achieve that "inward rest and peace" by which "the idea of 'I' departs, and the objects of 'I'; clearly comprehending the non-existence of matter is the condition of immaterial life" (Ibid., 975-977).

But the metaphysical idealism, as well as the Upanishad theory of the universal soul, which lay at the base of the Gaina philosophy, left Gautama unconvinced. For he never believed that finite souls are mere particles of the Supreme Self which can subsist as isolated atoms. He sought instead a doctrine which would remold and reweld the bond of human fellowship shattered by Brahmanic divisiveness; and he sought, not the mastery over

desire, but the complete emancipation from it, and from all objects of sense. And so the young saint rejected Arada's doctrines with respect, but with finality (Fo-Sho-Hing, 997).

THE REJECTION OF ASCETICISM

With the celebrated, independent sage Gaya, Gautama then practiced abstinence for six years until his body was emaciated into skin and bones. He perceived, however, at last that ultimate happiness can never be attained by mortification, by isolation, or by self denial. He concluded that true sinlessness has meaning only when it exists in one enjoying his full strength and in complete possession of his organs and his faculties (Buddha-Karita, XII, 87-101). The real saint would renounce only the duties and the obligations of the world, but none of its comforts or security. And so the great sage bathed, took food, and, thus refreshed, seated himself under the celebrated Bodhi tree; he resolved never to go thence until he comprehended fully the pathway to salvations.

Later, when the ascetics of other breeds, like the disciples of the Baptist beholding Jesus, saw how the Tathagate conducted himself, "They said to one another, 'This is Gautama who has come hither, the ascetic who has abandoned self-control,' " who " ' wanders about now, greedy, of impure will and unstable.' ' 4a

THE GREAT TEMPTATION OF BUDDHA

And now, in his still weakened condition, he was compelled to endure his great temptation. Mara, the god of this world and the Lord of desire, rebuked the Tathagata for rejecting the religion of his fathers; offered empire and wordly power; told the sage that he should perform his political duties when young, and become saintly in his old age. Mara's three daughters, Lust, Thirst, and Delight, lavished their wiles upon him in vain. They upbraided him for abandoning his duties toward parents, wife, children, home, as only the Evil One would do; they painted the life of the prosperous householder and virtuous king in the most glowing colors (Ibid., XV, 17-18). , But the saint saw through all the stratagems of Mara, who, cowering in fear (Ibid., XIV, 70-71), slunk at last ignominiously away, and left the Bodhisatva in triumphal peace (Fo-Sho-Hing, 1106-1108).

And now a great light burst upon Gautama: for he comprehended the Four Noble Truths and the Eight-Fold Path which lead to salvation. Sitting under the Bodhitree in ecstatic contemplation, Gautama, the sage, became the Buddha, the Enlightened One, "the Bhagavat, the Arhat, the King of the Law, the Tathagata . . . the Lord of all science" (Buddha-Karita, XIV, 67-68).

The six Brahmanic Bhikkshus whom Gautama had met in the Painful Forest became his first convert-disciples. Next, he converted fifty-four Yasas, noble companions of his former days. He gave these sixty perfect Arhats their charge, exactly as another religious teacher was to do some six centuries later in Palestine. We read: "Go ye then through every country, convert those not yet converted (Fo-Sho-Hing, 1299).

King Bimbasara, the first royal disciple, was followed by many others, who, renouncing everything, and equipped with orange robe and begging bowl, assumed the houseless state. It must have been a great inspiration to Sudras and Parasavas to know that, in becoming ascetics, they were members of so glorious a fellowship.

THE HOLY BROTHERHOOD

And now the Buddha made a revolutionary innovation at about the same time that a parallel development was taking place in southern Italy under Pythagoras. Rejecting the Existentialism of the Gainas, Gautama founded holy brotherhoods and sisterhoods; and he provided communal homes, donated by wealthy converts, for their comfort and protection. Thus he restored the bond of human fellowship: men and women were no longer to be isolated atoms, living unto themselves alone. They became organized societies, sharing their property as well as their ministrations and aspirations. They forsook the world, but they no longer forsook each other; they rejected marriage, family, home, and labor, but they did not reject humanity. These Bhikkhus and Bhikkhunis were the prototypes of the monks and nuns who appeared some

eight centuries later in Catholic Europe, Egypt, and Asia Minor.

The Buddha returned to his home, where his father was anguished to see his royal son begging for food. The Tathagata, like Jesus, was "moved with pity for the multitude" (Ibid., 1551, 1553), and performed miracles, which prompted the conversion of the king, together with all his household, including Yasodhara and Rahula: "the people all were filled with faith" (Ibid., 1671). His aunt and foster-mother Gopiti became the head of a convent.

And so for forty-five years Gautama trod the highways and the byways of India, making "millions of ascetics, disciples, Arhats, sages, mendicants, and festers—and delivering from their ills the blind, the humpbacked, the lame, the insane, the maimed, as well as the destitute—and establishing many persons of the fourth caste in the true inactivity and inaction" (Buddha-Karita, XVII, 25, 30).

And so the great prophet converted harlots, robbers, and other criminals; he called unto himself the poor and the ignorant, women, children, slaves, Sudras, and outcastes. And in this religion all were glorified.

The Buddha declared: "I shall not die until this pure religion of mine shall have . . . been well proclaimed among all men!" At the age of eighty, he decided to leave this world, and enter his well-earned rest. When his soul passed, "the great earth quaked throughout" and "up to the heavenly mansions flames burst forth; the crash of thunder shook the heavens and earth, rolling along the mountains and valleys . . . The sun and moon withdrew their shining" (Fo-Sho-Hing, 2104-2108). After all, an incarnate god, the savior of the world, could scarcely depart without some strange disturbances of nature. The example from the Gospel of Matthew is especially striking:

Matt 27:51-53

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many. (KJV)

BUDDHISM AS AN ESTABLISHED RELIGION

Scholars believe that Gautama was born in or about 557 and died in 477 B.C.E. There is no doubt that the principal features of his religion—such as the Four Noble Truths, the Eight-Fold Path, and the organization of celibate orders—were established by the founder himself. Buddhism in time produced a large number of sacred books and, as is the case with all ancient religions, no one knows by whom or just when these were written. As there was no writing in India in the fifth century, B.C., such scriptures must have been transmitted orally from one Tathagata to another. We know that by the end of Gautama's life, his teaching had spread far and wide and he had a multitude of followers. In the year of his death, the First Council was held at Ragagriha under the leadership of Buddha's most important disciples, Kasyapa, Ananda, and Upali. Just a century later, the Second Council was held at Vesali.

KING ASOKA

During the subsequent period, Buddhism made enormous progress; and in 256 B. C. occurred the greatest single external event in its history, when King Asoka, ruler of the territory which now approximately comprises modern India, Afghanistan, and Baluchistan, was converted; he made Buddhism the state religion; he erected temples, shrines, altars, and monuments throughout his realm; and he issued many edicts to establish the faith. In Ale, he presided at the great Third Council held at Pataliputra, his capital, at which the Buddhist canon—thereafter accepted as divinely revealed—was established and closed; and various questions dealing with doctrine and discipline were resolved. The basic documents of Buddhism, therefore, derive from the third

century, B. C.

Immediately after the great council at Pataliputra, an immense proselyting campaign was undertaken. Buddhist missionaries penetrated every portion of the then known world, including Greece, Egypt, Baktria, Asia Minor, and the Second Persian Empire. Palestine must have been permeated by Buddhist ideology during the first century. It would have been impossible for anyone to remain unaffected by its doctrine. However, the new faith won its most signal victories in the Far East. In ,4~, Mahendra went to Ceylon, and converted its political leaders. That country remains Buddhist to this day, and the faith is still widespread in Burma, Siam, Bangkok, Japan, China, and Tibet.

The golden age of Buddhism, therefore, came in the third century, B. C. But its strength was also its weakness; it won adherents by revolutionary renunciation, but by the same token it cut off the source of wealth and, even worse, threatened the continuity of the race. Slowly, gradually, Brahmanism won back India; for, even though it was an onerous system, it demanded labor, and encouraged human propagation. It absorbed a good deal of the Buddhist philosophy, including toleration, and became Hinduism. Buddhism itself, however, expelled from India, was constrained to modify its pristine doctrines in order to survive.

The Four Noble Truths of Buddhism are those about sorrow; the cause of sorrow; the cessation of sorrow; and the path which leads to its cessation:

"When these noble truths are grasped and known, the craving for existence is rooted out . . . and there is no more birth" (Great Decease, II, 7). The Eight-Fold Path consists of "Right Views; Right Aspirations; Right Speech; Right Conduct; Right Livelihood; Right Effort; Right Mindfulness; and Right Contemplation" (Foundation of the Kingdom of Righteousness, 4). Buddha declared that these Noble Truths and this Eight-Fold Path constitute the Middle Way to salvation, avoiding alike the worldliness of the Brahmanas and the harsh asceticism of the Gainas. "I, then," he said, "reject both these extremes; my heart keeps in the middle way" (Fo-Sho-Hing, 1243). The victorious 13hikkhu could even wear fine clothing, enjoy comfortable living quarters, and eat nourishing food without sin, so long as he did not crave these material things or perform any labor to obtain them (Dhammapada, X, 141-142). His body must never be subjected to abuse, torture, or starvation. And so Buddhism became, in its maturity, the creed of idle and indigent voluptuaries.

The six-spoked Wheel of the Law remains to this day the symbol of Buddhism, as the Cross is that of Christianty; and it represents the victory of the Arhat over the six deadly sins, all of which originate in the body; any craving arising from sight, taste, smell, touch, hearing, or in the mind itself can only lead to pain, torture, and misery. The Wheel of the Law must therefore be implanted in the heart of man to stop forever the motion of the Wheel of Life.

Buddhism made salvation an internal, not an external, process. Again and again in history similar developments have taken place: any religion which, like Brahmanism, long enjoys exclusive power, creates a privileged priesthood and establishes forms, rituals, and ceremonies which have nothing to do with man's moral regeneration or the ethical inter-relationships of society. Buddhism declared: as man thinketh in his heart, so is he. "All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts" (Ibid., I, 1). Hatred and anger, resentment and hostility, must be replaced by tranquil love. A true conversion is the sine qua non: that is, the whole of life must be directed by new aspirations into new channels. In this, outward acts or religious rituals are without efficacy: "Neither the flesh of fish, nor fasting, nor nakedness, nor tonsure, nor matted hair, nor dirt, nor rough skins, nor the worshiping of the fire, nor the many immortal penances in the world, nor hymns, nor oblations, nor sacrifices, nor observances of the seasons, purify a mortal" (Kullavagga, 248). Thus the sacraments and ceremonials so dear to every priesthood were repudialed. The great battle must be fought out within the mind; the victory must be over the self: "If one man conquers only himself, he is the greatest of conquerors" (Dhammapada, VIII, 103).

The gospel of Buddha, like that of Jesus (Matt. 28:19) was offered to every one: "As the rays of the sun and moon descend alike on all men, good and bad . . . so the wisdom of the Tathagata shines like the sun . . . upon all" (Saddharma-Pundarika, V, 45-46). Jesus repeated the very same idea in Matt. 5:45.

THE SAMGHA: THE HOLY BROTHERHOOD

SOCIAL RECONSTITUTION

As we have noted, Gautama organized his disciples into a new kind of community, intended at a single stroke to dissolve the bonds of tribe, clan, nation, city, village, and family, replace all these by voluntary associations of male and female celibates, dwelling together solely for meditation and spiritual edification.

BARRIERS AGAINS ADMISSION

Instead of using persuasion to recruit membership, the Samgha erected barriers against admission; it established a rigorous discipline; and it expelled those who proved indocile. One can easily see why members would fear expulsion: for in addition to shipwreck in the life to come, this involved no small deprivation in the present. For many of the monks and nuns—often former Sudras, slaves, outcastes, and harlots—lived comfortably and with little or no effort in monasteries and convents which had formerly been the palaces of nobles, kings, or wealthy courtesans. Such gifts were a reasonable price from Kshatriyas to pay for political victory over the Brahmanas. The only exertion on the part of monks, we read, consisted in walking—a very healthy and, we take it, necessary exercise for these quiescent saints. No wonder that the poor, the despised, the downtrodden, the disinherited of the earth came flocking to the Buddhist order by the thousands, where they could live, not only in comfort, but also in security and idleness.

Those considered worthy were admitted to the sacred circle. Taking the vow of poverty, chastity, and obedience, as Brahmana students had done since time immemorial, they assumed the yellow robe, and, turning their backs upon the world, entered the holy life of communist celibacy and equality (Great Decrease, I, 11).

EXPULSION

We read that any "Bhikkhu who is angry, and who bears enmity in his heart . . . remains without reverence for, and without delight in, the Teacher, the Dhamma [Doctrine], and the Samgha [Brotherhood], and does not fulfill the duties of the disciple." Such an evil person must be put away, removed, expelled. The same peremptory treatment must be applied to any one who is hypocritical, envious, jealous, crafty, treacherous, or who has "sinful desires and false beliefs; who is tarnished by love of worldly gain, devoted to getting and taking, for whom to renounce a thing is hard" (Kullavagga, IV, xiv, 3).

ELABORATE RULES OF CONDUCT

As time went on, codes almost as elaborate as the Brahmanic, accredited to Gautama himself, were developed to regulate offenses for which a Bhikkhu must be expelled: first, for having carnal knowledge of woman or beast; second, for committing theft; third, for inciting to suicide; and, fourth, for claiming knowledge which he does not possess" (Patimokkha, Paragika Dhamma 1-4).

THE ETHICS OF BUDDHISM

PERSONAL RELATIONSHIPS

The ethical system of Buddhism is its most important feature; and especially so to us, since it reappears substantially unaltered in the Gospel Jesus. We must never be proud, nor harbor anger or resentment against any one. Whosoever exalts himself shall be degraded (Sutra-Nipata, I, 7:131); harsh language must never be used to anyone (Dhammapada, X, 133). Let a man overcome anger by love ...evil by good . . .; the greedy by liberality, the liar by truthl'' (Ibid., XVII, 223). "Let us live happily, then, not hating those who hate us . . . among men who are greedy, let us dwell free from greed" (Ibid., XV, 197, 199). We must not scrutinize the

mote in another's eye, and fail to see the beam in our own.73 No matter how unjustly one is attacked or abused, one must never strike back at an aggressor (Ibid., XXVI, 389). This was the Buddhist commandment to turn the other cheek.

COMMUNIST PRACTICE

We are to live happily, calling nothing our own (Ibid., XV, 200); if we possess two garments, we must give one to a needy Bhikkhu who is less fortunate (Makavagga, VIII, 13:7). This was the same ideal which Jesus expressed when He said that if any one demands our coats, we should surrender our cloaks also.

THE WICKEDNESS AND FOOLISHNESS OF WEALTH

The Wickedness and Foolishness of Wealth. The story of the rich man who goes to hell occurs in Buddhist as well as in Gaina literature. The man who is enslaved by wife, children, lands, and stores declares: "'Here shall I dwell . . . in winter and summer,' . . . and does not think of his death. Death comes and carries off that man praised for his children, and flocks . . . as a flood carries off a sleeping village" (Dhammapada, XX, 286-287). The cravings of ignorant and sensual men are insatiable; no quantity of wealth is ever sufficient. We read: "If the whole world and all treasures were yours, you would still not be satisfied, nor would all this be able to save you" (Uttaradhyana, II:XIV, 39); which is also the message of Jesus (Matt. 16:26; Mark 8:36).

ALMS AND GIFTS

Although the Buddhist Arhat despised the world, he was in no hurry to depart, nor did he scorn the good things therein. Alms or gifts to the saints are, therefore, always represented as of incomparable virtue (Mahavagga, 490). The greatest virtue of laymen consisted in supplying Arhats with their every need (Saddharma-Pundarika, XVI, 17-22). And, inost of all, they should provide them with monasteries or rest homes, complete with pleasant walks and gardens. It seems that the idle saints wished to live like royalty. We are told that anyone who gives a monastery to the Arhats will himself at death attain Nirvana (Questions of Melinda, IV, 5:3); and again, that even though the Blessed One could be attacked with impunity, had Mara attempted to prevent the giving of alms to Arhats, his head would instantly have been split into a thousand pieces (Ibid., IV, 2:26). One of the principal objectives of Gautama was to divert the gifts of householders and Kshatriyas from the Brahmanas to his own disciples. And so he made asceticism comfortable and attractive.

INTERNAL CONTRADICTIONS

And now we come upon the same contradiction which is implicit throughout the New Testament. For in this Buddha-teaching, which purports to radiate so much gentleness, mercy, non-violence, forgiveness, brotherhood, humanity, non-aggression, universal love, and benignity toward enemies, there blazes up suddenly a fierce and implacable hatred toward all those who abuse the brethren or reject the doctrines of the Master. For all these, the fires of hell blaze hot and long, and its tortures are elaborated with excruciating refinement (Saddharma-Pundarika, III, 113-130).

The step between condemning an opponent to hell and laying violent hands upon him in the here and now has, unfortunately, proved very short in the bloody history of religious persecution. If every heretic is possessed by the devil and must, at all events, burn in hell, why not give him a slight foretaste without delay? Buddha and Jesus inculcated love among the brethren and non-resistance to superior force; but there was little love or toleration for skeptics, Brahmanas, or Pharisees; that is, for religious opponents or for anyone who doubted the truth of their revelations.

MONKS DEMAND PRIVILEGES AND IMMUNITIES

In time, the Buddhist monks—although they never sought to control civil society as such—began to claim

almost as many privileges and immunities as had once been the lot of the Brahmanas: "Those who scoff and hoot at monks . . . shall have their teeth broken and separated . . . disgusting lips, a flat nose, contorted hands and feet, squinting eyes, a putrid body covered with stinking boils, eruptions, scabs, and itch. If anyone speaks an unkind word concerning them, true or not true, . . . it must be considered a most heinous sin" (Ibid., XXVI). Even the most wicked monks must therefore be immune from criticism.

SUPERSTITIONS

Buddhism borrowed generously from Brahmanic supernaturalism and elaborated upon it. Various charms and spells were to be used by Buddhist missionaries; and when these were hurled against the creatures of darkness, "No one shall overpower or hurt such preachers: no goblin, giant, ghost, devil, imp, sorcerer, spectre, gnome" (Ibid., XXI). If a person is bound in fetters, he has but to think of these mighty spells, "and the bonds shall be speedily loosened" (Ibid., XXIV, 11). The pious monk was assured that "his body can never be hurt by weapons, fire, poison, sticks, or clods" (Ibid., XIII, 58). Buddhist propagandists were provided with ample protection: "I shall rouse, excite, and stimulate them, and give them spells whereby those preachers shall become inviolable, so that no being, either human or not human, shall be able to surprise them, and no woman able to beguile them. I will protect them . . . avert blows, and destroy poison" (Ibid., XXVI). This is also the promise of Mark 16: 17-18.

THE KINGDOM OF RIGHTEOUSNESS

There is a twofold meaning to the Buddhist teaching on the Kingdom of Righeteousness. The Kingdom of Righteousness runs like a red thread through all the Buddhist scriptures, as does the Kingdom of Heaven in the Gospel Jesus; and in both evangels, it has a two-fold meaning: first, it is a moral entity, to be set up in the heart and the mind of the saint; and, second, a physical reality to be established one day on earth. In that glorious kingdom, in which the saints shall have achieved final victory, the renovated earth "will be filled with high edifices . . . monks will be exempt from . . . punishment and from womankind; . . . they will lead a spiritual life, have ideal bodies, be self-lighting, magical, moving in the firmament, strenuous, of good memory, wise, and possessed of gold-colored bodies" (Saddharma-Pundarika, VIII).

RENUNCIATION ABANDONED

As the Buddhists became socially and politically dominant, they cast off even the mild renunciation of their founder, and were no longer content with the prospect of Nirvana. Instead, they anticipated personal immortality after death and residence in a great city of sensuous delight which was to have seven ramparts, made of gold, silver, crystal, beryl, agate, coral, and "one of all kinds of gems."ge And in this wondrous city, the Great King of Glory will maintain the faithful in perpetual luxury (Maha-Sadassana Gotaka).

THE ESSENTIAL CONTRADICTION

And so once again the essential contradiction of Buddhism lies starkly revealed: in heaven, the righteous will luxuriate precisely in those very things which it is the greatest infamy to possess in this life. As the rulers were rich and idle, and as the laborers were poor and weary, the mere possession of wealth and ease was the ineradicable badge of iniquity. In heaven, however, by a divine poetic justice, all things will be reversed: the Great King will give every material blessing to the poor of the earth, who become righteous because they renounce what they cannot obtain. And in heaven there need be no injustice or exploitation, because food, clothing, gold, palaces, jewels, etc., will all be produced by divine fiat, and there all will live eternally in blissful repose.

BUDDHISM TRIUMPHANT

We have already cited The Questions of Melinda, written in Ceylon about l00 B.C.E., where Buddhism had

become the dominant faith. The hero of the piece is the sage Nagasena, who, like so many other religious teachers, came into the world through a virgin birthed As a child, we are told, he learned the three canonical Fedas in one moment "by heart, could intone them correctly, understood their meaning . . . and grasped their mysteries;" but "he found no value in them;" they were worthless, "empty as chaff" (Ibid., 23).

We find in The Questions certain accretions to doctrine and practice, absent from the original Buddhist canon: for example, purgatory has now become an established eschatological feature, and bathing to purify from sin an essential ritual (Ibid., IV, 6:24).

The most significant portions of the work deal with the problems which arose with the triumph of Buddhism. Since it was devised to escape the oppression of a ruthless and impregnably intrenched ruling class, its strength lay in its power to withdraw the labor on which the whole social superstructure rested; its weakness lay in the fact that, should its ideals be victorious, these must be remade or ignored, since they called for the extinction of the race. Many contradictions, therefore, had arisen which critics were quick to emphasize; and when King Melinda of Ceylon (called Menandrasa by Plutarch) was converted to Buddhism, no one but Nagasena could resolve his doubts, which he struggled valiantly to do, in a series of mythical conversations. For example, the king notes that "the Blessed One said: 'Doing no injury to anyone, dwell full of love and kindness in this world.' And on the other hand he said: 'Punish him who deserves punishment' . . . if the first injunction is right . . . the second must be wrong'' (Ibid., IV, 3:55).

To which the Venerable Nagasena replies: "The Blessed One . . . gave both commands you quote . . . But as to the second command . . . that is a special use of terms . . . The proud heart, great king, is to be subdued, and the lowly heart cultivated" (Ibid., IV, 3:36).

In due course, the king inquires whether Nirvana can be attained otherwise than by living as a recluse and a celibate (Ibid., VI). At great length, Nagasena explains that many millions of laymen who do not renounce the world are nevertheless Arhats; the puzzled king wonders "what purpose . . . these extra vows serve . . . if laymen, living at home and enjoying the pleasures of sense, can see Nirvana (Ibid., VI, 5).

There was a good question! And the prolixity of the reply indicates the incompatibility of Buddhism with life itself. The sage, however, finally devises a solution: anyone who, in his last incarnation, has rigidly observed the thirteen vows, achieves Arhatship in the present life (Ibid., VI, 22). No longer do the saints pass immediately into Nirvana upon death; for they "will be reborn only once more on earth''(Ibid., V, 8). And so the celibate of a former incarnation receives a double reward; for he appears once again on earth as a Vaisya- or Kshatriya-Arhat, enjoying once more the pleasure of sensel07 before eternal oblivion.

ORIGINAL BUDDHISM SWEPT AWAY

This novel doctrine opened the door wide to almost everything that the founder of Buddhism had condemned so virulently. Now there could be millions of comfortable or wealthy laymen who, merely by giving verbal assent to the Buddhist philosophy and by persuading themselves that they had been ascetics in their previous existence, could marry, rear children, produce goods, own houses and stores, engage in business, manufacture, or agriculture, employ laborers at small wages, and still imagine themselves to be Arhats because of virtue acquired in a former incarnation. And so, in spite of all doctrine and discipline, men and women went on with their immemorial task of reproduction and of earning their livelihood. An almost precisely parallel development took place in Christianity once it took root. As it was in the beginning, is now and ever shall be, world without end. Amen! Amen!

INFLUENCE UPON CHRISTIANITY

The Brahmanas became the models for the official Catholic clergy and that the Buddhist movement was incorporated into Christianity in the fourth century as monachism; and thus the Church took to its bosom both of the great and antagonistic religions of India.

Buddhism, however, exercised another and even greater influence upon Christianity: for much of Buddhism and its ethical system passed almost intact into the New Testament and the Gospels, probably as an independent influence upon Jesus himself, although much of this philosophy was almost identical to that held by the Pythagorean Essenes.

In this Buddhist/Pythagorean/Essene morality, the following principles are dominant:

- **One must practice brotherhood, charity, and communism among the Elect**
- **Before God, all humanity is equal**
- **It is wicked to possess wealth**
- **All property constitutes a moral contamination of which we can be purged only by giving it to the poor**
- **Only the indigent can be righteous**
- **One must divest ourselves of the world and all its works**
- **One must renounce sex, family, father, mother, sister, brother, child, and relations**
- **One must give all that we possess to those poor who have renounced the world, who have not where to lay their heads**
- **One must return love for hate, kindness for abuse**
- **One must never retaliate against those who injure us**
- **Above all, one must rid the heart and mind utterly of all anger and resentment**
- **Sin consists not so much in outward acts, as in the desire to perpetrate them**

There must be a cataclysmic moral transformation called conversion, by which we conquer the evil indwelling self, and create the kingdom of righteousness within ourselves.

Jesus also agreed with Buddha that religion should be separate from the civil government and that religious men should obey the established secular laws which, in turn, should never dictate to the conscience. Buddhism made this ideology the common possession of the ancient world.

We said at the beginning that four basic elements constitute the basic teachings of the New Testament:

- **Soteriology**
- **Ethics**
- **Eschatology**
- **Messianic concept**

The first, as we have seen, came from the mystery-cults, and the second from Zoroastrianism. And now we find that its ethics were derived, at least in part, from Buddhism. The Messianic concpet as recorded in the New Testament is a mixture of the Jewish Davidic Messiah and the Angel-Messiah of the Essenes as taken from sun-myths

Arthur Lillie, in The Influence of Buddhism on Primitive Christianity, 1893, says:

"In the New Testament there are two Christs, an Essene and an anti-Essene Christ, and all modern biographers who have sought to combine the two have failed necessarily"

My research has shown him to be true. The "Jesus" of the Synoptics and the "Jesus" of the Gospel of John are diamterially opposite. As if this was not enough, we have observed also that the doctrines as taught in the New Testament are a synthesis of major tenants of world religions dating all the way back to Egypt and beyond. Again as if that was not enough, the doctrine of the Virgin Birth, without which no prophet or savior-god could be a divine incarnation, was so common among ancient cults that it was impossible for any religious founder to

achieve acceptance without it. It was, indeed, unknown in Brahmanism or Judaism; but these exercised little or no influence on Jesus or his teachings. In the mystery-cult, in Zoroastrianism, and in Buddhism, all saviors, past, present, and future, were incarnate gods, born of human virgins; this was an idea which came so easily and so naturally to primitive priests in order to establish their own authority that it sprang up independently in many places; Jesus was simply accorded the same honor by universal demand after his cult began making converts in the pagan world.



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**

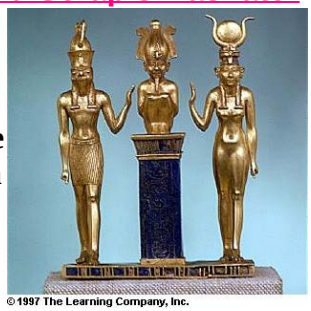


ISIS AND SERAPIS (GREEK FOR OSIRIS)

Isis, in Egyptian mythology, is the goddess of fertility and motherhood. According to the Egyptian belief, she was the daughter of the god Keb ("Earth") and the goddess Nut ("Sky"), the sister-wife of Osiris, judge of the dead, and mother of Horus, god of day. After the end of the New Kingdom in the 4th century B.C.E. the center of Isis worship, which was then reaching its greatest peak, was on Philae, an island in the Nile, where a great temple was built to her during the 30th Dynasty. Ancient stories described Isis as having great magical skill, and she was represented as human in form though she was frequently described as wearing the horns of a cow. Her personality was believed to resemble that of Athor, or Hathor, the goddess of love and gaiety. The cult of Isis spread from Alexandria throughout the Hellenistic world after the 4th century B.C.E. It appeared in Greece in combination with the cults of Horus, her son, and Serapis, the Greek name for Osiris. The Greek historian Herodotus identified Isis with Demeter, the Greek goddess of earth, agriculture, and fertility. The tripartite cult (Trinity) of Isis, Horus, and Serapis was later introduced around 86 B.C.E. into Rome in the consulship of Lucius Cornelius Sulla and became one of the most popular branches of Roman religion. It later received a bad reputation through the licentiousness of some of its priestly rites, and subsequent consuls suppressed or limited Isis worship. The cult died out in Rome after the institution of Christianity, and the last Egyptian temples to Isis were closed in the mid-6th century AD.







The worship of Isis became an independent Egyptian cult near the close of the Middle Kingdom, which was concluded by the XVIIth Dynasty in 1580 B.C.E. And during the succeeding millennium under the New Kingdom, her shrines and temples spread into every corner of the land. Statues of Isis suckling her infant son were familiar to all; in this characteristic pose, Isis became the venerated madonna of the pre-Christian world. For centuries, Catholics mistook these images for Mary-Jesus. Sometimes, Osiris was depicted with his wife and child; and the three became the type of the Holy Family. The depiction of the seated holding or suckling the child Horus is reminiscent of the iconography of Mary and Jesus.





The cult of Isis appeared in Syria about the 7th century B.C.E. It was not, however, until the Hellenistic period beginning in 333 B.C.E. that it began spreading rapidly; in that year, a temple was erected for the goddess at Piraeus. During the reign of Ptolomy I Soter, 325-285 B.C.E., Isis became so popular in Greece that a great temple was built for her at the foot of the Acropolis; and in the ensuing centuries, as we learn from Pausanias, almost every Greek city and village had its Isis-temple.

Her cult, introduced into Italy in the second century B.C., was even more successful in



the West. By 58 B.C.E. it had altars on the Capitoline and fifty-three chapels in Rome alone. In spite of sporadic persecution, in 43 the triumvirs ordered the erection of a temple to Isis and Serapis. In the first century of our era, the cult possessed several fine temples in Rome.

THE MAGIC OF ISIS

From a number of passages in the texts of various periods we learn that Isis possessed great skill in the working of magic, and several examples of the manner in which she employed it are well known. Thus when she wished to make Ra reveal to her his greatest and most secret name, she made a venomous reptile out of dust mixed with the spittle of the god, and by uttering over it certain words of power she made it to bite Ra as he passed. When she had succeeded in obtaining from the god his most hidden name, which he only revealed because he was on the point of death, she uttered words which had the effect of driving the poison out of his limbs, and Ra recovered.

"Renowned for her skillful use of witchcraft and magic, Isis was particularly remembered by the Ancient Egyptians as 'strong of tongue', that is being in command of words of power 'which she knew with correct pronunciation, and halted not in her speech, and was perfect both in giving the command and in saying the word' 'Egyptian Magic'. In short she was believed, by means of her voice alone, to be capable of bending reality and overriding the laws of physics" (Graham Hancock, Fingerprints of the Gods).

Now Isis not only used the words of power, but she also had knowledge of the way in which to pronounce them so that the beings or things to which they were addressed would be compelled to listen to them and, having listened, would be obliged to fulfill her bequests. This sure sounds like some of the Kabbalah which will come later.

The Egyptians believed that if the best effect was to be produced by words of power they must be uttered in a certain tone of voice, and at a certain rate, and at a certain time of the day or night, with appropriate gestures or ceremonies. In the Hymn to Osiris it is said that Isis was well skilled in the use of words of power, and it was by means of these that she restored her husband to life, and obtained from him an heir. It is not known what the words were which she uttered on this occasion, but she appears to have obtained them from Thoth, the "lord of divine words," and it was to him that she appealed for help to restore Horus to life after he had been stung to death by a scorpion.

In the Theban Recension of the Book of the Dead is found a Chapter (No. clvi.) which was composed for the purpose of bestowing upon the deceased some of the magical power of the goddess. The Chapter was intended to be recited over an amulet called thet, made of carnelian, which had to be steeped in water of ankhami flowers, and set in a sycamore plinth, and if this were laid on the neck of a dead person it would place him under the protection of the words of power of Isis, and he would be able to go wheresoever he pleased in the Underworld. The words of the Chapter were: -- "Let the blood of isis, and the magical powers (or spirits) of Isis, and the words of power of Isis, be mighty to protect and keep safely this great god (i.e., the deceased), and

to guard him from him that would do unto him anything which he abominateth."

The symbol of Isis in the heavens was the star Sept (Sirius), which was greatly beloved because its appearance marked not only the beginning of a new year, but also announced the advance of the Inundation of the Nile, which betokened renewed wealth and prosperity of the country. As such Isis was regarded as the companion of Osiris, whose soul dwelt in the star Sah, i.e., Orion, and she was held to have brought about the destruction of the fiend Apep, and of his hosts of darkness by means of the might of her words of power. As the light-giver at this season of the year she was called Khut, as the mighty earth-goddess her name was Usert, as the Great Goddess of the Underworld she was Thenenet, as the power which shot forth the Nile flood she was Sati, and sept, as the embracer of the land and producer of fertility by her waters she was Anqet, as the producer and giver of life she was Ankhet, as the goddess of cultivated lands and fields she was Sekhet, as the goddess of the harvest she was Renenet, as the goddess of food which was offered to the gods she was Tcheft, and lived int he Temple of Tchefau, and as the great lady of the Underworld, who assisted in transforming the bodies of the blessed dead into those whrein they were to live in the realm of Osiris, her name was Ament, i.e., the "hidden" goddess. In this last capacity she shared with Osiris the attribute of "giver of life," and she provided food for the dead as well as for the living; as Ament also she was declared to be the mother of Ra. In fact, at a comparatively early period in Egyptian history Isis had absorbed the attributes of all the great primitive goddesses, and of all the local goddesses such as Nekhebet, Uatchet, Net, Bast, Hathor, etc., and she was even identified as the female counterpart of the primeval abyss of water from which sprang all life. From what has been said above it is manifestly impossible to limit the attributes of Isis, for we have seen that she possesses the powers of a water goddess, an earth goddess, a corn goddess, a star goddess, a queen of the Underworld, and a woman, and that she united in herself one or more of the attributes of all the goddesses of Egypt known to us.

THE INVOCATION OF ISIS

As you read the following "invocation of Isis" you should ask yourself if you have ever read anything familiar to this; say the book of Revelation?

Rev 12:1 1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: (KJV)

I beheld a great wonder in heaven, a woman clothed with the Sun, with the Moon at her feet. And on her head was a diadem of the twelve stars. Hear me, O Lady Isis, hear and save. O thou queen of love and mercy, thou crowned with the throne, thou hauled as with the Moon. Thou whose countenance is mild and glowing, even as grass refreshed by rain. Hear me, our Lady Isis, hear and save. O thou who art in matter manifest. Thou bride and queen as thou art mother and daughter of the Slain One. O thou who art the Lady of the Earth. Hear me, O Lady Isis, hear and save. O thou Lady of the amber skin. Lady of love and of victory, bright gate of glory through the darkening skies. O crowned with the Light and life and love. Hear me, our Lady, hear and save by thy sacred flower, the Lotus of eternal life and beauty; by thy love and mercy; by thy wrath and vengeance; by my desire toward thee, by all the magical names of old hear me, O Lady, hear and save. Open thy bosom to thy child, stretch forth thy arms and strain me to thy breasts. Let my lips touch thy lips ineffable. Hear me, O Lady Isis, hear and save. Lift up thy voice to aid me in this critical hour. Lift up thy voice most musical. Cry aloud, O queen and mother, to save me from that I fear most. I invoke thee to initiate my soul. The whirling of my dance, may it be a spell and a link with thy great light, so that in the darkest hour, the Light may arise in me and bring me to thine own glory and incorruptibility. Isis am I, and from my life are fed all showers and suns, all moons that wax and wane, all stars and streams, the living and the dead, the mystery of pleasure and of pain. I am the Mother. I the speaking sea. I am the Earth in its fertility. Life, death, love, hatred, light, darkness, return to me, to me. Isis am I, and to my beauty draw. All glories of the Universe bow down, the blossom and the



mountain and the dawn. Fruits blush and women are creations crowned. I am the priest, the sacrifice, the shrine. I am the love and life of the Divine. Life, death, love, hatred, light, darkness, are surely mine, are mine. Isis am I, the love and light of Earth, the wealth of kisses, the delight of tears, the bowel and pleasure never come to birth, the endless infinite desire of years. I am the shrine at which thy long desire devoured thee with intolerable fire. I was sung music, passion, death upon thy lyre, thy lyre. I am the grail and I the glory now. I am the flame and fueler of thy breath. I am the star of God upon thy brow. I am thy queen enraptured and possessed. High do these sweet rivers welcome to the sea, ocean of love that shall encompass thee. Life, death, love, hatred, light, darkness, return to me, to me. Hear, Lady Isis, and receive my prayer. Thee, thee I worship and invoke. Hail to thee, sole mother of my life. I am Isis, mistress of the whole land. I was instructed by Hermes, and with Hermes I invented the writings of the nations in order that not all should write with the same letters. I gave mankind their laws, and ordained what no one can alter. I am the eldest daughter of Kronos. I am the wife and sister of the king Osiris. I am she who rises in the dog star. I am she who is called the goddess if women. I am she who separated the heaven from the earth. I have pointed out their paths to the star. I have invented seamanship. I have brought together men and women. I have ordained that the elders shall be beloved by the children. With my brother Osiris I made an end of cannibalism. I have instructed mankind in the mysteries. I have taught reverence of the divine statues. I have established the Temple precincts. I have overthrown the dominion of the tyrants. I have caused men to love women. I have made justice more powerful than silver and gold. I have caused truth to be considered beautiful. Come unto me and pledge unto me your loyalties as I pledge mine unto you. Oh mother Isis, great art thou in thy splendor, mighty is thy name and thy love has no bounds. Thou art Isis, who art all that ever was, and all that there is to be, for no mortal man hath ever unveiled thee. In all thy grace thou has brought forth the sun, the fruit that was born forth for the redemption of man. Oh Isis, Isis, Isis, graciously hear our cry unto thee, we mourn for thy blessings on us this day, every day, to nourish, to aid and to fill the emptiness within, that only you our beloved mother can satiate. Unto thee do we pledge our solemn oath of dedication, and for the power and glory of him the Unknowable One to witness our devotion to thee. For as we now receive thee into our hearts, we ask that you never leave us, in times of trial and joy, and even unto death."

Answer for yourself: Does this remind you of the worship of Mary in the Catholic Church, let alone prayers to Mary?

THE ALEXANDRIAN INFLUENCE

Her cult spread from Alexandria, Egypt, to all the Mediterranean countries, especially Greece and Rome, after the fourth century B.C.,E. and reached a peak in the third century B.C.E. This is of major importance for our study as the Essenes of Alexandria, Egypt, adopted much of this Egyptian synthesis of religious ideas and incorporated many of them, not only into their own theological mix, but even went so far as to incorporate such

religious ideas into their translation of the Jewish Scriptures into Greek which is today called the Septuagint.

The cult died out in Rome after the institution of Christianity, and the last Egyptian temples to Isis were closed around 550 AD.

CONFLICT WITH CHRISTIANITY

In the second century A.D., the Isis-cult became a bitter and effective antagonist of Christianity and numbered among its initiates many outstanding Romans. With the accession of Constantine; the shrines and temples of Isis were everywhere razed. It was not, however, until the time of Justinian, about 560 that the last remnants of her worship at Philae were extirpated. The independent cult of Isis, therefore, enjoyed a continuous existence exceeding two thousand years.

The cult of Isis possessed such vigor and longevity because she encompassed within herself the virtues and attractions of all her competitors; her ceremonials were elaborate and solemn; her dramatic presentations convincing and fascinating; her promises scarcely to be outdone; and her discipline delightful to souls burdened with sin and guilt.

SACRAMENTS AND FESTIVALS

The Eucharist of Isis consisted of the bread which she had given mankind and the milk which flowed from her bosom; the chalice from which the initiate drank this sacred potion was a cup formed in the shape of a woman's breast.

Ore know also that Isis, like Demeter, had two great festivals, one in the spring and another in the fall: the former coincided with the Egyptian harvest, and was celebrated at the vernal equinox, March 20. The autumnal celebration, however, was the greater, and consisted of a passion play which continued for four days; although the date varied in different places, it usually began on October 31, and ended on November 3. On the first day, actors impersonating Isis, Nephthys, Anubis, Horus, etc., searched for the body of Osiris; weeping and wailing, they manifested all the signs of grief. On the two days following, the portions of Osiris were found, reconstituted, and resurrected. This was the central element in the myth, for if Osiris could regain life and become immortal through the power of Isis, then all her devotees could do the same. The fourth day of the festival was called the Hilaria and was given over to the most unrestrained rejoicing since the god, now risen into immortality, would the kindly judge of all who had become divine by drinking the milk of Isis. And there could be little doubt concerning the future felicity of those who put their trust in her; for assuredly, Osiris would not deny mercy to those for whom Isis made intercession when they appeared before his awful throne.

VENERATION OF THE CHASTE MOTHER GODDESS

There was one important element in the Isis-cult which made it unique: the veneration of the chaste and beneficent Mother Goddess. Fortunately, a classic called The Golden Ass written in the second century A.D. by Lucius Apuleius gives us a great deal of information concerning the cult. In this celebrated tale, the author, drinking the potion of a witch, was turned into an ass, and could regain his normal shape only by eating roses At last, the glorious Isis appears to him In a dream, Informing him how to find the necessary flowers; and he addresses her as the "blessed Queen of Heaven . . . the Dame Ceres . . . motherly nurse of all fruitful things on earth." In reply, Isis declares herself "nature's mother, mistress of all the elements, the first-begotten offspring of all the ages, of deities mightiest, queen of the dead.... The Phrygians, first-born of men, call me the mother of the gods that dwell at Pessinus; the Athenians, sprung from the soil they till, know me as Cecropian Minerva; the wave-beaten Cyprians style me Venus of Paphos; the Archer-Cretans, Diana of the hunter's net; the Sicilians, with their threefold speech, Stygian Proserpine; the Eleusinians, the ancient goddess Ceres. Others call me . . . by my true name, Isis the Queen."

Isis had become the symbol and the synthesis of all the great goddesses of love, protection, creative life, and maternal nourishment which the world had ever known.

Apuleius is at last initiated into the order and becomes a priest; he dares not reveal the secrets of the mystery, but the experience itself he preserves in the following dithyramb: "I drew nigh to the confines of death . . . I approached the gods above, the gods below, and worshiped them face to face."

In the author's hallucinations, the deity appeared as the "Holy and eternal protectress of the human race" who "tendest the mischances of miserable men with a sweet mother's love . . . givest the light to the sun, guidest the universe, and tramples" under foot the powers of hell . . . At thy word, the winds blow, the clouds give increase, the seeds spring to birth, and the buds burgeon . . . My voice is too poor in utterance to tell what I feel concerning thy majesty. Nay, had I a thousand tongues, and everlasting continuance of unwearied speech, it would be all too little."

"Isis, represented in the Song of Solomon by the dark maid of Jerusalem, is symbolic of receptive nature - the watery, maternal principle which creates all things out of herself after impregnation has been achieved by the virility of the sun" (Manly P. Hall, Masonic, Hermetic, Quabbalistic & Rosicrucian Symbolical Philosophy).

Isis' magic was allied to the wisdom of Thoth and given to mankind as a skill in Healing; she was also responsible, as the counterpart of Osiris, for teaching the household arts to women. She taught them weaving and spinning, and how to grind the corn. Her strongest appeal was to the sorrowing wife and devoted mother - every woman could identify with her and she has been seen by some commentators as the archetype of a cult that continues in the Christian churches to the present day" (Richard Patrick, Egyptian Mythology).

ISIS....THE PATTERN FOR MARY, THE MOTHER OF JESUS

"Cyril, the Bishop of Alexandria, had openly embraced the cause of Isis, the Egyptian goddess, and had anthropomorphized her into Mary, the mother of God" (H. P. Blavatsky, Isis Unveiled).

"Immaculate is our Lady Isis...the very terms applied afterwards to that personage (the Virgin Mary) who succeeded to her form, titles, symbols, rites, and ceremonies....Thus, her devotees carried into the new priesthood the former badges of their profession, the obligation to celibacy, the tonsure, and the surplice, omitting, unfortunately, the frequent ablutions prescribed by the ancient creed." "The 'Black Virgins' , so highly reverenced in certain French cathedrals - proved, when at last critically examined - basalt figures of Isis!'" (King, The Gnostics and their Remains).

When the earliest teachings of Jesus and the church first emerged, it was devoid of a mother-goddess. However, since the ancient world was permeated with the cults of Demeter, Cybele, and Isis, it was impossible for Christianity to conquer without filling the void created by their departure. And in this, as in everything else, the Catholic Church demonstrated the accuracy of its name: it was indeed all-inclusive. As the need for the protective and beneficent goddess of chaste, maternal love was imperative, the Virgin Mary gradually grew from the woman to whom Jesus would not even speak into the magnificent replica of Isis, Queen of Heaven.

THE CULT OF SERAPIS

The Ptolemies were powerful supporters of the native Egyptian religious foundations, the economic and political power of which was, however, carefully controlled. A great deal of the building and restoration work in many of the most important Egyptian temples is Ptolemaic, particularly from the period of about 150-50 B.CE., and the monarchs appear on temple reliefs in the traditional forms of the Egyptian kings. The native traditions persisted in village temples and local cults, many having particular associations with species of sacred animals or birds. At the same time, the Greeks created their own identifications of Egyptian deities, identifying Amon with Zeus, Horus with Apollo, Ptah with Hephaestus, and so on. They also gave some deities, such as Isis, a more universal

significance that ultimately resulted in the spread of her mystery cult throughout the Mediterranean world.

The impact of the Greeks is most obvious in two phenomena:

- **One is the formalized royal cult of Alexander and the Ptolemies, which evidently served both a political and a religious purpose**
- **The other is the creation of the cult of Sarapis, which at first was confined to Alexandria but soon became universal. The god was represented as a Hellenized deity and the form of cult is Greek; but its essence is the old Egyptian notion that the sacred Apis bull merged its divinity in some way with the god Osiris when it died.**

In ancient Egyptian religion, sacred bull deity worshiped at Memphis. The cult of Apis originated at least as early as the 1st dynasty (c. 2925-c. 2775 B.C.E.). Like other bull deities, Apis was probably at first a fertility god concerned with the propagation of grain and herds; but he became associated with Ptah, the paramount deity of the Memphite area, and also with Osiris (as User-Hapi) and Sokaris, gods of the dead and of the underworld. As Apis-Atum he was associated with the solar cult and was often represented with the sun-disk between his horns. Much of what is known about Apis comes from Greco-Roman writers. He was black and white and distinguished by special markings. Some ancient writers said that he was begotten by a ray of light from heaven, and others that he was sired by an Apis bull. When a sacred bull died, the calf that was to be his successor was sought and installed in the Apieion at Memphis. His priests drew omens from his behaviour, and his oracle had a wide reputation. When an Apis bull died, it was buried with great pomp at Saqqarah, in underground galleries known in the classical world as the Sarapeum. It was probably in Memphis that the worship of Sarapis (after the Greek form Osorapis, a combination of Osiris and Apis in the image of an eastern Greek god) arose under Ptolemy I Soter (305-282 BC). From Alexandria, it spread to become one of the most widespread oriental cults in the Roman Empire.

The name Serapis was formed by combining Osiris with Apis, the bull; and this god was the Hellenized version of his Egyptian prototype, in which his functions were combined with those of the somewhat parallel Greek deity, Hades or Aidoneus. It is certain that the ithyphallic aspects of Osiris were heavily emphasized and that Serapis was related to Priapus, son of Dionysus and Aphrodite, who symbolized the generative principle. The worship of Serapis came into wide vogue after the conquests of Alexander, first in Egypt and then throughout the Graeco Roman world; although he certainly retained some of the characteristics of the ancient Osiris as well as some congenital relationship with Isis, his cult seems to have become independent in the third century B.C.E. We read in Socrates Scholasticus that even in the fourth century A.D. the Egyptians believed that if Serapis were offended, the Nile would not overflow (Eusebius, Eccl. History, I, viii). Again notice the center of Alexandria, Egypt, for the worship of Serapis. The center of the worship was in Alexandria, where a Serapeum was built during the Ptolemaic dynasty; like all the other mysteries, its esoteric doctrines and practices were jealously guarded secrets, known only to its mystics.

THE WORSHIP OF SERAPIS

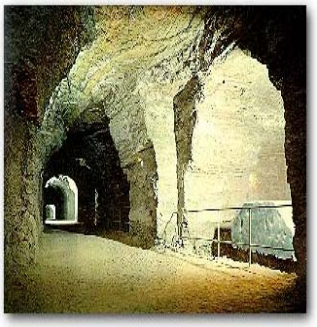
The chief center of the worship of Serapis in Ptolemaic times was Alexandria, where it was established, according to tradition, by Ptolemy Soter. This great ruler of Egypt appears to have wished to find some god who could be worshipped both by Greeks and Egyptians at a common shrine, and one whom he could cause to be regarded as the characteristic god of his dynasty in Egypt. The most important Egyptian god at the time was Osiris, that is to say Osiris-Apis, the great god of the Egyptian Underworld, but it was impossible for him to remove the great sanctuary of this god, and he therefore determined either to rebuild some ruined Serapeum at Alexandria, or to found a new one wherein he might set up a statue which should be worshipped both as the god of the Egytian Underworld and the Greek Hades, and in which would be united the attributes of Osiris Khent Amenti, and of Dis. Whilst Ptolemy was meditating upon these or similar things he had a dream, wherein a colosssal statue of some god appeared to him, and told him to remove it from where it was to Alexandria; according to Plutarch (De Iside et Osiride, 28), he had never seen a similar statue, and he knew neither the place where it stood, nor to whom it belonged. One day he happened to mention his dream to Sosibius, and described

the statue which he had seen, whereon this man declared that he had seen a statue like it at Sinope. Tradition says that this was Sinope on the Pontus, and adds that as the inhabitants of the city were extremely unwilling to part with their statue, it, of its own accord, after waiting for three years, entered into a ship and arrived at Alexandria safely after a voyage of only three days. When the Greeks came to see the statue it was introduced to them as the god Hades, and the Egyptian priets were ready to bestow upon him the name Asar-Hapi, or Serapis, by which name the Greeks were, apparently, quite contented to call him. Thus both the Greeks and Egyptians in Alexandria acquired a god whom they willingly worshipped as the god of the Underworld. As soon as the god who was now called Serapis had been established in his new home, his fomer worship and rites were greatly modified, and his services and processions were made to resemble those of the Egyptians, who naturally expected their main features to be brought into harmony with those of the cult of Osiris, their national god. It appears to have been to the interest of all parties to welcome Serapis, and all must admire the astute action of Ptolemy, who succeeded in making the Greeks think that in worshipping this god they were adoring one of their own native deities, and who persuaded the Egyptians that they were maintaining the supremacy of Osiris-Apis in spite of the fact that the Macedonians were the rulers and masters of the country. Some doubt has been cast upon the identification of the Sinope mentioned by Plutarch with the Sinope of Pontus, but with insufficient reason. The Serapeum which Ptolemy repaired, or founded, was probably near Raqetit, and was a very remarkable building; its main plan seems to have resembled that of the famous Serapeum at Memphis, but parts of it were richly painted and gilded, and it possessed a fine library which was said to contain some 300,000 volumes.

THE INFLUENCE OF ALEXANDRIA ON RELIGIOUS IDEAS AND BELIEFS

Alexandria occupied a unique place in the history of literature, ideas, scholarship, and science for almost a millennium after the death of its founder. Under the royal patronage of the Ptolemies, and in an environment almost oblivious to its Egyptian surroundings, Greek culture was preserved and developed. Early in the Ptolemaic period, probably in the reign of Ptolemy I Soter, the Museum ("Shrine of the Muses") was established within the palace complex. Strabo, who saw it early in the Roman period, described it as having a covered walk, an arcade with recesses and seats, and a large house containing the dining hall of the members of the Museum, who lived a communal existence. The Great Library of Alexandria (together with its offshoot in the Sarapeum) was indispensable to the functioning of the scholarly community in the Museum. Books were collected voraciously under the Ptolemies, and at its height the library's collection probably numbered close to 500,000 papyrus rolls, most of them containing more than one work. The major poets of the Hellenistic period, Theocritus, Callimachus, and Apollonius of Rhodes, all took up residence and wrote there. Scholarship flourished, preserving and ordering the manuscript traditions of much of the classical literature from Homer onward. Librarian-scholars such as Aristophanes of Byzantium and his pupil Aristarchus made critical editions and wrote commentaries and works on grammar. Also notable was the cultural influence of Alexandria's Jewish community, which is inferred from the fact that the Pentateuch was first translated into Greek at Alexandria during the Ptolemaic period. One by-product of this kind of activity was that Alexandria became the centre of the book trade, and the works of the classical authors were copied there and diffused among a literate Greek readership scattered in the towns and villages of the Nile Valley.

THE SERAPEUM



The legendary Serapeum is where the sacred bulls of Apis are buried. Worship of the Apis bull was a late development. The bull was thought to have been an incarnation of Ptah.

DESTRUCTION BY THE CHRISTIANS

In 390 A.D., Bishop Theophilus, with the aid of Emperor Theodosius, razed the Serapeum of Alexandria. "And he had the phalli of Priapus carried through the midst of the Forum . . . the governor of Alexandria and the

commander-in-chief of the troops of Egypt assisted Theophilus in demolishing the heathen temples . . . All the images were accordingly broken in pieces, except one statue of the god before mentioned, which Theophilus preserved and set up in a public place; 'Lest,' said he, 'at a future time the heathen should deny that they ever worshipped such gods'" (Eusebius, Eccl. Hist., I, xviii).

And so in that pagan world of freedom and diversity, each could choose whatever religion he liked best; but analysis reveals that mankind was plunging headlong into a general disaster for which no solution could be found and as a result of which some international and intolerant religion was inevitable to administer a fantastic soporific, to offer the masses hope and consolation, and to expunge by universal ruin the ineradicable frustration created by the Roman Empire.



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



MITHRA...LAYING THE FOUNDATION FOR CHRISTIANITY



Theology begins with the stars. Of course if you have been a reader of Bet Emet Ministries for any length of time you have seen that and there is no greater example besides the Osiris Myth than the Myth of Mithra. You will see, as depicted in the above picture, a bull being slain. In reality this "bull" represented the Constellation Taurus which had been the center of world religions for thousands of years. Egypt is a prime example. We will come to see as our studies progress that Mithra presided over changing of seasons and the movement of heavens themselves. Thus the scene of Mithra slaying a bull represents, "the precession of the equinoxes; Mithra was in effect moving the entire universe"(Prof. David Ulansey, The Origins Of Mithraic Mysteries). Mr Ulansey's book is quite phenomenal and I recommend reading it to everyone as he brings the correct perspective to this study along with a much needed correction of prior understandings from distinguished men like F. Cumont. Much of the information in this article is taken from The Origins Of Mithraic Mysteries. Thus, we see that Mithras represented by constellation Persus which was thought to change the position of the celestial sphere by slaying constellation Taurus and moving it out of the way thus allowing for its replacement by the constellation Aries (Ram) at spring equinox. With that as a small background let us begin our study and this will become more clearly momentarily.

Mithraism entered the Roman Empire from Persia spread by slaves in the middle of the first century BC. But it took until the first century of this era before it began to take off in popularity and was not officially recognized in the Empire until the end of the second century AD. It was one of the last of the Eastern Mystery cults to reach the West and one of the most vigorous. For a long time it was the chief rival to Christianity.

In the original Persian pantheon Mithras was a very minor god, too unimportant for Zoroaster to include in the Gathas. He was ranked lower than Ormuzd, the Supreme Being, but higher than the Sun. Later Mithra became more important than his creator, Ormuzd, because he acted as mediator between men and those on the divine level. Eventually Strabo could write:

[The Persians] honor the Sun, whom they call Mithras, and the Moon and Aphrodite, and Fire and Earth, and Winds and Water.

Mithras became omniscient, the god of light, the Heavenly Light, a spiritual Sun, the enemy of darkness and therefore of evil and hence the god of battles and of military victory. Mithras was the god of contracts and oaths, he embodied the seven divine spirits of goodness, he protected the righteous in this world and helped them into the next. He sent rain from Heaven and light from the sun and helped mankind by slaying the primeval bull fertilizing the earth. He is the Logos (the Word). His enemy was the Demiurge, Ahriman, a minor god with power over mankind's level of the cosmos, and therefore over men. The Magi identified Ahriman with the Evil Spirit, yielding a trinity of Mithras, Ormuzd and Ahriman, comparable to the Vedic trinity of Varuna, Mitra and Aryaman. Ormuzd and Ahriman seem to be mirror images of some complex power and Mithras is the link. Mithras only takes the side of Ormuzd at the earthly level, otherwise he is neutral between the two principles.

The Mithraism that entered the Roman Empire was a combination of Persian Mithraic belief, Babylonian astrology and Greek Mysteries. Like other Oriental religions, Mithraism had a long history and a reputation for wisdom. Mithras was a redeemer but also offered a role model as an epitome of morality. Mithraism began to spread because it appealed to three main groups of people; the merchant classes who valued its demand for high moral standards and therefore honesty, to the lowly and humble such as the slaves and particularly to the military. Adherents were all male and were sworn to secrecy. It had strong elements akin to Freemasonry in its organization. Females worshipped Cybele, Isis and later, Jesus. Mithraism had no extensive priestly caste. Each small group of worshippers had a "father". Major centres of worship had a "father of fathers", equivalent to a Christian bishop. It always remained a private religion, never receiving huge state patronage, so the shrines and churches of Mithras remained humble and the worshippers pious and egalitarian. In Mithraic churches noble, freedman and slave met as equals. Mithraism had its male celibates and expected its initiates to repudiate worldly offerings expecting instead heavenly wealth.

The story of Mithras begins with the Demiurge oppressing mankind. Mithras is incarnated from a rock on 25 December, the old date of the midwinter solstice. He enters the world, observed by lowly shepherds, on the darkest day of the year - he is the Light of the World. During his incarnation he carries out miracles just as Jesus did. And just as Jesus did he dies for the good of mankind. He kills the sacred bull, but the bull is an aspect of himself so he kills himself, just as God, the Father, kills himself by offering himself as a victim in his aspect as God, the Son, and is resurrected. His mission done he holds a last supper with his disciples and returns to Heaven in the solar chariot. He will be victorious over evil at the last battle and will sit in judgement on mankind. He finally leads the Chosen Ones over a river of fire to immortality.

Mithras worship took place in churches called "grottoes" which often actually were caves or catacombs. Devotees sought communion with Mithras to prepare for the final judgement. They knelt along a narrow aisle at the end of which was a symbolic mural or tapestry of Mithras slaying a bull. Though Mithras was often depicted as Sol, (Sun), he was more commonly shown as slaying the cosmic bull created by Ormuzd, the God of Light, to prevent Ahriman from slaying it. The bull is the Sun's gift of fertility to the crops and animals, the grotto mural showing the bull's blood re-entering the earth representing vitality, peace and plenty, symbolized by ears of corn. Since the bull is an aspect of the god himself as the source of life in the original fertility myth, in its developed form it represents the self-sacrifice of the god for the redemption of believers.

The Sun and the Moon observe the sacrifice. Two torch bearers are in attendance, one with an upturned torch and one with a downturned torch, signifying light and dark, summer and winter, life and death, spirit and matter, the extinction of the soul's light in the material body and its rekindling after death. A serpent drinks the bull's blood. The setting is a cave encircled by the chariot of the sun and the signs of the zodiac. Other symbolic objects present include a tree.

A lion headed figure in the coils of a snake represents Ahriman, the "Prince of Darkness" and therefore evil.The Christian expression for the devil, "Prince of Darkness", used for example by Milton, matches Mithraic as well as Essene use - Mithras was Light and Darkness was Evil. The force of Good necessarily was opposed by a force of Evil in the old religions. Ormuzd was opposed by Ahriman in the Persian religion; Osiris was opposed by Set in the Egyptian religion. Other names for Satan trace him to earlier pastoral gods Pan and Zeus Myiagros, respectively Mephistopheles and Beelzebub, the Protector of Flocks, the Lord of the Flies as the Jews mockingly called him, Baal of the Philistines.

Initiates of the Mysteries of Mithras had to be ritually pure and were purified by baptism. There were seven levels of initiation, one for each of the seven levels of the planets, the highest level being that of the Father, Pater. On achieving the level of initiation called Miles or soldier, the mystae of Mithras were symbolically branded, the priest making the sign of the cross upon their foreheads to redeem their sins and to mark them as soldiers of Mithras ready to "fight the Good Fight".

Tertullian, a third century Christian from North Africa, complains that the Devil was imitating the Christians' "divine mysteries" because initiates of the Mithraic religion were baptized in this way. Christians use the expressions "soldiers of Christ" and "put on the armor of light", somewhat inappropriate metaphors for a religion of love, one might think, but entirely appropriate to their Mithraic origins.

Above the rank of Leo votaries were called participants because they participated in a sacred meal; below the rank of Leo they were called servants and served the higher levels - the similarity with Essenism is striking. The Mithraic sacred meal was essentially identical to the Christian Eucharist. Justin Martyr complained that Satan had copied the Christian Eucharist because the adherents of Mithras also partook of consecrated bread and water symbolic of the incarnate god's body. The bread consisted of wafers - each marked with a cross!

Mithraic language and symbolism are widespread in the New Testament. The Dayspring from on High, the Light, and the Sun of Righteousness are all Mithraic (or Essene) expressions used of Jesus. Mithras was born out of a rock - Theos ek Petras - and so caves were sacred to Mithras. Christian imagery shows the stable, in which Jesus was born, as a cave. (The infant Mithras was adored by shepherds who brought him gifts.) It was not originally oppression that led the early Christians to use catacombs for worship but simply a desire to copy the practice of the worshippers of Mithras. They decorated their catacombs with paintings, one of the most popular ones being of Moses striking the rock. Mithras, struck a rock to produce water for his followers to drink! The most popular picture of all however was Christ as the Good Shepherd. Mithras too was the Good Shepherd.

The Cilicians introduced Mithraism to Rome. The chief city of the Cilicians and one of the main centres of Mithraism was Tarsus, home of St Paul. When Paul writes (1 Cor 1O:4):

They drank of that spiritual rock... and the rock was Christ,

he leans significantly toward the Mithraic idea of the God from the Rock, as does Jesus when he says (Mt 16:18):

Upon this rock I will build my church,

referring to Peter. Mithraic remains have been found beneath the Vatican Hill at Rome now sacred to Peter but formerly evidently sacred to Mithras. The throne of St Peter at Rome is older than the Church. From the carved motifs decorating it, it was probably Mithraic.

Both Mithraism and Christianity introduced symbolic sacrifice:

- **Mithraists by depicting the sacrifice of the bull prominently in their churches**
- **Christians by images of the crucifixion of Jesus and the symbolic drinking of his blood in the communion.**

The shedding of animal blood was originally a substitute for the shedding of human blood. The bull is interchangeable with a ram - the Ram in the Persian Zodiac is a lamb. So Mithras can also be sacrificed as a lamb just as Jesus is the Paschal Lamb. Remember Mithras is also the seven spirits of goodness just as the Book of Revelation has a slain lamb with seven horns and seven eyes representing the "seven spirits of God". Easter when the Paschal Lamb was eaten was the Mithraic festival. In the seventh century the church tried to suppress pictures of Jesus as a lamb precisely because of its pagan associations.

Mithras was referred to as "Dominus", the Lord, and his sacred day was Sunday. So Sunday was "The Lord's day" long before the Christians took it as their sacred day. The head of the Mithraic faith was the Pater Patrum, the Father of Fathers, who sat in Rome, just as the head of the Christian faith was the Papa or Father - the Pope - who also sat in Rome.

Answer for yourself: Why is the Pope's crown called a tiara, a Persian headdress? A link with Mithraism?

Ernest Renan, a scholar who wrote a famous Life of Jesus, believed that if it were not for Christianity we should all today be worshippers of Mithras. The two religions had almost everything in common:

- **A divine Lord who offered men salvation;**
- **A sacramental meal;**
- **Baptism;**
- **The idea of the believers being crusaders against evil;**
- **An ultimate judgement of the soul;**
- **Ideas of Heaven and Hell;**
- **A high moral code.**

The reasons for the success of Christianity were its overwhelmingly syncretic nature, the admission of women, the expropriation of the Jewish Scriptures, and the claim that the Christian incarnate god was a historic figure.

And there were none better at this syncretism that the Essenes of Egypt and Qumran

Mithraism eventually died out after its suppression by the Christians in 376-377 AD. By then its doctrines and ceremonies had been merged into Christianity so it had little basis for an independent existence. Mithras and the religious ideas that surrounded him were re-written in many of the accounts of Jesus' life in the New Testament as you can easily see from this short summary!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ROMAN RELIGION

The Roman Empire comprised an agglomeration of disparate peoples bound by the cement of Romano-Hellenic culture and this was reflected in the religions of the Empire. Rome, like the modem USA, wanted to be a melting pot. Conquered people became provinces of the Empire and their religions melted into the Hellenic matrix.

The first religions in the culture that was to dominate the Mediterranean began as separate urban religions of the Greek city states. These Greek myths as we now call them became more family and individually oriented as the city states declined. Though we sophisticates find them amusing and little more than a source of fantasy, they constituted a serious religion practised for over 1000 years which was creedless, flexible, non-dogmatic and this worldly. It was a religion of everyday life, to seek blessings, good crops, health, peace, and so on - comfort in facing the problems of day to day living. The various gods each had their principle attributes and would be sought out by devotees wanting to enhance the quality of their lives in that respect just like the Christian saints. Athena was the goddess of wisdom; Apollo was the "pure one" concerned with morality and became the "divine physician"; Artemis evolved from being a Mother Goddess to being the embodiment of chastity; Tyche was the goddess of chance or fortune, and so on.

Like the Christian communion, worship was an orderly ritual, a procession involving hymns and short prayers often composed by famous poets, the revealing of sacred objects, and sacrifices of different types of animals often then eaten in a ritual banquet.

Proper ritual was essential if the worshipper wanted to receive divine favor and this carried over to the Romans - and thence to Christians.

Roman nature was not to build extensive mythologies like the Greeks. They had a simpler basic idea - spirits - everything had its spirit or numen, a power for good or ill. Particularly important ones were those of the home and the hearth. The Genius of a man or the Juno of a woman was a divine spirit, an intuitive essence of the person which translated into the Christian Guardian Angel. On a birthday the Romans would celebrate the Genius of the person whose anniversary it was. The spirits of real men or women of power and influence became strongly favored by Greeks and later by Romans in the cult of heroes. They believed Hercules to have been a real man, and he might indeed have been, but a complex of myths and legends grew and were attributed to his spirit after he died and ultimately he became a fully fledged god.

Though the Romans themselves did not build mythologies, they were great copiers, and were open minded about religion in a way which we cannot understand. They adopted first the Greek gods then later on Oriental ones. These foreign gods interested the Romans because their spirits were powerful - more powerful than those of everyday things. The worshipper's object was to get the gods to use them for his benefit. This could only be achieved by addressing the gods with their proper names and titles, and practising meticulously correct rites and liturgy. Indeed Roman religion evolved - degenerated might be a better word - into courses of complicated liturgical formulae, meticulously followed, in services for different purposes. This was all good business for the priests, the pontiffs. They elaborated the ritual further by introducing many lesser gods or "di minuti" akin to angels and demons who could be called upon to help - provided that the ritual was correct! A complex priestly hierarchy evolved, the head of which was the

Pontifex Maximus, the model for The Pope.

Roman temples were all built on the pattern of an enclosure with a raised structure containing the alter and statue or image of the god. Some religions preferred simpler shrines. The highlight of their ritual was an animal sacrifice, though gifts were also acceptable. Priests had to be skilled butchers like Jewish priests, and for the same reason - the animal had to be sacrificed "willingly". Its dispatch had to be quick and unexpected. The best parts of the animal were then eaten while the rest was burnt for the god.

The Roman administration was usually tolerant of the religions of foreign immigrants but, for long under the republic, Roman citizens were forbidden to adopt them. As a consequence cults introduced into Republican Rome were not absorbed without struggle. But from the first century BC religious tolerance for all improved. Suppression did occur spasmodically but usually not for religious reasons but because some scandal outraged the Romans.

Under the Emperors, religious tolerance became policy. To effect greater political stability and to unite a disparate people, the Emperors of Rome attempted to reduce the potential for discord by a policy of syncretism - encouraging the merging of religions - and a policy of religious tolerance. In the tolerant atmosphere syncretism occurred quite naturally amongst the cults proliferating in the Empire through the adoption of rites and doctrine by one religion from another. It was also actively pursued to cement and unite the Empire.

It began when Rome became the dominant city in Italy and allowance had to be made for the absorption of the gods of neighboring tribes and cities as the Roman sphere of influence spread. Later it benefited from the tendency towards monotheism. One god would subsume a lesser god. The lesser god became an aspect of the superior god but could still initially be worshipped independently by his followers. In later generations the hope was that allegiance would be transferred to the superior god and one god would replace two, uniting two sects who might have been, or become, rivals.

One way in which the policy was put into effect was by deification of the Emperor. Everyone had their Genius or Juno but kings and emperors were special because theirs were gods! This led to the Emperors being regarded themselves as gods. Initially it was not the mortal Emperor who was the object of worship, it was his Genius, the god residing within him. Even Nero did not call himself a god but, tongue in cheek, merely a universal Genius. But gods are immortal. When a king is the home of a divinity, what happens to the god when the king dies? The answer had to be that the king did not die - he must also be a god. And so the Emperors eventually claimed to be gods incarnate. But it was not until Domitian (81-96 AD) that an Emperor claimed the title - "Lord and God" while he was still alive, and not until Aurelian (270-275 AD) that the title "Lord and God" was adopted officially.

Even today the followers of the Dalai Lamas of Tibet consider them to be gods as well as temporal leaders. The Japanese also considered their Emperor to be a god. Christians are happy to concur: they claim Jesus to be a god.

The Roman Emperors' purpose in declaring themselves gods was secular rather than some sort of religious egomania (though in some cases egomania played a part). Just as the sun was Lord of the Heavens so the Roman Emperor was Lord of the Earth. As long as everyone could accept this, imperial temporal authority was strengthened, but everyone could continue to revere their own celestial or spiritual god. Most did! The notable exceptions were Jews and Christians.

The Romans were tolerant of religious differences partly because they were indifferent to blasphemy. To a Roman it was absurd for a mortal to take up cudgels to defend a god. Romans sincerely believed that the gods were sensitive, petulant, and ready to intervene in the lives of mortals. If a god were offended by a mortal then the poor fellow had better watch out - at the very least he'd find his luck was out. Romans thought Christians courted disaster by deriding pagan gods as devils but they did not take personal offence. What did worry them was that vengeful gods might not be too discriminating, and innocent bystanders might suffer. It was this

generalized fear of divine anger rather than intolerance of blasphemy that invited Roman displeasure.

So Imperial policy was that, subject to the requirement to honor the Genius of the emperor, Romans could worship whoever or whatever they liked and how they liked as long as they respected and did not interfere with others and the ceremonies were respectable. However clandestine meetings were not allowed since they could be a cover for subversive plots. The priests and priestesses of the gods of the Empire were generally celibate and even Bacchanialian "orgies", by the intertestamental period, were merely drunken, not licentious.

Native Roman religion was worthy and pious but totally this worldly. It paid no attention to an after life. Romans originally had no thoughts of survival of the person in any way. On death a Roman simply joined the "Good People" (no singular). As the power of Rome grew and the population became more cosmopolitan, the religion became less attuned to the needs of the worshippers. By the end of the republic Roman religion had ceased to be a religion. Its festivals had become occasions of state ceremony. From the reign of Augustus, astrology became increasingly popular but ultimately failed because knowledge of the stars could not change destinies, particularly death. Only the gods could do that, but they lived beyond the stars and were not therefore subject to their influence. If only there were ways of compelling the gods to help. Theurgy, a type of magic aimed at forcing the gods to do the will of the practitioner, briefly became fashionable but also proved spiritually unsatisfactory.

Before Jesus became deified Roman religion had ceased to provide any way of satisfying individual spiritual needs. Towards the beginning of Empire Romans began to seek a personal religion which would guarantee them immortality. Worshippers sought direct communion with a suitable god to procure his help in changing their personal destinies. The desire for individual rather than state gods led first the Greeks then the Romans to look to the East and import oriental religions. They filled their spiritual void via the mystery religions, whereby the initiate aimed to join with the god to share his immortality. This laid the foundation for the successful absorption of the religion propagated later in Jesus' name!

Eastern religions began to be introduced into the Roman sphere during the first Punic war (264 - 241 BC) when the cult of Astarte-Atargatis from Phoenicia became popular. From 204 BC, when Cybele was introduced, a succession of eastern religions arrived. In 186 BC the cult of Dionysus, then Isis worship (about 100 BC), Judaism, Mithraism and finally Christianity followed. Most ideas of the destiny of the soul existed in the Empire amongst this plethora of religions - damnation, oblivion, transmigration, reincarnation and divinity. In the early centuries of this era each of the various mystery religions of Rome were favored first by one Emperor then by another, until all religions except Christianity were banned at the end of the fourth century AD. Syncretism had triumphed!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE SAVIOR-CONCEPT COMES FROM EGYPT

The Essenes of Alexandria, Egypt, as well as Palestine, adapted the "soter" or "savior" of Egypt. The original savior-god was the Great Osiris, the Egyptian deity who plays such a preponderant role in the religious history, not only of the Nile Valley, but also of the entire area which finally became the Graeco-Roman Empire. The facts, the legend, the myth, and the soteriology (doctrine of salvation) surrounding this majestic but also pathetic figure stretch back into the very roots of western culture and civilization.

A powerful force of Aryans, from Mesopotamia, conquered the much less developed Nilotics, about 4,000 or 3,500 B.C. The Sumerians superimposed their own economy, jurisprudence, architecture, agriculture, and general way of life upon the conquered, first, by intertwining their own religious concepts with those of the natives; and, second, by making their own the active and preponderant force. This was a long and complicated process, in the course of which cannibalism and other primitive poultices were outlawed and the flood waters of the Nile brought under control; and roads, temples, and cities were constructed. Scientific agriculture was instituted, an elaborate code of law established an elevated morality adopted, and a popular and powerful religious system perfected. The result was the greatest civilization yet known, which continued substantially intact for nearly forty centuries.

It is at least probable that Osiris was an historical person who had married his sister, became king of Egypt, and conquered many nations; that he was murdered by a group of conspirators headed by his brother, Set; and that he was finally transformed into the god-man savior by the priests of a great cult which became dominant in Egypt and later proliferated into all adjacent lands.

According to the Osirian myth, the sun-god Ra detected his wife Nut in the embrace of Seb, the earth-god. He therefore decreed that her offspring could not be born on any day of the year, which then consisted of 360 days. Nut, however, appealed for help to Thoth, the God of Wisdom; and, by playing at draughts with the moon, he won from her a seventy-second portion of each day. Thus, five intercalated days were added to the year, on none of which the curse of Ra was effective. Successively on these, Nut bore quintuplets: Osiris, Horus, Set, Isis, and Nephthys. Osiris, born on the 25th of December, symbolized the rebirth of the sun; in due course, he married Isis, who bore the Younger Horus, who, with his parents, made up the Egyptian Holy Family. Set married Nephthys, who became the mother of Anubis. The Elder Horus remained the celibate and intellectual Scribe. These five personalities, born of earth and heaven, were equally human and divine, mortals with a capacity for immortality. Osiris became the supreme god-man and Isis the ultimate mother-goddess, whose role and importance expanded over the centuries in the Osirian cult and who finally emerged as a supreme divinity in her own right.

After conferring a superior culture upon the Egyptians, Osiris set out at the head of his beneficent armies to do the same for other nations; he marched all the way to India and later in Europe to the Straits of Gibraltar. Finally, according to the legend, laden with the gifts of many grateful peoples, he returned home in triumph. This helps explain the spread of such religious ideas and myths as spread throughout the world.

In his absence, however, the evil Set conspired with the seventy-two displaced reactionary priests to seize the throne for himself. Having constructed a coffin, he induced his brother to lie down in it: whereupon the

conspirators welded the lid shut with molten lead, so that Osiris died of suffocation. Thrown into the Nile, the coffin floated across the Mediterranean to Byblus (modern Jebeil), in Syria, where the body became encased in a tree.

Escaping the rage of Set, Isis took refuge in the Delta Swamps, where Horus was born. Leaving her child to be reared in Buto, she set out in search of her husband; finding almost all of his body except his penis, she returned with it to Egypt. The implacable Set, however, hacked this into fourteen pieces, and buried one in each of the names or provinces of the country.

Now began the incomparable passion of Isis, which ultimately made of her the supreme mother-goddess of the ancient world. Up and down Egypt she went, seeking and searching, until she found all the dismembered portions of the body and reconstituted them into its previous semblance; then, with the help of Thoth and Horus, Isis resurrected Osiris into a second and immortal life. Risen from death, he could never again be subject to its power. In due course, he entered his solar ship which transported him to the Elysian Fields, the realm of Khenti-Amenti, where he became and forever remains the judge of all who die and the ruler of the blessed.

Osiris, then, symbolized the reborn sun; as Apis, the Bull, he was the emblem of sexual virility; but, most of all, he was the god of agriculture. This, more than anything else, elevated the Egyptians from savagery and barbarism into actual civilization. Isis, meanwhile, who was identified with the moon and the cow, was the great and nurturing Mother; it would be Isis who taught mankind to transform the wheat into the bread of life, the barley into the joyous and invigorating ale as a forerunner of the Eucharist! Osiris gave men virility; Isis made motherhood possible and even delightful. Osiris gave mankind agriculture and Isis gave them civilized food. These two divinities gave humanity the more abundant life.

The sexual, astronomical, and agricultural symbolism woven into the Isis-Osiris myth reflects the deepest needs and desires of mankind. The offspring of Nut and Seb were conceived at the time when Sirius the Dog-star appeared in the East, as it did then on the first of June, when also the waters of the Nile began to rise, augmented, so the people believed, by the tears of Isis, weeping for Osiris, who was called the Morning Star who brings the waters, as well as the Great Bull, and the Reborn Sun. Deeply significant is the fact that the dismembered god was buried throughout Egypt on the very day when the grain was planted; and his resurrection occurred when the green shoots first emerged from the soil. The great rituals and festivals of Osiris were celebrated with the planting and the sprouting of the grains. In countless images of the god found in Egyptian tombs, his body lies on is bier with the tendrils of wheat growing from his body.

The ritual of Osiris consisted primarily in the celebration of a Eucharistic meal, in which the communicants ate the flesh of the god in the form of wheat-cakes and drank his blood in the form of barley-ale.

By so doing, his divinity became their own which was diffused through their members: and they became portions of him in body and spirit as well as heirs with him in his eternal kingdom. Osiris gave mankind immortality with his heavenly bread; he died that men might have life and have it more abundantly; he gave his body to eat and his blood to drink that men and women might, like himself. rise from the grave, divine into everlasting life.

This brief was the central core of the Osirian mystery and since, for millennia, the Egyptian was the principal culture of the ancient world, a reconstituted Osiris penetrated many nations and countries, especially throughout Asia Minor and the eastern Mediterranean. Perhaps as early as 2,500 B.C., the Egyptian god-man was united with the Semitic Astarte to constitute the Adonis-Aphrodite cult; later, as Attis, he became the dying and annually resurrected god of the cult of Cybele; in the 13th century, B.C., he appeared in Thrace as Dionysus or Orpheus, the savior-god of Orphism. After he migrated

into Greece, he finally became the center of the great Eleusinian mystery itself, which was dedicated to the worship of Demeter, who was herself the Greek reconstitution of Isis.

In the Roman world, he was known as Father Baccus and Demeter as Ceres.

And finally, about 520 B.C., he was incorporated into the Phythagorean cult as the central element in the first great religious synthesis of the western world.

Various mysteries spread throughout the Graeco-Roman world, especially after the Trojan War; but the cult of Isis at last outstripped all others in popularity, magnificence, power, and influence, wherein Osiris, while continuing as the sacrificial savior-god, became the secondary to his sister-wife in importance. These pagan savior-cults were wonderful for their number and diversity; and by the first century A.D., they had achieved almost complete dominion over the masses. All had one element in common: the worship of the atoning, sacrificial, and immortalizing savior god, substantially the replica of the great Osiris.

This very same concept, of an Angel-Messiah as a reborn Sun, or Son of the Sun-god, was the concept of the Essenes which grafted it onto the already existing Davidic Messiah of the Jewish Scriptures when these Essenes falsely translated the Hebrew Scriptures to include their own religious dogmas.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



COMMUNAL EQUALITY: FROM INDIA & THE BRAHMANISM & BUDDHISM

About 2000 B.C.E., another army of Aryans invaded India and conquered the culturally backward inhabitants. The newcomers revolutionized the social, political, and economic structure of the nation, first by commingling their own religious concepts with those of the natives; and, second, by making their own ideology predominant. A system of caste was established, in which the Brahmans (father-priests or divinities) occupied the highest rank; the Kshatriyas, or kings, nobles, and warriors, stood second; the Vaisyas, or artisans, tradesmen, peasants, etc., were third; and the Sudras, who were propertyless servants, constituted the lowest order. Only Aryans could belong to the two upper casts. However, every member of a caste occupied a definite and permanent hereditary position, and possessed certain rights in varying degrees. Below all this were multitudes who, for one reason or another, had lost their inherited social position: these were the outcasts, known as parasavas and khandalas, doomed to a life of misery in the most repulsive employments, while existing at a starvation level. Brahmans could have four wives Kshatriyas three, Vaisyas two, Sudras one, outcasts none at all. Elaborate codes were devised, which exacted the most fearful punishment for offenses against members of the higher castes, but little or no penance for the same acts when perpetrated against an outcast or a prostitute.

The hierarchy enjoyed complete control over education, morals, marriage, and the canonical codes. Theirs was a total way of life, which left nothing to any other discipline: like communist or Roman Catholic polities, it embraced every aspect of existence. The civil government existed only to enforce the decrees of the priests. The Brahmans were immune from all taxation, social obligations, or criminal prosecution. A more privileged or powerful bureaucracy, secular or religious, has never existed. The Brahmans made laws for all others, but were themselves exempt from punishment. They received tribute from everyone, but gave nothing tangible in return. They were the lords of life; and their regimen resented perhaps the most complete union of church and state ever known.

Since no one could rise in the social scale, the doctrines of karma and renunciation were devised to provide moral sanctions for caste. During this earthly life, every human being enters his good and evil deeds, as it were, in a book of credits and debits; and for these he is rewarded or punished, *not in this life, but in the next*. At death, each person who has lived good, or, rather, an obedient and subservient life, goes to paradise for a certain period, and will in due course be reborn in a higher caste; but if he had done evil, he will be unsigned to the twenty-three hells for a millennium, and then be reborn in a lower caste, or in the form of an animal, a reptile, a fish, a bird, or even an insect. Since every living feature is animated by a once-human soul, no one may kill even a louse, since it might be his own mother. Human misery, therefore, continues through endless aeons on a do dolorous Wheel of Life. Only through sainthood may Nirvana at last be attained; and this state of total unconsciousness or personal extinction was the Brahmanic substitute for the Egyptian Elysium and the Zoroastrian heavens.

In this system, there was no relief for outcasts and Sudras. It continued substantially unchanged for centuries; however, since the spirit of man will not endure such indignities forever without bitter resentment, certain safety-valves for social unrest were provided. Under the Brahmanic system, men were permitted to become students: but, when so doing, were required to take the vows of chastity, obedience, and poverty. Others, more

advanced in years, were permitted to seek Nirvana by becoming hermits or ascetics, (just like the Essenes later) begging their food; however, all had to undergo a course in Vedic study and submit forever to the authority of the Brahmans. Even under these restrictions, vast numbers chose renunciation to escape the Wheel of Life and thus commingle at last with the Universal Soul—the Brahma or the Atman.

By the 6th century, B. C., various movements had arisen in opposition to the Brahmanic authority. The most important of these were Gainaism, or Jainism, founded by Mahavira, and Buddhism, established by Prince Gautama, said to have been a pre-existing divinity, who entered his mother's body at conception and was, therefore, born of a true virgin birth. Not to be outdone, Mahavira had a double virgin birth; for during gestation, he transferred himself from a Brahmani to Kshatriya mother so that, in addition to be being divine, he partook also of the nature of both upper castes. Actually, both movements, but particularly the Buddhist, represented a coalition of the nobles and the middle classes against the entrenched power of the priesthood. These new religions absorbed from Brahmanism such elements as transmigration, karma, heaven and hell, the Wheel of Life, renunciation, and Nirvana. Nevertheless, Buddhism was one of the most profoundly revolutionary movements in all history. It sought, not only freedom from upper-class tyranny, but also permanent release for its communicants from all labor and every kind of social obligation. Perhaps the most far-reaching of all Buddhist objectives was the substantial separation of the religious from the civil authority (church from state). No man was ever again to be called Brahmana, or Father, which signified priest-god (Matt. 23:9).

Buddhism denounced and outlawed a society based on caste, and proclaimed the utter wickedness of employing labor or accumulating private wealth. Persuaded that the duty to support parents, wife, and children is not only an integral element in the whole system of social exploitation but also a burden under which most toilers die unrequited, Buddhism declared that the family, based on sex and procreation, is an infamous evil; that the sexual relationship is the crime and corruption for which there can be no forgiveness; and that the highest conceivable virtue consists in renouncing and abandoning father, mother, sister, brother, wife, children, lands, and houses. Dressed in their yellow robes and with begging bowls in hand, the Buddhist saints sallied forth to obtain their food from the children of Mara And since Vedic study was the chief means by which the Brahmans consolidated their authority, the new ascetics declared knowledge so obtained to be utterly worthless or actually harmful.

The Buddhists made good use of several Brahmanic doctrines: hell was transformed into a place of torture for all who, in this world, had contracted matrimony, reared families, cared for their parents, and taught, or submitted to Brahmanic doctrines. Nirvana became the reward for a life of renunciation; a good karma was now to be attained by the children of this world only by giving generous alms to the Buddhist saints, who were by no means intent upon suffering material hardship: the greatest rewards in paradise were therefore reserved for the wealthy who donated their palaces as rest homes for the delectation of the holy ones. Communal orders of male and female celibates sprang up everywhere, into which the indigent thronged, where they could live idly in security, although under the strictest discipline. It was Buddhist dogma that, while personal property contaminates and destroys the character of the owner, the same wealth, when owned collectively and shared equally by the redeemed, is righteous and holy. You should immediately see the similarity in the communism of the early church as depicted in the Book of Acts as well as the Essenic celibacy; this is no coincidence but rather an example of strong influence that was exerted on the Essenes. I find this rather amazing that these Essene, knowing full-well that the first commandment in the Torah is to be fruitful and multiply, would violate this by enforcing celibacy on their adherents.

Under King Asoka, Buddhism became the national religion of India in 256 B. C. In his and subsequent generations, it proselytized throughout the whole known world; and its principal elements penetrated the stream of culture almost everywhere. Since western religion has its roots in oriental sources, Buddhist influence upon it has been immense.

In fact, long before Buddhism became the national religion of India, its basic concepts had appeared in the Graeco-Roman world. As early as the sixth century, B. C., it had already become a central element in the synthesis of Pythagoras.

The concept of the truly religious life as one of renunciation, celibacy, and communism was therefore deeply embedded in human consciousness; it became a major element in most important subsequent religious movements; and one phase of this philosophy emerged in the 19th century as Marxism. In this secular form, it has achieved its greatest conquests; and approximately one-third of the human race is now attempting to achieve a better life through communal organization and discipline, not in private communities, but through the control of great nations by the machinery of the state.

It should, however, be noted that after several centuries, Buddhism was expelled from India, which was reconquered by a reconstituted form of Brahmanism, known as Hinduism, which retains most of the central speculative doctrines of its ancient progenitor, such as the caste system, karma, and transmigration. The overwhelming force of religious ideology is apparent to any westerner who travels in India: useless cows and monkeys have been sacred, eating the scarce food, for want of which untold thousands of infants died of malnutrition. The killing of a vulture could cause a greater public disturbance than the sight of millions of starving indigents lying unhoused in the streets.

The religion of Gautama has undergone many revisions and divisions during the last thousand years; it exists today principally on the fringes of the greater cultures or as important minorities in Japan and elsewhere; however, it still commands the adherence of about 225 million communicants find exercises no small influence, not only in the Orient, but in the western world as well. Modern existentialism is in reality an offshoot of Buddhism, as are the doctrines of Zen. Various spin-offs like the Hare Krishna cult are today virulent in the United States; and it should be noted that since there are more than 515 million Hindus in the world-in 1979-80, these two cults originating in India, almost rival in numbers the 975 million credited to all existing divisions of Christianity. If you have any familiarity with the Essenes the parallels are striking as well with the communism and equality of good as stressed by the Book of Acts and the later celibacy as well which was later enforced upon the priesthood in the Catholic Church.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

DOCTRINES OF THE AFTER-LIFE: FROM PERSIA & ZOROASTRIANISM

Although there are many elements in the religions of India and Egypt dealing with the afterlife, the concepts of heaven, hell, and purgatory were developed to the highest degree by the Persians. The Jews were introduced to this in the Babylonian and Persian captivity and some of the Jews brought these religious concepts home to Israel with them. We find most of them expressed with the Essenes.

In the 6th century, B.C., the prophet Zoroaster, by reconstructing the Mazdean Persian-Aryan religion, made it into a powerful nationalist instrument by which to unite his people as masters of a great empire. Three basic elements characterize this creed:

- **Dualism**
- **Doctrines concerning the afterlife**
- **Messianic expectations**

Zoroastrian dualism predicated two cosmic, untreated powers or forces, of which the first, known as Ahura-Mazda or Ormazd, was the Lord of Spirits, the God of Warmth, Light, and Order, the source of life and immortality, the ruler of the celestial spheres, the creator of all things good or spiritual; and the second was Ahriman, known also as Angra Mainyu, the Evil One, the source of cold, darkness, matter, and chaos, the power of death and destruction, and the Prince of the Air in this world. These two powers were seen as essentially equal; but, since Ahura-Mazda possessed prescience, of which his cosmic foe was devoid, he was, from the beginning, able to devise a long-term strategy which would ultimately result in the triumph of Good and Light. These antagonists were said to be engaged in a universal conflict, which extended to every living creature, especially all humanity, who are therefore pilloried throughout life on the horns of this dreadful dilemma and enmity. The spirit or soul is from the God of Light, the King of Heaven; but the body is of Ahriman, the Lord of Darkness. In the heart of every human being a fierce battle therefore rages between the spirit and the flesh: those who are redeemed are the Elect, the Children Light and Heaven; those who reject the pure religion of Zoroaster are reprobates, the Children of Hell and Darkness. This concept is reflected in Shakespeare's 146th sonnet, which begins: "Poor soul, the center of my sinful earth . . ." and constitutes the basis of the Pauline anthropology set forth in our New Testament. It is also the basis of the Augustinian, Lutheran. and Calvinist doctrines of predestination and moral depravity.

The second great element in the Zoroastrian system was its a eschatology, according to which every human being has an immortal soul; and, since this appears only once on earth, its eternal destiny is determined by its activities here. The human race was divided into three general categories:

- **first, those whose deeds are preponderantly good and who, therefore, emerge as Children of Light—at death, these go directly to one of the seven heavens (reproduced in the *Divina Commedia* of Dante);**

- **second, those whose careers have been dedicated to wickedness—these must be plunged into hell, there to suffer terrible and long drawn-out tortures; and,**
- **third, those in whom good and evil so nearly balance as to render them unfit for immediate entry into the celestial kingdoms, yet not deserving of hell-fire—these are consigned to purgatory, whence, after a Period of discipline purification, they are permitted to enter one of the lower celestial spheres.**

In case you did not notice it this last "three" classifications" of people find expression in the Rosh Ha Shannah services found in Judaism today along with Christianity. The influence of Persia lives and we never notice it.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE SECOND COMING: AN ESSENE CONTRIBUTION

Every important new religious system draws heavily upon its predecessors as the basis for its novel synthesis; and almost always it adds at least one or two significant origins elements of its own.

During their maturity and a later evolution of Essene theology, we find that the Essenes eliminated from their system the doctrine of purgatory (which they had previously embraced) as well as the possibility of post-mortem redemption. In Essene-Christian doctrine there is no second chance.

However, the most important specific ideological creation of the Essenes was the promulgation of the Second Conning known among Christian theologians as the Parousia. Paul teaches this doctrine along with Jesus in the New Testament. The Essene's last Teacher of Righteousness was expected, before the conclusion of the then-existing generation, to send a representative who would be endowed with power to conduct the Last Judgment and to set up the kingdom of the saints on earth. With the formulation of this doctrine, all the principal elements comprising the Synoptic synthesis had been incorporated into the Essene canonical system. The religion of the western world was thereby substantially completed and today Jesus is the one most look toward for the fulfillment of this religious synthesis.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENE ANGEL-MESSIAH...ITS ORIGIN COMES FROM ZOROASTRIAN-INDIA SUN-WORSHIP

The third basic Zoroastrian doctrine was that, following 660 B.C., would appear a great virgin-born savior, prophet, or Angel-Messiah, at the close of three consecutive millenniums. These concepts were taken directly from astrology and astronomy and later personified as if were a real person. Every Aryan nation had their own adaptation from the stars but Zoraster's influence made his the most prolific. On this web-site I have documented countless examples with more than sufficient bibliographies and references to prove the point beyond any reasonable doubt.

According to such Zoroastrian eschatology in 341 A.D., the great Hushedar was due; in 1341, the greater Hushedar-Mah would come; and in 2341, the greatest of all, the Soshans, would, after defeating all enemies at the final Armageddon, conduct the Last Judgment, and inaugurate the Kingdom of Saints, which would consist of a New Heaven and a New Earth, after the old had passed away in a cosmic holocaust.

We should note that Zoroastrianism was a universalist religion; for even the most wicked of men, after fearful refinement in a river of molten metal, would finally emerge as saints into an eternity of peace and glory.

Zoroastrianism included other important tenets; but these constitute its basic contributions to world-religion. By 510 B.C., Darius the Great Hystaspes, the son-in-law of Cyrus, ruled which stretched from Libya and Greece to the center of India, a territory comprising two million square miles and twenty-three nations. Throughout this vast complex, theology of Zoroaster exercised a potent and pervasive influence, and some of its elements became integral in Grecian Stoicism, in the creeds of the mystery cults, the tenets of the Jewish Chasids, and the speculative synthesis of the Orphic-Pythagorean brotherhoods. As you can see both the Pharisees as well as the Essenes were influenced by such a system and "borrowed" extensively from it in their writings. In the trappings of noisy and pagan solemnity, it is set forth in splendor in the Sixth Book of Virgil's Aeneid, composed in the first century, B.C., and in Dante's Purgatorio and Paradiso, composed in the fourteenth century, A.D. These concepts became the common heritage of the western world.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE HUMAN MESSIAH OF PRE-EXILIC JUDAISM

We should not discount entirely the influence upon Essene ideology of the Messiah-concept as found in orthodox Judaism, which may or may not have been directly altered by Zoroastrian influence. The belief that a powerful personality, a human agent, would one day emerge who, either by force of Jewish arms or by supernatural intervention by God and with God's support, would defeat all enemies and establish at least an independent nation, or, more probably, a great empire, had been a basic element in Jewish expectations for centuries before the time of Alexander. This Messiah, however, was quite different from the Angel-Messiah of Zoroastrian-Essene theology: his purposes were entirely temporal and terrestrial and were restricted to the ethnic interests of the Jews. He was not a moral judge; there was no Last Judgment; and his projected kingdom was not one of saints or of' righteousness. The Essene Angel- Messiah, in contrast, was the overwhelming Zoroastrian Soshans engrafted upon the age-old political and economic protagonists of Judaic visions.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**

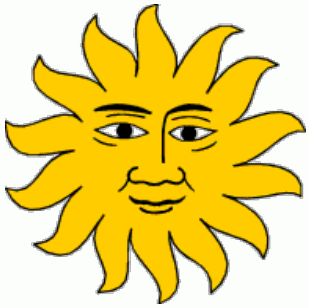


BET EMET MINISTRIES

"Hebrew for "House of Truth"

Pastor Craig M. Lyons M.Div.

THE STORY OF CHRISTIAN ORIGINS



"All Indo-Germanic nations have worshipped crucified Saviors and overwhelming proof was obtained that the sun-myths of the ancient Aryans were the origin of the religion in all of the countries which were peopled by the Aryans" ...Charles Morris 1899

"AND THERE IS NO NEW THING UNDER THE SUN"...Eccl 1:9 (b)

BEFORE WE BEGIN.....CAN YOU AGREE WITH THE FOLLOWING STATEMENT???

"A Christian's religious belief system, when tested and exposed to contradictory facts and evidence from Biblical languages, Biblical history, Biblical culture, and archeology, must in the Spirit of Truth and Repentance, be flexible enough to change..."...Craig M. Lyons M.Div.

GETTING READY FOR THE MOST SERIOUS BIBLE STUDY YOU

HAVE EVER DONE

FIRST...A Personal Word From Pastor Craig

Second.....After 15 years of dedicated investigation into religious matters....my conclusions on Yeshua and the Messiah

Answer for yourself: Do you want to know the truth before you die?

If you don't then this web site is not for you. You might not know this but the early Christians were charged with being a sect of sun-worshippers! "Impossible," you say. Well you better hold on for just a minute because it is easily provable that the same "religious beliefs" defended by the pagans in their debates against and with many early Gentile Church Fathers are yet today the very backbone of Gentile Christianity and their doctrines! What still amazes me and what escapes most Christians today is that historical investigation of many of these "debates" provides the multiple evidence that testifies to the fact that the early Christians and Church Fathers acknowledged that they had in fact copied the pagans and their beliefs and merged such beliefs into the "Christian faith." Astounding! More than likely your Christian Church teaches the same doctrines and they don't know it! Your New Testament is full of the dogmas and doctrines originating in Sun Worship and without such knowledge you read them as if it were "Divine Revelations." Many of them are recorded and absorbed into the life of Jesus as portrayed on the pages of your New Testament. If one was acquainted with such "pagan beliefs" as derived from nature and Sun worship, then one could quickly see that Yeshua, the Jew, would have been opposed to every one of them.

Was Jesus a Sun worshipper? Where is "Jesus the Jew" to be found in any of this? Where is the Messiah of Israel to be found in any of this?

Answer for yourself: Is Gentile Christianity, as seen today, a Divine Revelation or is it just a synthesis of the many variations of sun-worship as found around the globe in the many Gentile nations which find the origin of their religions in the oldest religion known to man....Sun worship!

This is a most serious charge against Christianity! If such a charge can be shown to have validity then a Christian must be honest enough before God to begin a serious investigation into his religious beliefs system in order to separate truth from fiction. God would want you to have the truth and not a lie!

Well it is for certain that most who read our articles don't wish to be in “sin;” either purposefully or in ignorance. One article cannot possibly do justice to such a complex and verbose subject as we have at hand but I hope to “break the egg” so to speak to help our readers begin to scrutinize the subject matter at hand in more detail through their personal study. Let's closely examine the reproducible facts and evidence concerning the original conceptual foundations of the Christian faith, and THEN decide what to do with the serious “charge” made at the beginning of the article; that the Christian faith today is nothing more but an evolution of “Sun” worship which over time was transfigured into “Son” worship. If you follow this study, then you will quickly come to realize that if you truly desire to be a follower of Yeshua, the man from Nazareth, and most likely the Messiah of Israel, then it is impossible for you to be a "true" follower of him if you continue to accept, believe, and follow many of the Christian dogmas and doctrines that exist today. You will see that you have been enmeshed in Idolatry and were not aware. Again I wish to reiterate the seriousness of such a charge if it can be proven. The sad fact of the matter is that the charge is not hard to prove as you will see if you have the courage to continue a do a little study. The only thing that will be required of you is that you read the materials for yourself and think for yourself. It really will not be that hard; only your time will be necessary to learn the truth in these areas.

LET US BEGIN OUR STUDY BY BECOMING FAMILIAR WITH MANY DISTURBING QUOTES THROUGH HISTORY ABOUT THE CHRISTIAN FAITH BY PEOPLE WHO KNEW IT WAS NOTHING MORE THAN SUN WORSHIP IN DISGUISE.... see the disturbing quotes of the early Church Fathers



IF YOU READ THE ABOVE QUOTES....THEN YOU HAVE NOW SEEN YOUR NEED TO INVESTIGATE THE CHRISTIAN FAITH FOR "TRUTH" AND "FALSEHOODS"

If you are a Christian, then the information contained in the web pages that follow will require a decision on your part. God will be watching. Your integrity as a child of God will require you respond to this information. If you are not aware of this information then as a honest follower of Yeshua you need to read & verify that this material that Bet Emet Ministries has presented you is factual and true. That will be your responsibility before God. After reading these articles, after personal study on you part (to verify this information to be true), and after prayerful consideration of these facts and information presented for you...then understand fully that extreme changes in your "religious belief system as well as your life-style" will be in order. It is called repentance. In any case, you are responsible for the information that you receive or don't....

P.S. PLEASE DON'T BELIEVE ME...YOU MUST SEE THE FACTS AND EVIDENCE FOR YOURSELF AS YOU STUDY THE WEB PAGES....CHECK OUT THE EXTENSIVE BIBLIOGRAPHY FOR THIS MATERIAL...order some or all of these books for your own investigation...recover the truth before it is too late...

Shalom and blessings as your hunger for God and truth aids in your recovering spiritual truths long lost to mankind

bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



A PERSONAL WORD FROM PASTOR CRAIG CONCERNING THE NEW TESTAMENT AND THE HISTORICAL JESUS

As an ordained Pastor, as well as a follower of Yeshua, my years of in-depth study has convinced me that I, as well as multitudes of other Christians, have relied upon a document, the New Testament, for our faith and practice which is, unfortunately, less than reliable in hundreds of aspects….and most are not aware of this fact. Such knowledge escapes the uninformed believer, but I assure you, if you will continue your study of the materials presented in this web site by Bet Emet Ministries, as well as others, you will quickly come to see what the Jewish people have always known and why the Jewish scholars and people have not accepted which seems, on the surface, so simple to the New Testament believer. The problems of which I speak concern the unreliability of the New Testament for one's faith and practice. Since most of the followers of Yeshua are New Testament believers, and not Old Testament believers (that is one of the major problems...our unfamiliarity with the Bible Yeshua used), their knowledge and comprehension of the Old Testament is severely lacking. This makes it all the more easy when reading the New Testament to overlook the hundreds and hundreds of purposeful misquotations from the Old Testament, the many purposeful mistranslations from the Old Testament by the writers of the New Testament, and the hundreds of verses quoted out of context by the New Testament writers on purpose.

Some will say: "but the quotes in my New Testament are just like the ones in my Old Testament for the most part. "Well, that might be, but you have failed to be told is that the Jewish Scriptures were terribly mistranslated on purpose over two thousand years ago by anti-Semitic Gentiles who wished "to have nothing in common with those despicable Jews." What my years of study have convinced me beyond any doubt, and what led to my resignation from my Pastorate, is that the Bible I was using was a "forged" translation. The Jewish people have know this since the beginning, and their scholars are quick to point this out to those who will listen. I spent years comparing what my KJV, for instance, said in the OT with the readings from the Jewish Tanakh. They were not the same to say the least in crucial points of theological diversity.

I, as a Christian, thought I had a faithful translation. I found I did not and you will too if you find the courage to look. Many discount this outright to their ultimate sorrow, but honest evaluation will prove otherwise.

This problem alone does not even address yet the multiple copying of pagan mystery religions and their religious beliefs which are put into the mouth of a Jewish Rabbi named Yeshua by the early Gentile Church which wished to give validity to their paganism. Repentance for them was out of the question. It can be said that the early Gentile Church "wanted their cake and eat it to".

The agenda of such literary deceptions by the New Testament writers and those who put the New Testament canon together, let alone altered it over hundreds of years, escapes the masses who are unfamiliar with the history of the Gentile Christian Church along with their unfamiliarity with the only Bible Yeshua ever knew… the Jewish Scriptures; unfortunately called the Old Testament today.

IS THE NEW TESTAMENT REALLY THE WORD OF GOD? DON'T ANSWER TOO QUICKLY.....

As Christians and sincere individuals who, seeking to know and do the will of the Almighty, come to such knowledge concerning the tampering of the New Testament and the anti-Semitic agenda of its writers, you are quickly confronted with the most significant question you'll every have to answer in this life: is the New Testament really the Word of God?

I as well as you, most likely since childhood, have been assured by our spiritual leaders that the answer is "yes;" perhaps you have even had some emotional experiences which seem to validate your leaders' assurances while in church. I did. Don't mistake the love of God for His children as an approval for one's disobedience. As you know, though, true faith is based neither upon trust in men (Ps, 146:3), nor even upon occurrences of the supernatural (Deut. 13); nor can we trust our emotions as a barometer for truth.

And so, the question remains:

After having seen the misquotations, mistranslations, and the hundreds of Old Testament passages taken and used out of context on purpose by the New Testament writers...the question is even more alarming.....How can this perversion of the Old Testament be considered as coming from God and how can we in all honesty trust it unquestioningly; let alone believe it and accept it as reliable for faith and practice in many places?

What is of even more importance is that your eternal salvation is contingent upon the answer. Without your personal knowledge about such misquotations, mistranslations, and verses used out of context as contained in the New Testament, you cannot give an intelligent answer, only an emotional one. You might be sincere, but at the same time sincerely wrong and never know it until you die. Bet Emet Ministries makes available to you in this site valuable data, research, and information about such matters; offered in an attempt to help you find the truth about these issues in hopes such knowledge will allow you to make necessary changes in your beliefs and spiritual walk; thus a life more pleasing to God. We ask that you complete these studies in a spirit of earnestness and prayer, asking God to reveal to you His truth in the quietness of your own heart. As you do so, remember that you are a member of a kingdom of priests and a holy nation (Ex.19:6), described in the Scriptures as the "apple of God's eye" (Zech.2:8) and participants in an "everlasting covenant" (Gen. 17:7). As such, rest assured that God will indeed heed your request as you sincerely seek to discover His truth.

DON'T MISUNDERSTAND OUR MOTIVES FOR SHARING THESE TRUTHS WITH YOU...WE SEEK ONLY THE TRUTH

Occasionally we at Bet Emet are not understood when being critical of much of what the New Testament teaches. We are not trying to say "Gentile Christianity" is wrong, but rather trying to get to the truth concerning Yeshua and "the faith once given the saints" after centuries of repression of such truths along with alterations in supposedly "infallible" documents we inherited as the "New Testament". The result of our study and research dictates that we be truthful to what we have found in our research because God is watching. God desires we have faith in the truth and not in error. We understand such misunderstanding because most of our readers have not had the opportunity to read and study to the level we have over the last 15 years where we discovered much that forced us to bow our knee to truth and repent and make changes in our "religious belief system" in order that our live be more pleasing to God. Simply we found, based upon our studies, that much of the New Testament, especially in doctrinal positions, was a replacement of the actual beliefs of a Rabbi named

Yeshua who lived in the first century. This should break your heart when you first see it and realize that you have been deceived by men who, over two thousand years ago, had such dislike for the Jews that their anti-Semitism was to impel them to alter the existing beliefs about Yeshua and write into his life events that paralleled their pagan Sun-gods. Today we read such accounts in the New Testament and believe that this a faithful reproduction of the truth as handed down by the faithful followers of Yeshua. Nothing could be further from the truth!

There is no way you can be a follower of Yeshua and contradict what he both believed and practiced as his faith; no matter what Paul and the New Testament writings say. The sad fact is alarming: there is no way you can practice contemporary Christianity and be a true follower of real historical Yeshua.

A cursory reading of the New Testament does not always provide such an understanding, for most people approach and read it as if it is "inspired, infallible, and inerrant", and because of their unfamiliarity with the Old Testament as it exists in the Jewish Scriptures as opposed to the English corruption, never spot such textual problems contained within it as I have delineated above. Thus when reading the New Testament it reads like their Old Testament. They match. The problem still remains to which they have not been made aware; namely, the Jewish Scriptures from the Masoretic text (Palestinian Text) differ in hundreds of critical places which has caused many of their "beliefs and actions" to be opposite of what the real historical Yeshua believed. Without such knowledge you never know to question anything about the New Testament. Such I found is not wise, and you will be amazed once you see it for yourself. Nothing could be farther from the truth than the "infallibility and inerrancy" of the New Testament, and this fact will become evident upon initial serious study of the New Testament. Understand such a false trust and belief in the New Testament by most Christians today is not based upon the reader's personal and individual study of the New Testament, but rather upon the hearsay he has picked up by listening to others express such trust in the New Testament through preaching Sunday after Sunday. There should be less preaching and more teaching. The sad fact of the matter is that those who say such things have never done their homework to the depth necessary in these areas to see the problems inherent in accepting the New Testament as authoritative for faith and practice. What they miss is that in many ways the New Testament is a repudiation of what the real historical Yeshua both believed and lived. The New Testament was never meant to be a replacement book for the Jewish Scriptures, the Torah, but sadly has become just that today for the vast majority of non-Jewish believers in God….the Christians. This is our legacy from the anti-Semitic Gentile Church of the earliest centuries of the Yeshua Movement within Biblical Judaism.

A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, Biblical history, Biblical culture, and archeology, must in the Spirit of Truth and Repentance, be flexible enough to change.

Doctrine, when found in the New Testament, to be true, must conform to the Word of God.....THE OLD TESTAMENT THAT JESUS USED...AND NOT THE ONE WE HAVE TODAY! WE FIND SUCH AN OLD TESTAMENT IN THE JEWISH TANAKH AND NOT THE KJV OR OTHER ENGLISH TRANSLATIONS!

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isaiah 8:20)

Listen to what Isaiah said! Thus, if we find doctrines in the New Testament which contradict the Jewish Scriptures in the Hebrew (and not the mistranslated ones we inherited in English)...such doctrines are to be

understood as fables and lies. To fail to acknowledge such contradictions when shown them means that you stand in opposition to the Prophets and that you contradict not only Isaiah the Prophet who is quoted above, but Moses, as well as Yeshua.

Answer for yourself: Can we trust the early anti-Semitic Gentile Catholics to have been led into all truth by the Holy SpiriT (just look at their doctrines and you know God did not give them such lies), and should we trust these same people and their collection of writings called the New Testament Canon when their writings, in many places, contradict Moses and Yeshua?

We at Bet Emet cannot, and we offer no man apologies. Just understand that when you read the New Testament, with all its additions, purposeful misquotes and mistranslations of the Jewish Scriptures, changes, additions, deletions and various doctrinal creationism over the early centuries of the Gentile Church, that the doctrines behind the men who did it are expressed in Roman Catholicism today!!!!!!!!!!!!!! If you read this and are not Catholic, then you have need to be very concerned about what I say. My friends, I hope to stimulate your interest and study as a thinking believer in hopes that you begin to give serious attention to studying the document you have trusted your whole life as "infallible, inerrant, and inspired"….the New Testament. We must realize that one's behavior and conduct before God or one's fellow man is determined by what he believes. If we have a forged document, and we do, then our conduct, behavior, and beliefs are often wrong and much of what we do is considered "sin" by God and we never know it.

Answer for yourself: What will you do when you discover that much of what you have been taught from the New Testament, which has influenced your conduct and behavior, is in error and opposed by Moses and Yeshua; and in reality has even led you into sin because of your ignorance of the Old Testament and what it teaches?

Answer for yourself: What of other errors in the New Testament which can be shown to be false teachings created by the non-Jewish Gentile Church which have caused you to depart from what Yeshua would have you do; thus having a conduct, belief, or attitude contrary to what God and Yeshua originally desired you have?

Answer for yourself: Are you aware of the glaring mistakes and untruths recorded in the New Testament passed off as truth, which can upon examination and comparison with the Jewish Scriptures, history, Archeology, Biblical culture, and Biblical Language, be shown to be outright errors and deceptions?

Answer for yourself: What will you do after having allowed yourself to be shown that many cherished doctrines of the Christian faith are in reality sin when compared with the Jewish Scriptures and the faith of Yeshua? "I hope you said repent".

Answer for yourself: Would you want to know of these which I speak before you die?

I hope you would and this web page is decided to the defense of God and enlightenment of His people.

HOW IT WAS DONE….A BRIEF SYNOPSIS

The New Testament writers are guilty of mishandling and abuse of the Jewish Scripture in order to create a new religion which opposes the faith of Yeshua. Let me give you the mechanics involved in textual manipulation whereby we end up with something different in meaning that the original author intended and what the earliest church both believed and practiced.

1. Jewish texts and phrases are lifted out of their places in the Hebrew Scriptures and given meanings in the New Testament which, at best, are forced.

2. Preceding many of the prophetic verses which are misquoted, mistranslated, and taken out of context in the New Testament is the assertion, "What was said through the prophet was thus fulfilled." In this way the writers of the Christian Scriptures endeavored to show that the Tanakh anticipated and predicted the events recorded

in the New Testament. Such is not the case the the vast majority of cases!

3. Those happenings, then, are presented as the fulfillment of the Hebrew Scriptures and are considered proof texts. Such is not the case! You will come to see this when we study them.

4. The techniques employed to establish proof include citation of verses out of context, mistranslation, and misquotation. These abound in the New Testament and are overlooked by the vast majority of Christians today due to their unfamiliarity with the Old Testament.

5. Sometimes a figurative or poetic phrase is mistaken for a straightforward statement and vice versa.

6. Sometimes sayings of different writers, living in different places, and in different centuries are run together in such a way to destroy the intended meanings of the original writers.

7. Often two or more of these methods are used in a single quotation.

SO..... DOES KNOWING THIS MATTER TO YOU?

Besides the quest for truth and an obedient life before God, there are numerous verses contained within the New Testament, which in and of themselves are not anti-Semitic but are used to substantiate certain beliefs held by the early Gentile Church which have anti-Jewish implications. Carried out to the end-result these verses influence one's beliefs and conduct. We beg of you: Don't throw away the opportunity God has placed before you to study His Word in such a way whereby you can see the discrepancies for yourself. What you do then is up to you, but you need to see them in order to make an intelligent decision. Remember God has instructed us to be "holy, for He is holy." Let that be the impetus for your quest for God and truth. It has been mine. Shalom.

Are you ready for the most important study of your life?



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BUT BEFORE WE PROCEED...MY CONCLUSIONS ABOUT JESUS AND THE MESSIAH OF ISRAEL

I find it necessary, both as a former Pastor and as an intense Bible student throughout the years, to bring a summary of what this Web Site contains. Too often one will read the research I've collected and scrutinize the facts presented and jump to conclusions which are not warranted; incorrect conclusions which will tend to negate the facts presented in these articles. Understandable this is not my desire nor my purpose in making such information available to you. It is my hope that these pages of information and research will benefit both my Jewish friends as well as my Christian friends in their search to draw closer to God. But one thing must be said right up front. The study of "Jesus" and the "Jesus Story" is very complex and must be done on several levels if one is to come to the truth of the matter. At least that is what I discovered for it encompasses the necessity of obtaining competent knowledge in several areas if we ever hope to understand correctly just whom this "Jesus" really is and what lays behind this "Jesus Story". By "several fields" I mean such areas such as:

- **Judaism and the truth about the Jewish Messiah**
- **Competent knowledge of the religious texts of both Judaism and the later Greek Old Testament "alterations" with this subsequent carry-over into the New Testament**
- **Competent knowledge of Comparative Religions and the hundreds of parallels to the "Jesus Story" we find in the New Testament**
- **Competent knowledge of Gnosticism and how the "Descent of the Soul", or the "Christ Within" was later changed by Rome when they "literalized" this previous understanding of mankind as to their Divine origins**
- **Competent knowledge of Lunar and Solar Mythology, or should I say Astronomy and how this became, when personified, the story of the "godman" and all later similar "Jesus Stories" from beginning to end. Along with that comes the understanding how Matthew 1 through Matthew 28 is the "personification" of the path of the Sun through the Zodiac and the Heavens which the Ancients understood as the Creator speaking to them of the Descent of the Soul and its intended maturation in this physical plane of existence.**
- **Understanding of how the Ancients used "myths" to tell the story of the Soul and its descent into matter and the flesh of mankind and how these were the foundations for the later stories of godmen who were but allegories depicting the growth of the Divine Soul in mankind from incarnation to its release at the death of the body. In reality the stories of these allegorical "godmen" are the story of "you and me" and our intended Spiritual development while in this physical plane of existence.**

Wow! That is a lot and it will take several years to master this information to see the truth behind this "Jesus Story" that has existed for some 10,000 years or more but told in "many names" (like the first "Jesus Story" found in Ancient Egypt with Osiris and Horus).

But our correct understanding of the "Jesus Story" and what actually encompasses it on these various levels must begin with our study of Judaism for the Old Testament is the first introduction for most Christians to the

Creator and His "Divine Revelation" that was handed down through history, beginning first with Sumer and Egypt and later given to the "Jewish people" though association with the Biblical Moses (the Pharaoh Akhenaten of the 18th Dynasty). Too often many of my readers who lack such necessary knowledge of the history and "religious beliefs" of Judaism, as well as early Gentile Christianity and their forgery of the Hebrew Scriptures that comprise our Christian Old Testaments, will react out of fear when first encountering this information instead of "repentance" and "faith" in these "facts and evidences" which are uncovered to their very sight and understanding or when reading truths long hidden exposed. Seeing this deception for the first time is a hard thing to stomach let alone believe is even possible in light of the constant false assurances we have heard our whole lives that only Christianity "has the truth" that again we were told is necessary for the salvation of the whole world. Presentation of further "hidden truths" when exposed and uncovered to their eyes will not be evaluated by them objectively either because it hurts too band or because of snap decisions on their part made in the initial confrontations with such facts and evidence which opposes long cherished Christian religious beliefs that come from the documents of Christianity and their Bibles. Having never studied Judaism let alone know intimately the Hebrew Scriptures they are at that time in their life unaware of this abject purposeful mistranslation, misquotation, and pure "invention" of religious texts by the early Gentile Church in their creation of this New Testament which was finally "canonized" in the early 4th century. Let me say up front that one can have belief in "truth and facts" or a belief in "untruths". The choice is yours. God gives mankind free choice but understand that the presentation of the "Jewish Christ", seen as this "Jesus" in the New Testament today is a far cry from the "Jewish Christ (anointed of God) of Israel as both known and taught in the first century. This statement is not debateable when one possess adequate knowledge of Judaism and its cherished Hebrew Scriptures and what they teach of the Jewish Messiah as taken from the true Masoretic Hebrew texts which have not been altered and when one compares "line upon line" and "precept upon precept" these Hebrew Texts with the later Greek purposeful mistranslations and all later Christian Old Testaments and New Testaments built upon it. Error and falsehood is subsequently taught instead of truth and few if any know it in Christianity because they have failed to study or see these facts for themselves. And I mean your teachers and Pastors and even Seminary professors whom I found accept all to easily the "tradition" without serious comparison of such texts. But the discovery of the Dead Sea Scrolls only 50 years ago changed all of this but again you have to know what was discovered there and its startling implications to Christian theology which has been taught unchallenged for the last 1,700 years. But that can be no more once you see that two different Hebrew texts were found at Qumran among the ruins of the Essenes; one is forged Greek translation and which stands today as witness to this "theological" forgery that is passed down through history in the early Gentile Church. It is this discovery at Qumran, as well the discovery of the Nag Hammadi Library a year earlier in Egypt which gives the world its first glimpse in over 2000 years of the "Kodak Moment" as to what the religious milieu actually was and what the religious belief actually were in these earliest "Christian communities" long before the rise of the Roman Gentile Church which will further perpetuate this theological forgery. In so doing the truth behind this "Jesus" is further clouded and without significant study these facts will never be known by the vast majority of Christians today. Thank God that we live in a time which these documents were discovered corrects these later forged "Greek" Old Testaments and all later English Bibles "theologically". But we have to know about this and as late as 1988 Southwestern Theological Seminary taught me nothing about this let alone mentioned this momentous event. I had to find this out on my own though my serious study into the "Jewish Roots" of Christianity where I ran across it in later studies. This changed my life and my relationship with God and gave me ample reason for major repentance in my life concerning much of my inherited Christian religious belief system. I firmly believe that God never intended we place our faith in "fairy tales" and "untruths". Faith that is grounded only in truth will bring forth the fruits of repentance which is acceptable to God and allow the seeker to draw closer to God than ever before as he removes from his life idolatry and disobedience which is so often masked by "religion" and many of the doctrine accepted by Christianity today!

SCRUTINY OF THE DOCUMENTS BEHIND THE CHRISTIAN FAITH.....THE ONLY WAY TO FIND THE TRUTH

With such a motive for this web site, as well as many others by Bet Emet Ministries, I wish to bring a short

synopsis of what you will encounter on this web site. My intended goal for you, both Jewish believers as well as "non-Jewish" Christians, is that you become aware of the religious documents and the writers of such documents which underlie the Christian Faith and in so doing equip the reader to understand their reliability pertaining to "Divine Truth" and what value they should hold in one's life today. Only when you come to terms with the credibility of the religious documents that are the foundation for the Christian Church when seen in their historical setting and origin, and when compared with the earlier Hebrew religious texts, will one be better able to evaluate the importance such religious documents that are the foundation for all later Christian religious beliefs, many that surround this "Jesus", and the reliability that I should put into them and the impact, if any, that they should have in one's religious belief system. Once you see for yourself that many such religious documents were created and collected at the whim of Rome, let alone "altered" and "fixed" in their struggle with Biblical Judaism can one truly understand the scope of what I speak. Only when your personal study can show you these hundreds of "alterations" made to these Hebrew texts and prior religious doctrines of Judaism and one assess the scope of such alterations by Rome chronologically and successively from Church Council to Church Council as they "hammered out" the religious beliefs that they wanted connected to this "Jesus" can one fully understand the degree of deception to which we have fallen today. Understanding the scope to which these earlier Hebrew texts which were cherished and protected by Jewish sages were constantly altered and amended following each successive Church Council, then and only then can you make an accurate determination regarding their infallibility and inerrancy and the role they should play in your religious belief system. As if that is not enough one can find that this "error" of alteration of the Jewish Scriptures actually began long before Rome got their hands on the documents and can be traced to the initial corruption of the Jewish texts by the Essenes of Alexandria, Egypt, when they purposefully altered the Jewish Scriptures when they translated them into Greek. Rome will only pick up where they left off. As stated before the discovery of the Dead Sea Scrolls found one too many Bibles at Qumran, the "real" and the "fake". This knowledge should wake the dead! This is a very difficult and lengthy study but one that I think is paramount for a Christian to understand since the facts of the matter at hand reveal the insidious alteration of the Torah and the Prophets in order to "create" a religion of convenience and this ultimate lies at the very core of our inherited "Jesus Story" where he is presented to the world by Rome as the final atonement for sins and the Jewish Messiah.

Understand such "altered" and "created" documents play a significant role in one's concepts and religious beliefs concerning this Christian Jesus. Idolatry and blasphemy before God is the result of our failure to do such scrutiny our the origins for our Christian faith and this is the guilt that we carry not knowing the truth of what we are taught to believe since children in the Christian Church. Coupled not only with that, once you come to see how hundreds of passages and theological errors are contained in such tampered religious documents which include multiple purposeful mistranslations, misquotations, and the lifting of Jewish Scriptures completely out of context, then will you again be better equipped to determine for yourself if such a document should be categorized as "God breathed", "inspired", "inerrant", and what role it should play in your religious belief system. Please understand that I wish not to denigrate the New Testament because Divine Truths are contained within it in many places, but to approach this New Testament and accepting everything written within it as "Divine" is unwise and foolish as I found having done so never studying how this book given us by Rome was collected and altered let alone how it compares in its many quotes with these earlier Hebrew texts. It is my desire to exalt the God of the Jewish Scriptures who called Israel to be a light unto all nations and this includes the Christian as well and in so doing help in some small regard to the restoration of these Hebrew Scriptures to their place of authority that God intended since Sinai.

Isa 42:6 I the LORD have called thee (Israel) in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.

Israel was given the revelation of HaShem (God) for the whole of mankind, and I personally take offense as

should you when you discover that much in the New Testament which is passed off as "revelation" is in reality a perversion of these Jewish and Hebrew Scriptures and violates the commands of God:

Deut 4:2 2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.

Deut 12:32 32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

God did not bring a "new" revelation to the "non-Jew"; it was Israel which was to take to the "non-Jew" the revelation of the God of Abraham, Isaac, and Jacob. It was Israel who was to take to the world the Messiah. It was Israel who was to take to the world the Covenants of God with mankind. It was Israel who was called of God to take His Laws to the whole of mankind along with the "Pattern of Worship" of God; a "Pattern" by the way which can be traced as far back as Ancient Egypt but sadly which was destroyed almost beyond recognition in the 3rd through the 5th century by Rome.

Rom 9:4 4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; (KJV)

Only when you see for yourself that both the Christian's Old & New Testament is a perversion of the real Masoretic Text, the Holy Word of God, can you then intelligently make a decision before God to "cast out the leaven". The conspiracy is great and done long ago. We unfortunately accept as Christians the documents of the early Gentile Church unquestioningly. Such I will show you is unwise. It is my hopes that once you see this for yourself that you will grow to love the Jewish Scriptures as found in the Stone Edition Tanakh or the JPS Tanakh; for in reality, unless you have either of these translations, you have never read the true Word of God yet in your life because you will come to see, as I and numerous others have seen who have done these types of studies, that the Old Testament translations in the Christians Bibles are "fixed" and the theological and political agenda of men in power are carried out in the religions presented by them. In the pages which follow I will lay out for you these more serious errors which are passed off as "truths" by the Christian Bible.

BUT....WHAT ARE WE TO DO WITH YESHUA (JESUS)?

Lastly we must deal honestly and truthfully with the Jesus of the New Testament. Much is claimed in Christianity and its documents for this Jesus (called Yeshu in Hebrew). Again once understanding the lack of integrity within the Christian documents you will quickly come to see that such deceptions are not limited to doctrines in reaction to Judaism and the Laws and Covenants of God as taught by Gentile Christianity for the last 1,700 years, but extend to the identity of the "key" person behind the whole of the Christian Faith. By that I mean this "Jesus". This identity and truth behind this "Jesus" and the "Jesus Story" can only come once you have equipped yourself with competent knowledge concerning Judaism and the truth about the Jewish Messiah, knowledge of the religious texts of both Judaism and the later Greek Old Testament "alterations" with this subsequent carry-over into the New Testament, knowledge of Comparative Religions and the hundreds of parallels to the "Jesus Story" we find in the New Testament, knowledge of Gnosticism and how the "Descent of the Soul", or the "Christ Within" was later changed by Rome when they "literalized" this previous understanding of mankind as to their Divine origins, knowledge of Lunar and Solar Mythology, or should I say Astronomy and how this became, when personified, the story of the "godman" and all later similar "Jesus Stories" from beginning to end. Along with that comes the understanding how Matthew 1 through Matthew 28 is the "personification" of the path of the Sun through the Zodiac and the Heavens which the Ancients understood as the Creator speaking to them of the Descent of the Soul and its intended maturation in this physical plane of existence. Also it is necessary to understand how the Ancients used "myths" to tell the story of

the Soul and its descent into matter and the flesh of mankind and how these were the foundations for the later stories of godmen who were but allegories depicting the growth of the Divine Soul in mankind from incarnation to its release at the death of the body. In reality the stories of these allegorical "godmen" are the story of "you and me" and our intended Spiritual development while in this physical plane of existence. When this is done then you will have the truth about this Jesus and "this Jewish Christ" and then no man can ever deceive you about God and His "Word" to you any longer.

THE MOST IMPORTANT QUESTIONS YOU WILL EVER HAVE TO ANSWER

- **Who was this Jesus, this Yeshua?**
- **Was he God, man, both?**
- **Was he a historical figure or an allegory of earlier "Divine Truths" as had been these "godmen" and "avatars" before him as found since the beginning of recorded time?**
- **Is he demonstratively the Jewish Messiah, or a false Messiah, or will he yet be Messiah?**
- **Did this Jesus (Yeshua) fulfill the necessary Jewish and Hebrew Scriptures to be Messiah?**
- **Or did this Jesus only fulfull these "purposefully mistranslated, misquoted, invented texts along with other Hebrew texts lifted out of there context" in order to make it appear that he is the Jewish Messiah in spite of 2000 years of the denial of Judaism who reads a different Hebrew Bible than our Greek forged Old Testaments?**
- **Or is Jesus (Yeshua) made to look as if he fulfilled necessary Messianic passages to the "non-Jews" by the Gentile Roman Church by the twisting of the Old Testament Jewish Scriptures as portrayed in the New Testament?**
- **Was he not able to fulfill them because of Israel's failure to merit the Kingdom of Heaven for the world?**
- **Can we, or should we continue to believe "in Jesus" once we come to see these textual irregularities and purposeful forgeries in our Christian Bibles?**
- **Is there an understanding of "this Jesus" which is correct and valid for the Christian today and can it draw us closer in our walk with God if we know it and follow it in our lives? Could this be the "Christ Within" as taught by the early Gnostic Christians before Rome which resides in all mankind instead of just "one Christ" of Rome's invention?**

These are hard questions to read let alone answer. Sadly I must tell you that the answers to them are not nearly so easy to obtain as you might think. It take serious study in the "areas" mentioned in the beginning of this article in order for you the reader and student to come to the truth of the matter. God has called me to study these theological issues out both before, during, and after my Pastorate and Bet Emet Ministries has various websites detailing the answers to these most important questions that lay before Christianity today.

WHERE I STAND....AFTER TWENTY YEARS OF RESEARCH INTO THE MAN FROM GALILEE

Understand my allegiance to God is undergirded by "rightly dividing" the Word of God. In other words, we should translate the Jewish Bible according to existing Laws of Hermeneutics. There are laws which govern how a passage is to be understood and only by adhering to such laws of hermeneutics can we be assured of arriving at the truths intended in such a passage. Emotionalism and agreement to your Church's dogmas and doctrines is a poor substitute for truth and facts when they contradict your "tradition". Again God desires our emotions be attached to truths and not lies. So having stated that let me say that when one becomes familiar with the Jewish and Hebrew Scriptures and not the altered, misquoted, and mistranslated ones as found in both the Christian's Old & New Testament and Christian Bibles today, then and only then can one accurately determine if this Jesus truly fulfilled the necessary Hebrew Scriptures to be recognized as Messiah.

Judaism has said "No" to this for the last 2,000 years and are unwavering in their denial of our Christian Jesus as the expected Jewish Messiah.

Answer for yourself: What do they know which we in Western Christianity has not been taught? It all comes down to the reliability of the religious texts that we accept and give authority to for our religious beliefs. The "correct" ones and how to discern this fact is the quest for every Christian and this cannot be done without some competent knowledge regarding the religious texts given us by Rome.

Along with this is the very important matter concerning atonement and if any form of atonement can be connected to the death of this Jesus as depicted in this Roman New Testament. As you can see the "integrity" of the documents that we as Christians and followers of this Jesus and "the Christ" are paramount for our religious belief system; either we have believed the truth about this Christian Jesus because our Christian documents can stand the test of scrutiny or else we have believed lies about this Jesus because our Christian documents can be exposed as frauds.

Answer for yourself: What is the truth in this matter? We will come to see the answer very clearly if you have the courage and the tenacity to study and read through this website and others that this ministry has provided.

History records that the Kingdom of God did not materialize with Israel in the first century. We today await the arrival of Messiah and the Messianic Kingdom. But knowing these glaring errors, misquotations, and misapplication of Jewish Scriptures and lies contained in the New Testament, many of which pertain to this Jesus (Yeshua), I cannot before God nor mankind allow such sacrilege of the Holy Text to go without challenge. Realizing the failure of the true Messianic Prophecies to be fulfilled it is impossible today, without question, to say that "so and so" is the Messiah. This will come as news to most Christians but what you read in the New Testament as "fulfilled" Messianic Prophecies is far from that the true Messianic prophecies were in the Jewish Texts before they were altered. I firmly believe that God desires we both rightly interpret His Word as well as accurately understand the events surrounding the Roman depiction of this Jesus in their New Testament. I like many of you have hope and faith that one day the Hebrew Messiah will appear but time will tell if such faith is warranted. But to insist against all contrary evidences that this New Testament Jesus, created by Rome by Hebrew Scriptural manipulation and misrepresentation of the Hebrew Scriptures as has been done in our Christian Bibles, is the Hebrew Messiah, is folly. It is one thing to "believe in this Jesus" and pattern your life after his example and I strongly recommend that this be done but it is entirely a different matter all together to definitely say or teach that he is the Jewish Messiah when the unforged Hebrew texts discount it. This will become certain the more you study and compare the Hebrew Scriptures with the later forged Greek texts as well as the English of our Bibles.

So when you read the following articles which expose the crafty misuse of the Jewish Scriptures by the non-Jewish Church of the early centuries, please, please understand that I am not trying to denigrate this Jesus or the "Jewish Christ"; but rather to uphold the sanctity and holiness of the Word of God as given to Holy men of old and point out how it has been twisted by the anti-Semitic Gentile Church in its creation of a religion about Yeshua instead of following the faith of Yeshua.

SO WHERE DOES THIS LEAVE US?

Basically the Western Christian Faith of today is a replacement religion that opposes what the "Jewish Christ" both believed and practiced as his faith before God.

If you truly look to Jesus (Yeshua) as God's example of a life pleasing to God, a life so lived that assured judgment for life and not death, a life that will be rewarded in redemption, and resurrection, then you like I need to understand the true faith of Yeshua and repent and return to the faith once

given to the saints. We find that best expressed today in Judaism which just so happens to have a place for the "non-Jew" along side the Jew. This task is impossible if our religious documents that concern God and His "Divine Revelation" to all mankind are in error. Let us honor this "Jewish Christ", an allegory for the "Christ Within" and return to the faith of this Jewish Jesus as we, "non-Jewish believer" are grafted into the Israel of God as Godfearers and no longer stand apart from God's people as a competing and conflicting faith. This can only be done by serious study where we return to the Bible that Israel used and it's truths concerning the Jewish Messiah along with the correct understanding of atonement and how to obtain it in our lives.

So in the pages which follow you will be shown things that will challenge your present faith in many regards. It is not my intention to hurt anyone by exposing the lies and deceptions contained in the Christian's New Testament. However, I must be truthful to God who called me by recognizing my calling in a similar light as to the calling of Jeremiah the prophet:

Jeremiah: 1:9-10: Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. 10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

It is in the Spirit of Jeremiah I dedicate this web site, as all my websites, to the God of truth and it is my hopes that my pilgrimage and study is edifying to you and yours as we both try to make our calling and election certain.

With Love For All God's Creatures

- **Pastor Craig Lyons M.Div.**
- **Bet Emet Ministries**
- **902 Cardigan**
- **Garland, Texas 75040**
- **972-4964238**



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DO YOU WANT TO KNOW THE TRUTH BEFORE YOU DIE?

If you are a Christian you know the "drill." We have heard our whole lives that Jesus Christ had a supernatural and divine origin; that he had a human being for a mother, and a God for his father; that, although he was conceived by a woman, a virgin no less, he was Deity-begotten, and molded in the human form. We have heard it put different ways, but it is understood by most that Jesus is the "essence" and the fullness of the infinite Godhead in human form; thus making him half human and half divine in origin. It is claimed by the vast majority of Christians that he was full and perfect God, and perfect man; and while he was God, he was also the son of God, and as such was sent down by his father to save a fallen and guilty world; and that thus his mission pertained to the whole human race. Lastly, we have heard it said and preached that his inspired followers purposed to declare that ultimately every nation, tongue, kindred, and people under heaven will acknowledge allegiance to his government, and concede his right to reign and rule the world; that "every knee must bow, and every tongue confess that Jesus is Lord, to the glory of God the Father. That's it in a nutshell.

BUT IS THE PICTURE OF JESUS "UNIQUE" OR IS IT A "COPY-CAT" OF OTHER "SAVIORS" OF OTHER NATIONS?

On the contrary, it is found that by a portion, and a large portion of the people of even those nations now called Christian, this claim has been steadily and unswervingly controverted, through the whole line of history, stretching through the nearly two thousand years which have elapsed since his advent to earth. The books revealing such information exist; you only have to read them to see the picture very clearly; namely, there was a "pattern" of beliefs attributed to every nations's heroes. These "heroes" were with "allegorical" or "real" in some fashion. But understand the "motif" expressed above is not "unique at all," and this is very troubling from the standpoint that Christianity considers itself a "unique and Divine revelation." Such rival claims, when shown to existed thousands of years before Jesus Christ, is a "death-knoll" to the inerrancy of Christian doctrine. And when we extend our researches to other countries, we find the claim for the uniqueness of Christ and Christian doctrine far from being conceded; in fact it is denied and contested by whole nations upon other grounds. It is met, contested, and confronted by rival claims.

AS IF YOU DIDN'T KNOW THIS...

Upon this ground hundreds of millions of the established believers in divine revelation -- hundreds of millions of believers in the divine character and origin of religion -- reject the pretentious set up for Jesus Christ. They admit both a God and a Savior, but do not accept Jesus of Nazareth as being either. They admit a Messiah, but not the Messiah; these nations contend that the title is misplaced which makes "the man Christ Jesus" the Savior of the world. These nations, in contradiction to the Christian's claim of the uniqueness and Divine revelation in Jesus Christ, claim just the opposite. These Gentile nations believed themselves to have been honored with the birth of the true Savior among them and defend this claim upon the ground of priority of date. These Gentile nations affirm that the advent of their Messiahs were long prior to that

of the Christians', and that this circumstance adjudicates for them a superiority of claim as to having had the true Messiah born upon their soil.

Well this is a major problem for Christianity, but I can count on one hand how many Christians I have met in my life that know of such things. Let's face it, comparative religion is not taught in our schools and basically as Christians and followers of Jesus we are basically ignorant of such knowledge let alone the rival claims of these nations for their god-men.

HOW DO CHRISTIANS ANSWER SUCH CLAIMS OF THE PRIORITY OF RIVAL SAVIORS?

It is argued that, as the story of the incarnation of the Christians' Savior is of more recent date than that of these oriental and ancient religions (as is conceded by Christians themselves), the Christian maintains the "his faith" is foreshadowed by these "pagan Sun myths." They maintain that the Christian faith is but an outgrowth from a "seed" of truth held by the Gentile nations for millennia. They deny the charge of "plagarism" and the charge of the "non-believers" that Christianity is but a - a borrowed copy of pagaism, of which the pagan stories furnish the original. This is nothing new; for the early Church Fathers, when cornered by the Pagans in debates and discourses, were hard-pressed to advance their "claims of 'Divineness' for the Christian faith in light of such contradicting facts of "plagiarism."

Here, then, we observe rivalries of claims, as to which of the remarkable personages who have figured in the world as Saviors, Messiahs, and Sons of God, in different ages and different countries, can be considered the true Savior and "sent of God;" or whether all should be, or the claims of all rejected.

EXAMINING ORIENTAL RELIGIOUS HISTORY ...FOR THE ORIGIN OF "SAVIORS" & "GOD-MEN"

Researches into oriental religious history reveal the remarkable fact that stories of incarnate Gods answering to and resembling the miraculous character of Jesus Christ have been prevalent in most if not all the principal religions heathen nations of antiquity; and the accounts and narrations of some of these deific incarnations bear such a striking resemblance to that of the Christian Savior -- not only in their general features, but in some cases in the most minute details, from the legend of the immaculate conception to that of the crucifixion, and subsequent ascension into heaven -- that one might almost be mistaken for the other.

What this brings to mind immediately is the "truthfulness" of the New Testament; not only in these particular instances, but across the board. Gone immediately is any belief in the "infallibility, inerrant, and inspiration" for such a document

I personally have read over forty books in these areas alone and let me tell you it is not "a pretty picture" for the Christian, let alone an ordained Pastor. I discovered more than twenty claims of this kind -- claims of beings invested with divine honor (deified) made for these Gentile "Messiahs" and god-men. Each one of these "claims" are backed by irrefutable evidence and archeology which, if presented in any court of this land, would immediately bring the conviction of Christianity for "plagiarism." Such evidence, when seen for yourself, leaves you with only one avenue to consider; namely, that Christendom is anything but a Divine and unique revelation

from God. Christianity, in having proclaimed Jesus Christ, "the only son, and sent of God" forgot to include the other twenty or so Messiahs, Saviors, and Sons of God, according to history or tradition, which, in past times, descended from heaven, and taken upon themselves the form of men, clothing themselves with human flesh, and furnishing incontestable evidence of a divine origin, by various miracles, marvelous works, and superlative virtues. Finally these twenty varieties of Jesus Christs, have in their own way, laid the foundation for the salvation of the world, and ascended back to heaven. Sound familiar?

THE LIST OF THE NATIONS' SAVIORS AND MESSIAHS

- **Chrishna of Hindostan.**
- **Buddha Sakia of India.**
- **Salivahana of Bermuda.**
- **Zulis, or Zhule, also Osiris and Orus, of Egypt.**
- **Odin of the Scaudinavians.**
- **Crite of Chaldea.**
- **Zoroaster and Mithra of Persia.**
- **Baal and Taut, "the only Begotten of God," of Phenicia.**
- **Indra of Thibet.**
- **Bali of Afghanistan.**
- **Jao of Nepaul.**
- **Wittoba of the Bilingonese.**
- **Thammuz of Syria.**
- **Atys of Phrygia.**
- **Xaniolxis of Thrace.**
- **Zoar of the Bonzes.**
- **Adad of Assyria.**
- **Deva Tat, and Sammonocadam of Siam.**
- **Alcides of Thebes.**
- **Mikado of the Sintoos.**
- **Beddru of Japan.**
- **Hesus or Eros, and Bremrillah, of the Druids.**
- **Thor, son of Odin, of the Gauls.**
- **Cadmus of Greece.**
- **Hil and Feta of the Mandaites.**
- **Gentaut and Quexalcote of Mexico.**
- **Universal Monarch of the Sibyls.**
- **Ischy of the Island of Formosa.**
- **Divine Teacher of Plato.**
- **Holy One of Xaca.**
- **Fohi and Tien of China.**
- **Adonis, son of the virgin Io of Greece.**
- **IxiOn and Quirinus of Rome.**
- **Prometheus of Caucasus.**
- **Mohamud, or Mahomet, of Arabia.**

In reading the history of these "myths" I never ceased to be amazed that all these have all received divine honors, have nearly all been worshiped as Gods, or sons of God; were mostly incarnated as Christs, Saviors, Messiahs, or Mediators. The majority of them were reputedly born of virgins; some of them filling a character almost identical with that ascribed by the Christian's bible to Jesus Christ. Many of these, like Jesus, are reported to have been crucified; and all of them, taken together, furnish a prototype and parallel for nearly every important incident and wonder-inciting miracle, doctrine and precept recorded in the New Testament, of

the Christian's Savior.

WHERE IS THE "JEWISH JESUS" TO BE FOUND IN ANY OF THIS?

WHAT IS THE REAL MESSAGE OF THIS MAN FROM GALILEE.....HOW CAN WE FIND IT...AND THEN WHAT ARE WE GOING TO DO WITH IT....?

BUT FIRST YOU NEED TO KNOW THAT YOU, AS A CHRISTIAN, HAVE NOT YET BEEN TOLD THE TRUTH.....NOT YET ANYWAY UNTIL NOW

NOW I BELIEVE JESUS IS A "SAVIOR".... BUT NOT THE WAY HE IS DEPICTED IN THE NEW TESTAMENT...

The evidence is overwhelming. To continue to believe "in Jesus" in the traditional Christian way, either impugnes one's intelligence or I guess we can blame such blindness on the Devil as the Christians have used him in such manners of over two thousand years at present. There are valid grounds, as you have seen, for doubting and disputing the claims put forth by the Christian world in behalf of "Our Lord and Savior Jesus Christ." But don't let that take away anything from Yeshua the Jewish Rabbi and Messiah to be (most likely....to understand that comment you need to study: http://www.geocities.com/bennoah1messiah).

Yeshua is "savior" to all who will learn from his example...A righteous "anointed" who left us a life filled with teachings to love God and to love our fellow-man through concrete acts and "deeds" which are the results of the Commandments of God "obeyed". Yeshua "saves" as his example leads one to honor God with his life; a life lived in repentance and faith and obedience to the Commandments of God.Such is the ONLY true salvation anyway.

WHAT IS TO FOLLOW....IN THESE ARTICLES

In the articles which follow I will prove my points beyond any contention. I shall present an array of facts and historical proofs, drawn from numerous histories and the Holy Scriptures and bibles appertaining to these various Saviors, and which include a history of their lives and doctrines, that will go to show that in nearly all their leading features, and mostly even in their details, they are strikingly similar.

This web-site will provide for the reader a comparison, or a parallel view of such similarities between the Jesus of the New Testament and these pagan god-men. Such an examination will extend through the sacred histories of many nations, so as to include an exhibition presented in parallels of the teachings of their respective bibles. Such a study will make it clearly manifest that, with respect to nearly every important thought, deed, word, action, doctrine, principle, receipt, tenet, ritual, ordinance or and ceremony as contained in the New Testament can be found in the religions of the Gentiles long before Jesus ever lived.

Such a study will make it clearly manifest that almost every important character or personage, who figure in the religious drama of Jesus as depicted in the New Testament can be found to exit prior to the time of Jesus in almost every foreign nation. Such Saviors, prophets, apostles, angels, devils, demons, exalted or fallen geni (found somewhere in the sacred records or bibles of the oriental heathen nations) are to be found existing as an antitype for the "Christ story" in your New Testament.

It broke my heart to see these things over the years. Imagine for a second, a young Christian Pastor, fresh out of Seminary, using the skills he learned there only to find (accidentally through covering much materials) that the very foundation of his faith, when examined critically, can be shown to be a pious lie.

In summary, nearly every event in the life of the "Christ of faith" in the New Testament, excluding the Jewish parables, is highly suspect. Such "Divine" revelations are anything but that. The proofs are hereby provided in hopes that as a follower of Jesus, that you will see that in your case the "very elect" have been deceived.

Christianity has been the borrower of pagan Sun Myths and these are cleverly woven into the life of the man from Galilee in the New Testament.

And as nearly the whole outline and constituent parts of the Christian system are found scattered through these older systems, the query is at once sprung as to whether Christianity did not derive its materials from these sources -- that is from heathenism, instead of from high heaven -- as it claims.

THE ONLY QUESTION YOU NEED TO ANSWER FOR NOW

Answer for yourself: If you are a Christian, do you want to know the truth before you die?

If you do, then you will have to read a lot and examine the evidence for yourself in order that you might be certain about such a claim against the faith you grew up in. It is time to find the "truth" about Yeshua. And as a non-Jew, it is way past time you learn of how you are to relate to God and His people; the Israel of God. Such a position is called becoming a Godfearer in Biblical Judaism. Let me finish by restating: Israel was called to be a Holy Nation and a Royal Priesthood for one purpose and one purpose only....to lead the pagan nations out of gross idolatry and Sun worship...which today the Christian finds himself immersed in again.....whether he knows it or not.....Nothing new under the Sun.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



CHRISTIANITY: DIVINE REVELATION OR A FRAUD?

Over the years I have at times written what I and many others have considered to be critical articles that brought their readers to crossroad decisions in their lives once knowledge was made available to them. These articles are possibly the most important ones I have ever written.

This paragraph as I write it is one of the most important statements I have ever made. On the surface it seems so simple but I assure you that the dynamics involved in its contemplation are explosive. I ask that you give serious attention and thought to what I will say and share with you in these articles. It has the ability to change your life and deliver you from the most darkest and vilest idolatry of which most of your are not yet aware.

In these articles I will disclose the substantial identity of Gentile Christianity as known and practiced today with the most popular and widespread "Pagan" religions of all time; that being a mixture of Sun worship, Nature worship, and Phallic worship.

You may be more familiar with such sun-worship by the term "Mithraism" or "Zoroastrianism." You might not be aware, and I find that the vast majority of Christians are not, but Mithraism was the closest and all but successful rival of Christianity in the Roman world, and which might indeed have been successful, but that, soon after Constantine prostituted the Empire to the Church,—"with the triumph of Christianity Mithraism came to a sudden end. The laws of Theodosius signed its death warrant." (Catholic Encyclopedia. *x,* 402.) That there may be no suspicion that the recital of these remarkable identities of Christian "revelation" with Pagan inventions is fanciful or exaggerated, the tale shall be told in later articles in the quoted words of the famous Catholic Encyclopedia, which naively makes so many extraordinary admissions without seeming to be aware of their fatal implications.

BUT FIRST…WHAT IS REVELATION…AND IS CHRISTIANITY BUILT UPON DIVINE, UNIQUE, AND GODLY REVELATION?

"The essence of Revelation lies in the fact that it is the direct speech of God to man," says the Holy Ghost speaking through the Vatican 18 (1870). Now for a simple truth that I believe every reader can accept. I want you to read the following statement several times. Let it sink in. Understand the depth of what is being said and implied for if you cannot agree with the following statement then there is no reason to continue the articles or the web pages.

"When Pagan myths already current and long known to everyone for hundreds and thousands of years can be later found to be foundational to many dogmas and doctrines held sacred in Christianity because they are held and believed to be unique revelations from God, then Divine revelation and

inspiration cannot be appealed to for the origin of the Christian Faith and its teaching and such incriminating evidence must bring serious doubt to such doctrines and dogmas within Christianity as stemming from God… sadly these once held "sacred" doctrines must now understood as pagan copies."

DEFINING "REVELATION"

"Revelation may be defined as the communication of some truth by God to a rational creature through means which are beyond the ordinary course of nature. The truths thus revealed may be such as are otherwise inaccessible to the human mind—*mysteries,* which even when *revealed,* the intellect of man is incapable of fully penetrating". That is a pretty good definition of the process in my opinion.

Now it has also been said in the Decree 'Lamentabili' (3 July, 1907) by the Catholic Church:

- ***"that the dogmas which the Christian Church proposes as revealed are 'truths which have come down to us from heaven' and not 'an interpretation of religious facts which the human mind has acquired by its own strenuous efforts'" (Vatican Decrees, 1870; Catholic Encyclopedia, xiii, 1.)***
- **And, asserts the same *Catholic Encyclopedia: "The existence of revelation (as in the New Testament) is as reasonably established as any historical fact"! (C.E. xiii,* 607.)**

These above two statements are the most incredible lies ever uttered in the history of mankind. And I will quickly prove them so.

Lets get back to truth, shall we. "Divine Revelation is thus of things not previously known and which the revelationless mind of man is incapable of acquiring or inventing by its own efforts." Now I accept this statement as true for it is reasonable and makes sense. Divine Revelation rests thus upon the same principle as the Law of Patents and Copyright. A book published, that is made known and given to the world cannot be the subject of subsequent copyright even by its author. When an application for a patent is presented, the first act is to search the records to ascertain whether a similar art or article (truth) has ever previously been known and in use: if so, no patent can be obtained: the thing lacks novelty. I think you should agree with this.

The exact same principle applies to "revelation". So exactly with "revelation": if some impostor or deluded person (e.g. Mohammed or Joseph Smith) claims that he has received a personal—and therefore necessarily private—"revelation" from some god, the only way whereby he can get a valid patent of authenticity and credibility for his "revelation," is to prove that its subject-matter has never before been known and in credulous circulation; the moment that from the search of the records—of other, or comparative religions,—it is shown that the same proposition has been previously known and current, in use and practice among some other priestcraft and its devotees—the thing is no revelation at all: the claim is a fraud!!!

PUTTING GENTILE CHRISTIANITY AND ITS DOCTRINES UNDER THE MICROSCOPE OF COMPARATIVE RELIGION

Let us see how this indisputable rule works when applied to Gentile Christianity.

- **In doing so we will either prove beyond any doubt that the Christian Faith is Divine unique revelation to mankind and worthy of trust and faith for the world to come or else is but the reiteration of prior pagan beliefs and is not to be trusted for truth or preparation for the world to come.**
- **The answer to such inquiry will either prove Christianity uniquely Divine and God breathed as is attested for it; or expose it as anything but Divine but rather pagan whereby then you would be better served to return to the faith once given the Saints; Biblical Judaism where the Gentile believer, as a Godfearer, has a place both within Biblical Judaism and the Israel of God and not apart from it.**

After all you will be the judge of Christianity as to it's "Divineness" or it's "Fraudulence" once the all the evidence is presented to you for your consideration. Let us see what we can find, shall we?

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ANCIENT PAGANISM AND THE DANGERS OF COMPROMISE

I know that it will be startling to come to this knowledge, but most of the practices of today's "Christianity" as well as most of it's beliefs were only introduced into the religion as a regrettable outcome of an excessive undue willingness to compromise with the surrounding pagans in order to attain their support and conversion. This will be proven, by the will of God, through the writings of Christians themselves. In this article I will endeavor to demonstrate how all of these practices and beliefs were well established among many other pagan cults centuries before the arrival of Paul and his "visions. Remember as you read through this article that there is a major difference between the New Testament when it teaches upon ethics and morality and other concepts which can also taught be found to be taught by others from many nations throughout history, as well as the Prophets, Jesus and the Apostles, and concepts also existing in the New Testament borrowed from other Gentile nations which can be shown to be outright idolatry originating from sun-worship.

The following information has been obtained from the books Bible Myths and their Parallels in Other Religions by T. W. Doane and Islam and Christianity in the modern world, by Dr. Muhammad Ansari.

THE NATIONS' INFLUENCE UPON THE JUDEO-CHRISTIAN TRADITION...IT GOES UNNOTICED BY MOST

The expanse of land between the river Nile and the river Euphrates was home to the Jews for centuries before the coming of Jesus. During this period, this land fell under the rule of many empires, including the Babylonians, the Persians, and the Romans, all of whom had extensive contact with many other cultures and beliefs.

The general impression among Christians today is that the difference between today's "Christianity" and Paganism is so great that any similarity between them is scarcely recognizable. This, however, is far from the truth. The more knowledgeable a Christian becomes with today's "Christianity," the more they realize that it is the end result of a continuous effort to appease the pagan Romans in order to gain their support. This has regrettably resulted in the Gentile Church foisting upon Jesus and his apostles the pre-existent beliefs of ancient paganism which they never accepted nor taught. The established religious beliefs of these pagans and neo-pagans were "inserted" into the word of God during the translation of the Jewish Scriptures into Greek, as well as in the writing of the New Testament, and many pagan religious practices found their way into the Bible through the agency of many centuries of divine "inspiration" to the Greek Jews of Alexandria, Egypt, as well as the Gentile Church. In other words, the oral traditions were altered along with the written records we have come to call today the "Old &New Testaments in our Christian Bibles." The knowledgeable Christian scholars are the most well-acquainted with this fact. It is the lay believer who is not!

YOU WANT PROOF THAT THIS WAS DONE?

If one takes the time to do the reading necessary to uncover this tragic adulteration of spiritual truth, then one is not aware that such tampering with Divine oracles ever occurred. But the scholars and archeologists know for they have spent their lives in first-hand observation of the artifacts and documents when reveal such "borrowing" and "tampering." Here are two examples of quotes that should make anyone rise up and take notice:

- **Disturbing quotes regarding how Christianity is nothing but a make-over of sun-worship**
- **What the scholars have said about the terrible translation of the Hebrew Scriptures into Greek**

Lastly, I have posted a website revealing in detail the hundreds of examples of what these previous scholars report:

http://faithofyeshua.faithweb.com

Also posted is a website dealing with the chronological canonization of the New Testament which shows the great disagreement and absolute unbelievable facts regarding how this document was put together which millions today trust for their Eternal Life:

http://geocities.com/faithofyeshua

This will not come easy to anyone as a lot of reading and soul-searching will be necessary if you wish to come to the truth when your whole life you have been compromised by untruths passed off as Divine Truth by those who failed to know the difference themselves.

The great luminary of the Church, Saint Augustine (354-430 C.E.), is quoted to have said

"The same thing which is now called CHRISTIAN RELIGION existed among the ancients. They have begun to call Christian the true religion which existed before."

"Our love for what is old, our reverence for what our fathers used, makes us keep still in the church, and on the very altar cloths, symbols which would excite the smile of an Oriental, and lead him to wonder why we send missionaries to his land, while cherishing his faith in ours" **James Bonwick in Egyptian Religion**

Let us start with the very symbol of Christianity itself, the "cross."

THE CROSS

Even the cross, long a symbol of the Christian faith, has origins in Pagan history. Assyrians used the cross to represent the four directions in which the sun shone. The Egyptian ankh, a cross with a tear shape as the upper leg, was a strong symbol of Truth and is associated with the God Osiris, and the Goddesses Isis and Maat. And in ancient Europe "The use of a human effigy on a cross in the form of a scarecrow has been used from ancient times. In prehistoric times, a human would be sacrificed and hung on a cross. The sacrifice would later be chopped to pieces; his blood and pieces of flesh were widely distributed and buried to encourage the crop fertility."

The Sign of the Cross in Pagan Cultures That which some use now as the Christian cross was not originally a Christian symbol. It was used by Chaldeans, Egyptians, Coptics, and others many years before Christ. The form of the cross used among early Christians was "X" (abbreviation for "Christos"). There are people who wear an "X" on their caps in our country, however, this is a modern symbol of an assassinated militant black leader of a few years ago named Malcolm. When multitudes of heathens joined the standard of Constantine, they brought

with them their well-known symbol T (representing the god "Tammuz") which soon supplanted the so called Christian "X". To identify Tammuz with the sun, the pagan cross was sometimes joined to a circle of the sun - and inserted in the circle. It looks like the "Maltese Cross" we mentioned above. The Vestal Virgins of pagan Rome wore a cross suspended from their necklaces just as do the Roman Catholic nuns of our day. The Egyptians did the same, as well as many other barbarous nations. The cross was in use as early as 1500 years before the birth of Jesus. The heathen Celts wore crosses. The Druids, long before Jesus' birth, formed living trees into huge crosses by trimming them into the symbol "T". The "T" was also found carved into the bark of trees in that time. When the Spaniards arrived in the Western Hemisphere they found the cross already well known as a symbol by the Mexican and Peruvian Indians. The cross was widely worshiped as the unequivocal symbol of Bacchus, the Babylonian Messiah. Later the Romans used Bacchus and his symbol to worship drunkenness. Buddhist worship in Asia used the cross of the Babylonian Messiah and called it the "divine tree of life." The Roman crucifix came into use in the 10th century. It became one of the items of the Romish bag of charms and fetishes. In the Papal system the sign of the cross and the image of the cross are all-in-all. No prayer can be said, no worship engaged in, almost no step taken (even the batting of a ball) without the use of the sign of the cross. The cross is looked upon as a grand charm, a refuge in danger, a guardian against temptation and a sign of good luck. They adore the cross with the honor that is due only to God Himself. To Papists, if anyone would use the term "the cursed tree" (Galatians 3:13); Acts 5:30; 10:39) it would be a mortal offense.

The sign of the cross, represented in its simplest form by a crossing of two lines at right angles, greatly antedates, in both the East and the West, the introduction of Christianity. It goes back to a very remote period of human civilization. In fact, some have sought to attach to the widespread use of this sign, a real ethnographic importance. It is true that in the sign of the cross the decorative and geometrical concept, obtained by a juxtaposition of lines pleasing to the sight, is remarkably prominent; nevertheless, the cross was originally not a mere means or object of ornament, and from the earliest times had certainly another -- i.e. symbolic-religious -- significance. The primitive form of the cross seems to have been that of the so-called "gamma" cross (crux gammata), better known to Orientalists and students of prehistoric archeology by its Sanskrit name, swastika. At successive periods this was modified, becoming curved at the extremities, or adding to them more complex lines or ornamental points, which latter also meet at the central intersection. The swastika is a sacred sign in India, and is very ancient and widespread throughout the East. It has a solemn meaning among both Brahmins and Buddhists. It seems to have represented the apparatus used at one time by the fathers of the human race in kindling fire - and for this reason it was the symbol of living flame, or sacred fire. It is a symbol of the sun and seems to denote its daily rotation. Others have seen in it the mystic representation of lightning or of the god of the tempest, and even the emblem of the Aryan pantheon and the primitive Aryan civilization. Therefore, the cruciform signs were very widespread throughout the Orient, the seat of the oldest civilizations.

The cross was not adopted until long after the departure of Jesus. One of the main reasons for this was the fact that he who dies on the cross is considered cursed by God (Galatians 3:13). Current historical knowledge recognizes the fact that the cross was well recognized as a religious symbol long before the advent of Jesus. It was adored in India as the symbol of the Hindu god Agni, the "light of the world." It was placed in the hands of Siva, Brahma, Vishnu, Krishna, Tvashtri, and Jama. The cross was also well known among the Buddhists from ancient times and the followers of Lama of Thibet.

The ancient Egyptians also adopted the cross as a religious symbol of their pagan gods. Countless Egyptian drawings depict themselves holding crosses in their hands. Among them, the Egyptian savior Horus is depicted holding a cross in his hand. He is also depicted as an infant sitting on his mother's knee with a cross on the seat they occupy. The most common of the crosses used by these pagan Egyptians, the CRUX ANSATA, was later adopted by the Christians.

The Egyptian savior, Osiris, the Egyptian god of the dead and the underworld, is sometimes represented holding out this cross to mortals signifying that this person has discarded mortality for the life to come.

Another cross has been unearthed in Ireland. It belongs to the cult of the Persian god of the sun "Mithra" and bears a crucified effigy. The Greeks and Romans too adopted the cross as their religious symbol many centuries

before Christianity did the same. An ancient inscription in Tessaly is accompanied by a Calvary cross. More crosses can be found to adorn the tomb of king Midas in Phrygia. The above references may be referred to for many more examples.

The crucifixion of living persons was not practiced among the Hebrews; capital punishment among them consisted in being stoned to death. But when Palestine became Roman territory the cross was introduced as a form of punishment, more particularly for those who could not prove their Roman citizenship; later on it was reserved for thieves and malefactors. Though not infrequent in the East, it was but rarely that the Greeks made use of it. It is mentioned by Demosthenes and by Plato. The stake and the gibbet were more common, the criminal being suspended on them or bound to them, but not nailed. Certain Greeks who had befriended the Carthaginians were crucified near Motya by order of Dionysius of Syracuse. Both in Greece and in the East the cross was a customary punishment of brigands. It was at Rome, however, that from early republican times the cross was most frequently used as an instrument of punishment, and amid circumstances of great severity and cruelty. It was particularly the punishment for slaves found guilty of any serious crime. Hence in two places, Cicero calls it simply "servile supplicium" the punishment of slaves; more explicitly, "servitutis extremum summumque supplicium", the final and most terrible punishment of slaves. The punishment of the cross was also regularly inflicted for such grave crimes as highway robbery and piracy, for public accusation of his master by a slave, for a vow made against his masters prosperity, and for sedition and tumult. According to Roman custom, the penalty of crucifixion was always preceded by scourging; after this preliminary punishment, the condemned person had to carry the cross, or at least the transverse beam of it, to the place of execution, exposed to the jibes and insults of the people. On arrival at the place of execution the cross was uplifted. Soon the sufferer, entirely naked, was bound to it with cords. He was then fastened with four nails to the wood of the cross. Finally, a placard called the titulus bearing the name of the condemned man and his sentence, was placed at the top of the cross. Slaves were crucified outside of Rome in a place called Sessorium, beyond the Esquiline Gate. Eventually this wretched locality became a forest of crosses, while the bodies of the victims were the prey of vultures and other rapacious birds. It often happened that the condemned man did not die of hunger or thirst, but lingered on the cross for several days. To shorten his punishment therefore, and lessen his terrible sufferings, his legs were were sometimes broken. This custom exceptional among the Romans, was common with the Jews. In this way it was possible to take down the corpse on the very evening of the execution. Among the Romans, on the contrary, the corpse could not be taken down, unless such removal had been specially authorized in the sentence of death. The corpse might also be buried if the sentence permitted. The punishment of the cross remained in force throughout the Roman Empire until the first half of the fourth century. In the early part of his reign Constantine continued to inflict the penalty of the cross on slaves guilty of denouncing their masters. Later on he abolished this infamous punishment, in memory and in honor of the Passion of Jesus Christ. Thereafter, this punishment was very rarely inflicted.

The swastika, for example, was a universal sign of good luck and harmony before the Nazi party adopted it in the 1930's as the symbol of their movement. It was used by American Indians, Hindus, Buddhists, Vikings, Greeks, Romans, Celts, Anglo-Saxons, Mayans, Aztecs, Persians, Christians, and neolithic tribes, and is still a sacred symbol to many Hindus and Buddhists.

FISH: THE SYMBOL OF THE LAST SUPPER OR A WOMAN'S REPRODUCTIVE ORGAN?

It is well known that the first symbol of Christianity was that of a fish. On sacramental cups, seals, and lamps the Holy Spirit was symbolized by a dove and Christ by a fish (perhaps because at the time, fish was one of the elements of the sacred meal) or by a shepherd carrying a sheep on his shoulders (from Luke 15:3-7).

The 'Christian fish', or icthus, is used by many followers of Christ to signify their devotion. The symbol, however, is not originally of Christian origin. The symbol has been used for millennia as a representation of the Great Mother Goddess of the many pagan faiths. The outline of the 'fish' is, in some instances, seen as the outline of the Goddess' vulva. And we put that on our cars never knowing the licentiousness connected with such a symbol!



Some Christians believe that a second link between their religion and the fish symbol is seen in the Greek word for fish (ichthus, spelled: Iota Chi Theta Upsilon Sigma). That is an acrostic for "Jesus Christ, of God, the Son, the Savior" [Iesous (Jesus) Christos (Christ) Theou (of God) Uiou (the Son) Soter (the Savior)]. An acrostic is an "arrangement of words in which the first letter of each line ordinarily combines with others to form a word or words or the alphabet." For many pop-culture Christians, the "fish" decal on the back car bumper, or attached to a key chain or door is a symbol of their religion, and a feel-good statement about Jesus Christ. Early Christians used the fish as a recognition sign of their religion. The Oxford English Dictionary (C.E.) defines "Ichthyic" as "of, pertaining to, or characteristic of fishes; the fish world in all its orders." But contemporary Jesus worshippers might be surprised, even outraged, to learn that one of their preeminent religious symbols antedated the Christian religion, and has its roots in pagan fertility awareness and sexuality. Barbara G. Walker writes in The Woman's Dictionary of Symbols and Sacred Objects, that the acronym pertaining to Jesus Christ was a "rationale invented after the fact... Christians simply copied this pagan symbol along with many others." Ichthys was the offspring son of the ancient Sea goddess Atargatis, and was known in various mythic systems as Tirgata, Aphrodite, Pelagia or Delphine. The word also meant "womb" and "dolphin" in some tongues, and representations of this appeared in the depiction of mermaids. The fish also a central element in other stories, including the Goddess of Ephesus (who has a fish amulet covering her genital region), as well as the tale of the fish that swallowed the penis of Osiris, and was also considered a symbol of the vulva of Isis. Along with being a generative and reproductive spirit in mythology, the fish also has been identified in certain cultures with reincarnation and the life force. Sir James George Frazer noted in his work, "Adonis, Attis, Osiris: Studies in the History of Oriental Religion" (Part Four of his larger work, "The Golden Bough") that among one group in India, the fish was believed to house a deceased soul, and that as part of a fertility ritual specific fish is eaten in the belief that it will be reincarnated in a newborn child. Well before Christianity, the fish symbol was known as "the Great Mother," a pointed oval sign, the "vesica piscis" or Vessel of the Fish. "Fish" and "womb" were synonymous terms in ancient Greek,"delphos." Its link to fertility, birth, feminine sexuality and the natural force of women was acknowledged also by the Celts, as well as pagan cultures throughout northern Europe. Eleanor Gaddon traces a "Cult of the Fish Mother" as far back as the hunting and fishing people of the Danube River Basin in the sixth millennium B.C.E. Over fifty shrines have been found throughout the region which depict a fishlike deity, a female creature who "incorporates aspects of an egg, a fish and a woman which could have been a primeval creator or a mythical ancestress..." The "Great Goddess" was portrayed elsewhere with pendulous breasts, accentuated buttocks and a conspicuous vaginal orifice, the upright "vesica piscis" which Christians later adopted and rotated 90-degrees to serve as their symbol. Along with the fish used as a code sign for early Christian communities, the ichthys also found its way into the ritual and decor of church rites. One case in point is the church mitre worn by prelates. Where did this originate? Dr. Thomas Inman discussed this phenomenon in his two volume opus, "Ancient Faiths Embodied in Ancient Names," (1869). He included a representation of a sculpture from Mesopotamia, observing "It is the impression of an ancient gem, and represents a man clothed with a fish, the head being the mitre; priests thus clothed, often bearing in their hand the mystic bag..." "In almost every instance," added Inman, "it will be recognized that the fish's head is represented as of the same form as the modern bishop's mitre." The fish also appears in another sacred iconograph, the Avatars of Vishnu, where the deity "is represented as emerging from the mouth of a fish, and being a fish himself; the legend being that he was to be the Saviour of the world in a deluge which was to follow..." From its focus of worshipping a god-man born of a virgin to the selection of holidays and symbols, Christianity appropriated the metaphors of earlier pagan religions, grafting them into its own account of the creation and beyond. Few Jesus worshippers are aware of this. Even fewer know that when they flaunt the "Ichthus" or Ichthys on a tee-shirt, car bumper or even the door of a state legislative office as a representation which originated in Christianity, they are in fact, displaying a more ancient symbol indicative of female anatomy and reproductive potency -- the very sign of the Great Mother.

The Apostles were often referred to as "fishers of men". Followers of Christianity were called Pisciculi; the root of this Latin word is "fish". The symbols of "sacremental fish, with wine and a basket of bread represents the Eucharist and the Last Supper in Christian art." 2 The symbol was simple to draw and was often used among Christians as a type of password during times of persecution by the Roman government. If two strangers met and were unsure whether each other was a Christian, one would draw an arc in the earth like:). If the other were a Christian, they would complete the symbol with a reverse arc: (), forming the outline of a fish.

THE TRINITY

Now let us study the "Trinity" and it's roots in ancient pagan worship. The "Trinity" of Christendom, as defined in the creed of Nicea, is a merging of three distinct entities into one single entity, while remaining three distinct entities. We are told to speak of the three gods as one god, and never as three gods which would be considered heresy (Isaiah 43:10). They are considered to be co-eternal, co-substantial, and co-equal. However, only the first was self existent. The others preceded from the first. This Neo-Platonic philosophical doctrine has it's roots not in the inspiration of God, but in ancient paganism. Most ancient religions were built upon some sort of threefold distinction. Deities were always trinities of some kind or consisted of successive emanation in threes.

In India we find the doctrine of the divine trinity called "Tri-murti" (Three-forms) consisting of Brahma, Vishnu, and Siva. It is an *inseparable* unity though three in form. Worshipers are told to worship them as *one* deity. Such concepts posed no problem to the logic of a Hindu worshipper since they were already used to worshipping gods with the body of a man and the head of an elephant (Ganesh), or monkey-faced gods (Hanuman), or gods with six arms, and so forth. Remember, classical Hinduism dates back to at least 500 BC, with roots extending as far back as 2000 BC. So the concept of the Trinity does not begin with Christianity by any means!

The Brahmas also have their trinity. In their trinity, *Vajrapani*, *Manjusri*, and *Avalokitesvara* form a divine union of three gods into one god called "Buddha." The citizens of China and Japan also worship Buddha, but they know him as "Fo." When they worship him they say *"Fo, is one god but has three forms."*

Sir William Jones says:

***"Very respectable natives have assured me, that one or two missionaries have been absurd enough to in their zeal for the conversion of the Gentiles, to urge that the Hindoos were even now almost Christians; because their Brahma, Vishnu, and Mahesa (Siva), were no other than the Christian Trinity"* (T.W. Doane, Bible Myths and Their Parallels in Other Religions, p. 370).**

The ancient Egyptians also worshipped a trinity. Their symbol of a wing, a globe, and a serpent is supposed to have stood for the different attributes of their god.

The Greeks also had their trinities. When making their sacrifices to their gods, they would sprinkle holy water on the altar *three* times, they would then sprinkle the people *three* times also. Frankincense was then taken with *three* fingers and strewed upon the alter *three* times. All of this was done because the oracle had proclaimed that all sacred things ought to be in threes. Remember that the philosophy of these people (The Greeks) is what was primarily responsible for defining the Christian "Trinitarian" nature of God. This was done through the writings of the Greek philosopher Plato regarding his "Logos" ("word"). Further, remember that the Gospels of the Bible were named the "Greek Gospels" for a reason: they were written in their language and based upon their philosophy.

As mentioned previously, T. W. Doane says:

"The works of Plato were extensively studied by the Church Fathers, one of whom joyfully recognizes in the great teacher, the schoolmaster who, in the fullness of time, was destined to educate the heathen for Christ, as Moses did the Jews. The celebrated passage : "In the beginning was the Word, and the Word was with God, and the Word Was God" is a fragment of some Pagan treatise on the Platonic philosophy, evidently written by Irenaeus. It is quoted by Amelius, a Pagan philosopher as strictly applicable to the Logos, or Mercury, the Word, apparently as an honorable testimony borne to the Pagan deity by a barbarian.....We see then that the title "Word" or "Logos," being applied to Jesus, is another piece of Pagan amalgamation with Christianity. It did not receive its authorized Christian form until the

middle of the second century after Christ. ***The ancient pagan Romans worshipped a Trinity. An oracle is said to have declared that there was 'First God, then the Word, and with them the Spirit'. Here we see the distinctly enumerated, God, the Logos, and the Holy Spirit or Holy Ghost, in ancient Rome, where the most celebrated temple of this capital - that of Jupiter Capitolinus - was dedicated to three deities, which three deities were honored with joint worship."*** **Bible Myths and Their Parallels in Other Religions, pp. 375-376.**

Trinities were not confined to these groups alone, but the Persians, the Assyrians, the Phoenicians, the Scandinavians, the Druids, the inhabitants of Siberia, the ancient Mexicans, the Peruvians, and many others, all worshipped "Trinitarian" pagan deities (among a great multitude of other gods) long before the council of Nicea of 325 C.E. officially recognized this to be God's "true" nature.

CHRISTMAS....DECEMBER 25TH AND ITS IMPORTANCE

Let us now move on to the "birthday of Jesus," Christmas. Jesus is commonly considered to have been born on the 25th of December. However, it is common knowledge among Christian scholars that he was not born on this day. It is well known that the first Christian churches held their festival in May, April, or January. Scholars of the first two centuries C.E. even differ in which year he was born. Some believing that he was born fully twenty years before the current accepted date. So how was the 25th of December selected as the birthday of Jesus?

Grolier's encyclopedia says:

"Christmas is the feast of the birth of Jesus Christ, celebrated on December 25....Despite the beliefs about Christ that the birth stories expressed, the church did not observe a festival for the celebration of the event until the 4th century...since 274, under the emperor Aurelian, Rome had celebrated the feast of the "Invincible Sun" on December 25. In the Eastern Church, January 6, a day also associated with the winter solstice, was initially preferred. In course of time, however, the West added the Eastern date as the feast of the Epiphany, and the East added the Western date of Christmas."

So who else celebrated the 25th of December as the birth day of their gods before it was agreed upon as the birth day of Jesus? Well, there are the people of India who rejoice, decorate their houses with garlands, and give presents to their friends on this day. The people of China also celebrate this day and close their shops. The pagan god Buddha is believed to have been born on this day when the "Holy Ghost" descended on his virgin mother Maya. The great savior and god of the Persians, Mithras, is also believed to have been born on the 25th of December long before the coming of Jesus . The Egyptians celebrated this day as the birth day of their great savior Horus, the Egyptian god of light and the son of the "virgin mother" and "queen of the heavens" Isis. Osiris, god of the dead and the underworld in Egypt, the son of "the holy virgin," again was believed to have been born on the 25th of December.

The Greeks celebrated the 25th of December as the birthday of Hercules, the son of the supreme god of the Greeks, Zeus, through the mortal woman Alcmene. Bacchus, the god of wine and revelry among the Romans (known among the Greeks as Dionysus) was also born on this day.

Adonis, revered as a "dying-and-rising god" among the Greeks, miraculously was also born on the 25th of December. His worshipers held him a yearly festival representing his death and resurrection, in midsummer. The ceremonies of his birth day are recorded to have taken place in the same cave in Bethlehem which is claimed to have been the birth place of Jesus .

The Scandinavians celebrated the 25th of December as the birth day of their god Freyr, the son of their supreme god of the heavens, Odin.

The Romans observed this day as the birth day of the god of the sun, *Natalis Solis Invicti* ("Birthday of Sol the invincible"). There was great rejoicing and all shops were closed. There was illumination and public games. Presents were exchanged, and the slaves were indulged in great liberties. Remember, these are the same Romans who would later preside over the council of Nicea (325 C.E.) which lead to the official Christian

recognition of the "Trinity" as the "true" nature of God, and the "fact" that Jesus was born on the 25th of December too. The pagan emperor Constantine, who presided over the council of Nicea, was popularly considered the "embodiment" or "incarnation" of the this supreme Roman "Sun" god. Neither was Constantine the first Roman emperor to be given this title, rather, many or his predecessors before him were also promoted to the status of the "incarnation" of the god of the sun.

Edward Gibbon says:

"The Roman Christians, ignorant of his (Christ's) birth, fixed the solemn festival to the 25th of December, the Brumalia, or Winter Solstice, when the Pagans annually celebrated the birth of Sol" **Decline and Fall of the Roman Empire, vol. ii, Gibbon, p. 383.**

Christmas festivals today incorporate many other pagan customs, such as the use of holly, mistletoe, Yule logs, and wassail bowls. The Christmas tree itself is the most obvious aspect of ancient pagan celebrations which were later incorporated into church rites. Scholars believe that the Christian celebration was originally derived in part from rites held by pre-Christian Germanic and Celtic peoples to celebrate the winter solstice. The Christmas tree, an evergreen trimmed with lights and other decorations, because it keeps its green needles throughout the winter months, was believed by pre-Christian pagans to have special powers of protection against the forces of nature and evil spirits. The end of December marked the onset of a visible lengthening of daylight hours - the return of warmth and light and defeat of those evil forces of cold and darkness. The Christmas tree is derived from the so-called paradise tree, symbolizing Eden, of German mystery plays. The use of a Christmas tree began early in the 17th century, in Strasbourg, France, spreading from there through Germany, into northern Europe and Great Britain, and then on to the United States.

Christmas is not the only Christian festival which was borrowed from ancient paganism and foisted upon the religion of Jesus. There is also Easter, the Feast of St. John, the Holy communion, the Annunciation of the virgin, the assumption of the virgin, and many others have their roots in ancient pagan worship. Since we can not get into the details here, therefore, the interested reader is encouraged to consult the above books.

Many people object to people who advise them not to introduce new and innovative practices into their religion, even if they were only to be festivals and celebrations.

Answer for yourself: "What could it hurt if I were to worship God and thank Him for his blessings on the day when pagans performed their worship? They reason "I am not worshipping idols."

For this we only need to read the very explicit prohibition of God in this regard which He Himself emphatically declared in the Bible:

"Take heed to thyself that thou be not snared by following them (pagans), after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise" Deut. 12:30

There is a good reason why God commands us to do things. Just because we do not know the wisdom behind a prohibition does not give us the freedom to disregard it. Indeed, it is exactly such willingness to "adapt" and "compromise" which eventually lead to the loss of the message of Jesus, as seen chapter one.

GENERAL SIMILARITIES WITH PAGANISM

As we have seen, the common thread among most of these pagan sects is their worship of the sun as their deity and their selection of the winter solstice (25th of December) as the time of the birth of their supreme god. The winter solstice is the time of year when the sun would reach it's last stage of decline and once again begin to rise

and become "re-born." This rise would continue until day and night become equal in length. At this point, the god of the sun would appear to be at a stand off with the "prince of darkness." This would occur at the vernal equinox, or Easter. This situation, however, would not last for long, as the god of the sun would triumph after Easter, and days would become longer than nights.

We notice that the church too received divine "inspiration" that Jesus was born on the 25th of December, and also that he too "triumphed over the prince of darkness" on Easter day, just as the pagan gods of the Greeks and Romans had done centuries before. Let us have a brief look at the popular beliefs of the pagan Gentiles who would later take it upon themselves to spread "Jesus'" religion to the world:

ATTIS

The pagan god Attis was the son of the virgin Nana. He was the "savior" and "only begotten son." His blood was believed to have renewed the fertility of the earth. As such, he was a symbol of immortality. He was believed to have died on March 24th and been resurrected shortly thereafter. Sacramental meals and baptism of blood were features of his church.

ADONIS OR TAMMUZ

He was born of a virgin and was the "savior" of Syria. He died in redemption for mankind and was later resurrected in the spring.

DIONYSUS OR BACCHUS

He was the "only begotten son" of Jupiter, the king of the gods of the Romans and the lord of life and death (For the Greeks, his father was the almighty Zeus). He was named the god of wine and revelry. Dionysus died at the hands of the Titans, who tore him apart, roasted the pieces, and began to eat them. At that point Zeus intervened, saved some of the pieces, and had Apollo bury them at Delphi. There, it was believed, Dionysus arose from the dead He said to mankind *"It is I who guide you; it is I who protect you, and who save you; I am Alpha and Omega."* He was slain for redeeming humanity and was called "the slain one," "the sin bearer," and "the redeemer." In celebrating his festival, his worshippers would observe the *sparagmos*: the tearing apart of a live animal, the eating of its flesh, and the drinking of its blood; participants believed they were in fact partaking of the god's body and blood. Plays were also staged at these festivals. Wine had a central place at his festivals. Does any of this sound familiar?

BEL OR BAAL

He was the sun god of Babylon. The story of his life and his passion play bears a tremendous resemblance to that given to Jesus in our current Gospels. Called the lord of the universe, he was killed by monsters but restored to life. His death and resurrection were celebrated annually as a part of Canaanite fertility rituals.

OSIRIS

He was the Egyptian's god of the dead and the underworld, born of the "virgin of the world" on the 29th of December. He preached gentleness and peace. Wine and corn were both his discoveries. He was betrayed by Typhen, slain and dismembered. He remained in hell for two or three days and three nights. He would be the judge of mankind in a future life.

MITHRAS OR MITHRA

He was the sun god of the Persians and the son of a virgin. He was born on the 25th of December. Christmas and Easter were two of the most important festivals of his church. His worshipers observed baptism,

confirmation, and Eucharist supper at which time they would partake of their "god" in the form of bread and wine.

KRISHNA

The Indian god Krishna too bears a tremendous resemblance to Jesus in the story of his mission and his divinity. He was the incarnation of the Indian's supreme god Vishnu (the preserver and protector of the world) in the womb of Devaki. Upon his birth, a great chorus of angles proclaimed "In the delivery of this favored woman, nature shall have cause to exalt." His birth was indicated by a star in heaven. Although of royal blood, he was born in a cave. He was presented with gifts of sandalwood and perfumes. His foster father was told to flee and hide him lest king Kansa might take his life. King Kansa had ordered all male infants born on that night to be slain. One of his first miracles was the healing of a leper. He was later slain and this resulted in an eclipse of the sun and a black circle forming around the moon. Spirits were seen on all sides and he descended into hell, rose again, and ascended into heaven with many people being witnesses to his bodily accent. He will have a "second coming" in the future which his followers continue await. There are countless other similarities with what is known today as "Christianity" even though his religion was well establish centuries before the birth of Jesus . The accounts of Krishna's childhood agree quite closely with the apocryphal accounts of Jesus' childhood. In the ancient epic poems, Krishna is simply regarded as a great hero, it was not until about the 4th century BC that he was elevated to the position of a god.

BUDDHA

Both books mentioned above have compiled a very detailed comparison of the legends of both Jesus and Buddha. The similarities are astounding. T. W. Doane has gone so far as to dedicate an entire chapter to this comparison, including a 48 point side-by-side narration from the time of their birth till the end of their lives on earth. Their conception, birth, mission, miracles, temptation, preaching, worship, prophesies, death, ascension, divinity, judgment of mankind, and many other matters are almost word-for-word exact copies of one another. Dr. Ansari records in his book the following words of the eminent Christian scholar S. M. Melamed:

"Yet the fact remains that Buddhist canons were already known to the Western world before the coming of Jesus. Today hardly any Indologist of note denies the organic connection between the two redemptive religions. So close is the connection between them that even the details of the miracles recorded between Buddhism and Christianity are the same. Of Buddha, too, it was told that he fed five hundred men with one loaf of bread, that he cured lepers and caused the blind to see."

As far back as 1884, a German historian of religion by the name of Rudolph Seydel published a very detailed study demonstrating that all of the tales, miracles, similes, and proverbs of the Christian Bible have their counterparts in the much more ancient Buddhastic gospel.

The author of Bible Myths observes that even though Buddha has been elevated today to the position of God, still, Mr. Doane observes that:

"There is no reason to believe that he ever arrogated to himself any higher authority than that of a teacher of religion, but as in modern factions, there were readily found among his followers those who carried his peculiar tenets much further than their founder. These, not content with lauding during his life-time the noble deeds of their teacher, exalted him, within a quarter of a century after his death to a place among their deities - worshipping as a god one they had known only as a simple hearted, earnest, truth-seeking philanthropist."

SOME CONCLUDING THOUGHTS

God is selecting prophets from every nation on earth to return them to the true worship of God alone. Bet Emet is one such ministry.

Christian scholars today readily recognize the fact that for the first three decades C.E., "Christianity" remained a sect within Judaism and that the first fifteen Bishops of Christianity were circumcised Jews who worshipped in the synagogues of the Jews. History verifies that it was only after the introduction of Christianity to the Romans and the official "guardianship" of the Roman empire of the religion of Jesus that it began to mix pagan doctrines with Biblical truth and teach these as part of the Great Commission, as if these truths were somehow hidden from the very first apostles of Jesus. What a joke! The sad fact of the matter is that doctrines like the "Trinity," the birth of Jesus on the 25th of December, the Easter festival and many other founding doctrines of Christianity were not recognized to be the "truth" until after the religion of Jesus was adopted by those people who for many centuries before that had been spoon fed such man-made doctrines like the "Trinity," "savior from sin," "incarnation of the Almighty," Christmas and Easter, "three days and three nights in hell," "killed by the Jews," and many other matters which were later taught as "inspired" to those gullible enough to believe it. I was once one of them until I began to study for myself, and I encourage you to do the same so your worship not be in vain.

Sadly enough, once all of this detailed evidence has been presented by Western scholars in support of the fact that all of these matters were acts of pagan worship and belief centuries before the coming of Jesus, even with all of this, the adamant orthodox will ever manage to find a way out. ***"It is quite simple really,"*** **they will explain,** ***"All of these countless pagan cults from all over the earth must have had prior knowledge of the coming of Jesus and inserted the story of his life into pagan mythology centuries before his actual arrival."*** **I am sorry, I am no longer gullible enough to believe such a tale. Are you?**

Jesus is innocent of these pagan innovations which have been foisted upon him after his departure by those who did not fear God. He was a true messenger of God and would never dare to say otherwise. God is One. Period!. He is indivisible and inseparable. There is no God but He. He has no sons nor any equal. He does not hold mankind responsible for the sin of others, but only for their own worship. And God alone shall be the final judge of all of mankind on the Day of Judgment.

There are many other parallels that could be brought up in this comparison. However, we can not get into the details here, therefore, it shall be left up to the interested reader to read about as he studies to show himself approved. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



LET US BEGIN WITH FOOD FOR DEEP THOUGHT

Answer for yourself: Have you ever wondered how the Christian religion, with a Jew at the center of the faith, was so readily accepted by the Gentile nations which were to varying degrees anti-Semitic? Think on that for a while. Now I have the answer for you in a minute.

"It seems, at first glance, remarkable with what readiness the Teutonic and Celtic tribes dropped their ancestral faiths and accepted Christianity through the persuasions of a missionary" says Charles Morris, author of Aryan Sun-Myths - The Origin of Religion. I must concur; it really is.

Answer for yourself: Who are the Teutonic peoples?

The Teutonic peoples come from a term "Teutons," which is a Latinized form of the word meaning the people of Germanic origin in general. However, it also refers to the languages spoken by other peoples including the Gothic, Anglo-Saxon, English, Dutch, Icelandic, Norse, Danish, German, and Swedish. Don't look now but we are speaking of Eastern European people. What is important for our study is that a link can be found between these Teutonic peoples and their predecessors...the Indo-European people otherwise known as "Aryans." These "Aryan peoples" are that part of the human race that include the peoples of India, the Hindus, and Persians as well as most European. This is our link. Archeological evidence, as well as linguistical studies, will prove that the European race traces its roots back to the Aryan peoples. This is very important for our study as we trace the evolution and spread of Sun-worship and how it became the backbone of all Gentile pagan religions and finally culminating as the core of Christian doctrines. Just remember the importance of the Aryan people for now.

One should spend some time thinking deeply about such a comments.

Answer for yourself: What made Gentile Christianity so attractive that it became a world-religion almost over night?

Answer for yourself: What made it appealing on such a large scale so quickly?

THERE IS NOTHING NEW UNDER THE SUN....EVEN THE DOCTRINES OF SUN WORSHIP...KNOWN TO ALL NATIONS

But a fuller study of these questions and the subject at hand renders the unusual ease of this conversion much less surprising, by making it apparent that the ease by which Gentile nations accepted the "Jewish Gospel" was nothing more than the adding of the leading dogmas of Christianity to the nations' already existing religious beliefs. It was not so much the replacement of the former pagan religious belief system with a new and different "religion" but the assimilation of this "new religion" into the old.The secret was that this new (Christian) religion had so many doctrine in common with the "old religions originating from sun worship" that the missionary prospects were NOT asked to give up anything; they were only asked to "tack on" and receive a modification of what they already believed and had as a religious belief system.

Very clever! It was an overnight sensation. The irony of the whole matter is that the "new" was not in reality "new" at all, but rather the "old" with a new spin to it.

These Teutonic and Celtic peoples above ceased to worship Odin and the lesser deities, and began to worship Christ, the Virgin, and the saints. What escapes the modern contemporary Christian is that these Teutonic and Celtic peoples only invested their already existing religious myths with many of the attributes of the new faith presented. They in reality retained most of their old religious dogmas and ceremonies, and converted primitive Christianity quite as much as they were converted by it. The conversion was, indeed, as much a change of names as of beliefs. Though the ethics of Christianity slowly leavened this swarming mass of barbarism, the theology of the new faith became so closely interwoven with that of the old that it is not easy to this day to separate them.

THIS CHARGE CAN EASILY BE PROVEN...BUT IT CAN'T BE DONE UNLESS ONE STUDIES HARD IN THESE AREAS

"The nineteenth-century critical study of religious beliefs and the progress of the science of comparative mythology have gone far towards clearing up this mystery of the past, and are leading the way to a science of comparative mythology, as students break through the artificial barrier of sacredness which has been raised around this or that system of belief, and dare to question where older students deemed it their duty to adore. It is being more and more widely held that no belief can be sacred, that all faith must rest either upon evidence or blind acceptance, and that they who base their belief upon a study of facts are far superior intellectually, and certainly equal morally, to those who accept dogmas upon authority. Faith has been covered with a veil which it was declared impious to lift, and the very word exalted into a kind of magic formula, which was deemed powerful enough to move mountains.

“But what is faith, critically considered? It is either an unquestioning acceptance of the assertions of ancient books and modern teachers, which the reasoning powers of the individual are autocratically forbidden to deal with; or it is a belief reached through doubt and question, the persistent study of facts and the fullest exercise of the intellect. In the latter case it is the actual belief of the individual; in the former, the belief of somebody else, which has been instilled into the receptive mind of the disciple, and before whose sacredness every intrusive doubt and irreconcilable fact must bow the head in worship" (Morris, Aryan Sun Myths, intro.).

This dogma is a relic of the Dark Ages. It is based upon the general ignorance which prevailed in ancient communities and their restful dependence upon the superior learning of their teachers; it is utterly out of accordance with the general education of modern peoples, and the spirit of research which is now everywhere active, and which is far too vigorous to be repelled by the highest fence of theological interdict.

THE CHRISTIAN NEEDS SOME UNDERSTANDING ABOUT ANCIENT MYTHOLOGY

The study of the mythological systems of ancient nations has revealed many curious and unlooked-for facts and correspondences. It has been made apparent, in the first place, that those mythologies had their origin in primitive ideas about the movements of the heavenly bodies, the variations of day and night, summer and winter, and other natural phenomena, which were in time, through the modification of human ideas, transformed into the doings of a throng of deific beings. The worshippers did not know whence came their gods. We, who can approach the subject without prejudice and bigotry, and to whom mythology has ceased to be sacred, can easily trace their origin, and point out nearly every step of their evolution. It has become evident, in the second place, that a close affinity exists between the mythological ideas of

different and often widely separated countries, the resemblance extending not only to their broader features, but in some cases to their minor details of dogma and belief. This correspondence in belief is undoubtedly due to two causes; primarily to the fact that the steps of progressing of the human intellect and the growth of ideas have been closely similar in all civilizing peoples; and secondly to the intercourse of tribes and nations, and the outflow of ideas over the earth, by the several methods of peaceful interchange of views, warlike conquest and forcible conversion, and propagandizing by missionary efforts. These various influences have tended to bring into some degree of conformity the religious systems not only of Europe, Asia, and Africa, but also those of the Old and the New World, between which some communication very probably existed in ancient times. This explains why we find in the Christian faith doctrines which are copies of these Gentile nations and their Sun-myths dating back for thousands of years.

NOTHING NEW UNDER THE SUN…PARDON THE PUN

The primary religious ideas of all peoples were undoubtedly much the same. The unquestioned supremacy of the sun among the heavenly bodies, the striking changes to which it was subjected in the variation from day to night, and from summer to winter; its life-giving beneficence, and its seeming struggle with the demons of storm and cold; not only everywhere exalted this heavenly body into the position of king of the gods in every system of nature-worship, but, gave rise to numerous myths, which necessarily in some measure corresponded, since they were everywhere based on the same phenomena of nature. It is true that nature-worship was not the sole primitive religious conception of mankind. Various other general ideas made their stay into and influenced systems of belief, prominent among these being the custom of ancestor worship, which widely, perhaps universally, prevailed in developing nations, and exerted a vigorous influence upon unfolding religions. Mythology, however, occupies the most prominent position in the growth of religious beliefs and can be shown to be the backbone of most of the sacred doctrines help dear by Christianity. Ancestral and other systems of worship have influenced religious practice and ceremony to a marked content, but have had much less to do with the growth of dogma than the intricate details of the history of the gods, to which the numerous phenomena of nature gave rise. Over religious belief the Sun has exercised a dominant influence, and still faintly yet distinguishably shines through the most opaquely obscure of modern theological dogmas.

IT SADDENS ME TO SAY THIS AS A FORMER CHRISTIAN PASTOR…BUT…

It saddens me to say that the vast majority of the dogmas and doctrines of Christianity must be included among mythological outgrowths from nature and sun worship. Understand, I did not know of this until after many years of dedicated study. Very few of these dogmas of Gentile Christianity are the direct fruit of Christ's teachings. Very many of them are the work of later theologians, who were influenced both by their own religious education and the demands of their congregations. Christianity arose among the Jews, a people whose religious system had NEVER been strongly mythological, and had become much less so in the course of time. But the new doctrine which would later by espoused by the Gentile Church was not to be accepted by the Jews. Little wonder. When you have been to Sinai then nothing can take its place in your heart or your head! This “new, but not new Gentile faith” found its chief converts among peoples of Aryan origin; remembering it began with the Indo-Europeans, the Hindus, the Persians, and then later spread to the Greeks, the Romans, the Teutons, the Celts, etc.,—peoples among whom mythology had become extraordinarily developed, and whom it was simply impossible to convert in a mass to radically new ideas. Literally these Aryan Gentile nations only re-accepted again what they already were familiar with; only the names and language kept changing from time to time and culture to culture. They accepted Christ and his moral teachings, with the skillfully organized church system of the primitive Christians; but their older mythological belief was not thrown off at will, but was rather a plant whose roots had penetrated to every fiber of their beings, and had become an intimate part of the texture of their minds and history. It strongly influenced the most learned among them. With the unlearned it continued the prevalent system of belief, and insinuated

itself into the dogmas of the new church as it moved away from it's Jewish heritage to a mostly Gentile based population. This Gentile juggernaut proceeded world-wide with a power impossible to resist. It may be repeated that the Christian theology of today was not born with Yeshua and his apostles. Christian theology can be proven to be anything but a "unique Divine revelation" from God. This "new, but not new" Christian theology slowly "leavened" the nations. Traditions arose, partly based on old myths, partly on misconceptions by Gentile's of Christ's life and teachings, which affected even the writers of the several lives of Yeshua, and more strongly those who revere farther removed from Yeshua.

THE INFLUENCE OF THE ESSENES UPON EARLY CHRISTIANITY

From the very start legendary dogmas of mythological origin seem to leave arisen in the new church, to have become the firm beliefs of congregations, and to have affected the minds of theologians much more than they themselves were aware of. And as the new faith spread through the world, it became more and more imbued with old thought, until mythology took the center stage and the "message of Yeshua" was relegated to secondary importance among his followers. The theology of Sun-worship as re-interpreted in the life of Yeshua became doctrines necessary for one's salvation and the message of Yeshua was overlooked as to it's importance and as to it's connection to Eternal Life.

This explains why Christianity is a religion of "creeds" necessary to believed to be "saved" and Judaism as a religion of "deeds" which is the fruit of one's "salvation." No wider gulf could ever exist!

Answer for yourself: Who was responsible for sun-worship being re-interpreted in the life of Yeshua and later recorded in the New Testament?

Answer for yourself: Can it be proven that concepts in the New Testament concerning Yeshua are taken directly from the Aryan nations and their theology of sun-worship?

Answer for yourself: What was the role of the Essenes in this "re-interpretation" of the Jewish Messiah?

Patience! All of these questions will be answered as our foundations and background into this problem gets established through further instruction.

Christianity, properly considered, is not a system of belief based on creeds, but a system of ethics. Yeshua taught no creed. His life was spent in the inculcation of lofty ideas of morality. The few dogmas which he did assert are full of evidence of the influence of the preceding Hebrew faith, and were doubtless the outcome of his early religious education. Many of his utterances have been tortured into creeds, but few of them bear the interpretations that have been laid upon them. He was a moral teacher, pure and simple, and as an inculcator of moral ideas he stands at the summit of mankind. His teachings are the simplest and loftiest, his life was the noblest and most self-sacrificing, that literature and history present to our gaze. But for the dogmas of Christianity Yeshua is not responsible. These Gentile adaptations of sun-myths were grafted onto the life of the man from Galilee and grew after his death through the following years and centuries and were embellished under the influence of a host of more ancient ideas and mythological conceptions and the bulk of them have no more to do with the "Christianity" taught by Yeshua than has the mythology of the Aztecs. The true faith of Yeshua, originally destined to go into all the world, original "Christianity" if you wish to call it such, was simply thrown into a world seething with religious belief and fancies, and could not but be blended with some of these prevailing mythological ideas held dear by those to which this "original Christianity" was taken. The pure light of Yeshua's teachings lay within, but was long almost lost in the obscuring doctrine that belief is the essential of virtue, conduct a minor accessory; that lapse from virtue may be regally pardoned, lapse from faith is unpardonable. Such a doctrine has done infinite mischief to the cause of Christianity. Fortunately it is ceasing to prevail. The truth is burning through the clouds, and the example of Yeshua's life and the loftiness of his precepts are becoming of more value in religion than the creeds advanced

by later theologians; and we may look forward with hope to the time in which conduct will become the essential feature of religion, and faith be relegated to its true position in the history of human thought.

In the many pages that follow ample evidence is presented to the reader in hopes his mind and heart will be awakened to the truths long overlooked by him and held from him by his spiritual authorities. These pages are the fruit of in-depth research by a young Pastor who loved God so much that he wanted to know Him as best possible. Many paths of study were traveled. by this lover of God. Many tears paved the way as truth led to his repentance as the leaven of the Christian Sun-worship he taught was cast aside. Eventually would come his resignation and he no loner would be an ordained Pastor of an apostate faith. That man was me.

Let us remember to hear truth and not rest assured that one's failure to accept it does not nullify it. We live in the present, we dream of the future, but we learn eternal truths from the past. Truth is incontrovertible. Panic may resent it; ignorance may deride it; malice may distort it; but there it is!

As we begin our study in earnest, I wish to leave you with a quote that has meant a lot to me in my search for truth my whole life. Horace Mann said:

"Keep one thing forever in view-the truth; and if you do this, though it may seem to lead you away from the opinions of men, it will assuredly conduct you to the throne of God."

This is the whole of my purpose in presenting this material for your evaluation. Once presented with the facts you will then be capable of making an "intelligent" decision and with every falsehood removed the distance from you to God is shortened! "Corban, corban....draw near to God." Shalom.

SO HOW AND WHERE IS THE ORIGIN OF THIS FALSE WORSHIP THAT IS AT THE HEART OF ALL GENTILE NATIONS AND CHRISTIANITY?

LET OUR STUDY CONTINUE

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ARYAN PEOPLES AND THE ORIGIN OF CHRISTIAN DOCTRINES

In ancient times there lived on the highest elevation of Central Asia a noble race of men called the "Aryan." ..the Indo-European people otherwise known as "Aryans." These "Aryans" are that part of the human race that include the peoples of India, the Hindus, and Persians as well as most European. Archeological evidence, as well as linguistical studies, will prove that the European race traces its roots back to the Aryan peoples. The Aryans will be the forerunners of the Teutonic peoples which comes from a term "Teutons," which is a Latinized form of the word meaning the people of Germanic origin in general. However, it also refers to the languages spoken by other peoples including the Gothic, Anglo-Saxon, English, Dutch, Icelandic, Norse, Danish, German, and Swedish. Don't look now but we are speaking of Eastern European people. What is important for our study is that a link can be found between these Teutonic peoples and their predecessors...the Indo-European people otherwise known as "Aryans." This is very important for our study as we trace the evolution and spread of Sun-worship and how it became the backbone of all Gentile pagan religions and finally culminating as the core of Christian doctrines. Just remember the importance of the Aryan people for now. These Aryan people spoke a language not yet Sanskrit (ancient language of the Hindus, Greek, or German, but containing dialects of all). We need to understand that the nations which we normally think are European, especially Eastern European, from which America would spring one day, was heavily influenced by these people and that applies to their religious ideas as well. This is very important to remember as our study progresses.

THE WORSHIP OF THE ARYANS

These Aryan people worshipped nature; the sun, moon, sky, and earth as a comparison of ancient religions and mythology in the land peopled by Aryans, demonstrates. Their chief object of adoration was the Sun. To this race, in the infancy of its civilization, the Sun was not a mere luminary, but a Creator, Ruler, Preserves, and Savior of their world as they knew it. Around the Sun these people would develop a religious doctrine which finds its origin in the Sun and its influence upon mankind. Such is called "Astro-Theology".

The major factor to consider when reading and studying these "Astro-theologican Sun-Myths" is how they are to be interpreted. There are two ways that they have been approached by scholars; one today is accepted the other rejected. The historical interpretation is today discounted and most understand them to be an allegorical relating of the attributes of the Sun and its influence upon man.

As there could be no life or vegetation without light, the Sun, as a light-bringer, became for these people their Creator. If Creator, it was logical that this same Sun was then Ruler of their world as they knew it. This Sun was in reality their "Father" of all things both seen and unseen. These people related in pictures as much as words. In driving away the darkness, likewise in fertilizing the earth, the Sun became for them the Preserver and kind Protector of all living things…..the Savior of mankind. As the Sun sometimes scorches and withers vegetation and dries up the rivers, this same Sun was conceived of as a Destroyer also. As Creator, Preserver, and Destroyer the Sun was three persons in one…the Trinity. This is the first time man imagined a Trinity within their Sun god. History proves such a concept would never pass away.

It is very hard for man at the present day to realize the feelings with which the first dwellers on earth looked upon the Sun. Put yourself in their shoes for just a minute. "Think of man," says Professor Muller, "at the dawn of time…Was not the sunrise to him the first wonder, all though, all philosophy? Was it not to him the first revelation, the first beginning of all trust, of all religion?"

The Aryans looked up to the sky and gave it the name Dyaus, from a root-word which means "to shine." This name was to stick. When, out of the forces and forms of nature, they would later fashion other gods, this name of Dyaus became "Dyaus Pitar", the "Heavenly Father," or "All-Father." The earth they worshipped as the Mother of all.

THE "SUN" BECOMES THE OFFSPRING OF THE SKY GOD THE "SUN" IS NOW THE "SON" OF GOD

Their reasoning led them to believe that the Sun was the product of the Sky god; the Heavenly Father. This "offspring of the Sky-god" was none other than "the Son of the Sky", or that the Sun was the "Son of the Heavenly Father", and that the immaculate virgin, the Earth (sometimes it was the dawn or the night), was the Mother of the Sun. Hence we have the Virgin, or Virgo, as one of the signs of the Zodiac.

As the Sun begins the apparent annual northward journey on the 25th of December, this was said to be the birthday of the Sun (all movement commences with birth). This special day, the birthday of the Sun, was observed with great rejoicings. On this day the sign of the Virgin is rising on the eastern horizon, the Sun having reached the winter solstice.

The division of the first decan of the Virgin represents a beautiful immaculate virgin with flowing hair, sitting in a chair, with two ears of corn in here hand, and suckling an infant called "Iesus" (Jesus in Latin), by some nations, and "Christos" (Christ in Greek) which means "an Anointed One, a Messiah. The infant denotes the Sun, which at the moment of the winter solstice, precisely when the Persian magi drew the horoscope of the new year, was placed on the bosom of the Virgin.

The zodiacal sign of Aires was anciently known as the Lamb; consequently, when the Sun made the transit of the equinox under this sign, the Sun was called the "Lamb of God." Later when the Sun was personified as "the Son" then the "Son was the Lamb of God."

The birth of the Sun was said to be heralded by a star…the Morning-star, which rises immediately before the Virgin and her Child. As the Sun appears to start from a dark abode, it was said that he was "born in a cave or manger,"or dungeon, and the splendor of the morning sky was said to be the halo around his cradle. As the Sun scatters the darkness, it was said that he would be the destroyer of the reigning monarch, Night. Warned of this peril by oracles, Night tries to prevent the birth of the Sun, and, failing in that, seeks to "take his life." For this reason it is said that the Sun is left on the bare hillside to perish, as he seemingly rests on the earth at his rising. The Sun meets with temptations on his course, is beset by foes, clouds of storm an darkness; but, in the struggle which ensues, he is conqueror, the gloomy army, broken and rent, is scattered. The daughters of his foes, the last light vapors which float in the heavens, try in vain to clasp and retain him, but he disengages himself from their embraces; and, as he repulses them, they writhe, lose their form and vanish. Temptations to sloth and luxury are offered him in vain; he has work to do, and nothing can stay him from doing it. He travels over many lands, and toils for the benefit of others; he does hard service for a mean and cruel generation. He is continually in company with his Twelve Apostles; the twelve signs of the zodiac.

As he approaches midsummer, he appears in all his splendor, he has reached the summit of his career; henceforth his power diminishes, and he meets with an early and a volent death, from which there is no escape. When the extreme southern limit his course is reached, his enemies (darkness and cold which have sought in vain to wound him) win the victory. The bright Sun of summer is slain, crucified in the heavens, and pierced by the spear (thorn, or arrow) of winter. He who has performed such marvellous miracles, healing the sick and raising the dead, cannot save himself; a stern fate decrees that he must die an ignominious death.

As the Sun wakens the earth to life after the long sleep of winter is passed, it was said that he raised the dead. The Sun is said to be "crucified", with outstretched arms in the heavens; outstretched to bless the world he is trying to save from the terror of darkness. His arms remain outstretched to the tree, or cross. It is an ancient custom to use trees as gibbets for crucifixion, or, if artificial, to call the cross a "tree," the tree being one of the symbols of nature-worship, which denoted the fructifying power of the Sun. The Sun crucified was the Sun in winter as it dies when it falls below the equator and the length of darkness of the days increase, when it is subjected to the evil power of darkness, the "D-evil" or the "Devil," when his fructifying power is gone. The Sun, in its death descends to hades for 3 days, then resurrects in its northward journey of re-birth on it way to spring as it is "resurrected."

Before the Sun dies he see all his disciples; his retinue of light, the twelve hours of the day or the twelve months of the year. These disappear into the clouds of evening; but the tender mother and the fair maidens he has loved; the beautiful lights which flush the eastern sky as the Sun sinks in the west. The tender lights of Sun-set remain with him till the very last. Their tears are the tears of dew. At the "death of the Sun" there is darkness over all the land. He descends into Hell, or Hades. In ancient times Hell, or Hades, was a place neither of reward nor punishment, but was simply the home of the dead, good and bad alike, the word primarily signifying nothing more than the hollow grave, hole, pit, cavern, or other receptacle which receives the dead. By the Aryans, Hades was supposed to be in the far west, which to them was always the region of darkness and death, as the east was of light and life. On the 22nd of December the Sun enters the sign of Capricornus, or the Goat, and appears to remain in the same place for 3 days and three nights, and then begins to ascend. This was said to be the resurrection of the Sun from Hades or the grave. At the vernal equinox, at Easter, the Sun has been below the equator and suddenly rises above it. It rises triumphant over the powers of darkness and cold. The resurrection of the Sun was generally celebrated on the 25th of March, when the return to spring may be said to be the result of the return of the Sun, from the lower or far-off regions to which it had departed.

What is important for the reader to understand is that each of these Aryan nations had their own Sun Story and this was later personified in the lives of each nation's heroes; either real or fictitious:

- **Egypt gave us the myth of the original Savior God Osiris**
- **Adonis and Aphrodite**
- **The Greek Dionysus**
- **Attis and Cybele**
- **Demeter and Persephone**
- **Orpheus and the reconstruction of Dionysus**
- **Zoroaster and Zoroastrianism**
- **Brahmanism**
- **Buddhism as a revolt against Brahmanism**
- **Pythagoras and his religious synthesis**
- **Isis and Serapis**
- **Mithraism**

What is important for our study is that it would be the Essenes of the first century A.D., who in repudiation of a Judaism they felt had apostasized since they had lost the priesthood to the Hasmoneans, turned from many Jewish beliefs and under the influence of their Teacher of Righteousness, adopted many of the above religious beliefs which can be shown to have had their origin in sun-worship. These Essenes would later attach themselves with the Jesus Movement in Palestine and this explains the infusion of their religious beliefs into the early church and the early faith which is today called Christianity.

SYMBOLISM AND SUN WORSHIP

There were numerous symbols which were held as sacred to the Sun, the most common being the fish, the lamb, the cross, and the serpent. The serpent was an emblem of the Sun, when represented with his tail in his mouth, thus forming a circle. The serpent was an emblem of eternity, when represented as casting off his skin; but when represented with his deadly sting, he was an emblem of evil. When represented as crucified on the tree (cross), the serpent denoted the Sun in winter, when it has lost its fructifying power.

RITES AND CEREMONIES ORIGINATING WITH SUN WORSHIP

The Aryans observed various rites and ceremonies, among them being Baptism and the sacrament of the Eucharist. If you read the individual accounts of these Sun-myths and their personification listed above, then you should have seen how each one of the personified sun-gods had a sacred meal and Eucharist. Each one in some manner obtained salvation either through "eating the essence of the god" or being "unified with the god" though sexual union with one who represented the god; either male or female. There is nothing new under the Sun as we find the same concept of the Eucharist involved in Christianity; both Catholic and Protestant. Indeed, the doctrine of Transubstantiation is one of the most ancient of doctrines. The whole Christian world practices this same rite Sunday after Sunday and never stops to think how the Passover was changed by the earlyGentile Church into the Eucharist; something they Gentiles always had done!

Baptism was held to be a regenerating rite; and rivers, as sources of fertility and purification, were at an early date invested with a sacred character. Every great river was supposed to be permeated with the divine essence, and its waters held to cleanse from moral guilt and contamination.

The doctrines of Original Sin and the Fallen Condition of Man were not unknown to the primitive Aryan, who, in order to propitiate his gods, atone for sins, or avert calamities, offered sacrifices to them. When men lived mostly on vegetables, they offered grain, salt, fruits, water, and flowers; but when they began to eat meat and spices, and drink wine, they offered these also. The Aryans naturally supposed that the gods would be pleased with whatever was useful or agreeable to them.

In the course of time it began to be imagined that the gods demanded something more sacred as offerings, or atonements, for sin. This led to the sacrifice of human beings, at first of slaves and those taken in war, and finally of their own children, even their most beloved and first-born. It came to be an idea that every sin must have its prescribed amount of punishment, and that the gods would accept the life of one person in atonement for the sins of others. From this arose a belief in the redemption from sin by the sufferings of a Divine Incarnation, by death on a tree or cross, or otherwise.

THE SPREAD OF THESE BELIEFS

Branches of the Aryan race migrated to the east and to the west. One of the offshoots, at the west, founded the Persian kingdom; another built Athens and Lacedaemon, and became the Greek nation; a third went to Italy, and reared the city on the seven hills, which grew into imperial Rome. A distant colony of the same race excavated the silver mines of prehistoric Spain; and the first glimpse at ancient England reveals Aryan descendents fishing in willow canoes. Germany was also peopled by the Aryans. Meanwhile other bands of Aryans had gone forth, from the primitive home in Central Asia to the seacoast. Powerful hands found their way through the passes of the Himalayas into the Punjab, and spread themselves, chiefly as Brahmans and Rajputs, over India.

Wherever the Aryans went, the Sun-myths went with them, and appeared in the course of time, after their origin was forgotten, as the groundwork of religions, epic-poems, folk-lore, and nursery tales. Out of these

myths were shaped by degrees innumerable gods and demons of the Hindus; and devs and jins of the Persians; the great gods, the minor deities, and nymphs and fauns and satyrs, of Greek mythology and poetry; the stormy divinities, the giants and trolls, of the cold and rugged north; the dwarfs of German forests; the elves who dance merrily in the moonlight of an English summer; the "good people" who play mischievous tricks upon stray peasants among the Irish hills; fairies and gods and heroes.

Almost all we have of legend come to us from our Aryan forefathers. Often the stories are scarcely changed; sometimes so altered that the links between the old and the new have to be puzzled out; but all these myths and traditions, when we come know the meaning of them, take us back to the time when the Aryans dwelt together in the high lands of Central Asia. They all mean the same things; namely, the relation between the Sun and the earth, the succession of day and night, of summer and winter, of storm and calm, of cloud and tempest, of golden sunshine and bright blue sky.

ARCHEOLOGY, ANTHROPOLOGY, AND COMPARATIVE MYTHOLOGY....REVEAL THE ORIGIN OF MANY CHRISTIAN DOCTRINES AND DOGMAS

A few of the Aryan nations have preserved in their ancient poetry some remnants of the natural awe with which the earlier dwellers on the earth saw the brilliant sun "slowly rise from out the darkness of the night, raising itself by its own might higher and higher, till it stood triumphant on the arch of heaven, and then descended and sank down in its fiery glory, into the dark abyss of the heaving and hissing sea." It is to the stores and religions of these nations we now look to see if our premise is justified and provable: namely, that many or most of Christianity's doctrines and dogmas have their origin in Sun worship. What we are especially interested in as followers of Jesus/Yeshua, is if much of what we have been taught and read about him in the New Testament credible; and if not, then we need to look elsewhere to find such truths.

We need look no further than Astro-Theology and understand its implications for many of the doctrines of the Christian faith.

NOW...IF YOU HAVE READ EVERYTHING UP TO NOW...THEN YOU ARE READY TO BEGIN A SERIOUS STUDY AND COMPARISON OF THE "CHRISTIAN SAVIOR" AND THE VARIOUS SUN-MYTHS TO DETERMINE IF THE TEACHINGS BELIEVED TO BE INFALLIBLE, INERRANT, AND INSPIRED IN THE NEW TESTAMENT ARE REALLY A DIVINE AND UNIQUE REVELATION....OR PLAGIARIZED PAGANISM ORIGINATING FROM SUN WORSHIP

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HOW ARE WE TO INTERPRET THESE ARYAN SUN-MYTHS WE FIND IN THE BIBLE?

Once the Sun and its movement and its effect on mankind had been personified into local stories reflecting the attributes of the Sun (Creator, Sustainer, Protector, Savior), it was natural that these Sun god-men would be glorified and later deified. This is exactly what has happened to Yeshua in the Christian faith. Little wonder as your study is revealing to you how this happened. After what you have seen concerning the numerous virgin born, crucified and resurrected Saviors (as the climax of Sun worship) believed on in the Pagan world for so many centuries before the time assigned for the birth of the Christian Saviour, the questions naturally arise: were these god-men real parsonages? Did they ever exist in the flesh? What was the origin of the stories concerning these virgin born, crucified, and resurrected Saviors? Do these stories have a foundation in truth, or are they simply creations of the imagination ?

SCHOLARS VIEW THE PROBLEM TWO DIFFERENT WAYS… HISTORICALLY OR ALLEGORICALLY

HISTORICAL?

The historical theory—according to which all the persons mentioned in mythology were once real human beings, and the legend, and fabulous traditions relating to them were merely the additions and embellishments of later times—which was so popular with scholars of the last century, has been altogether abandoned.

Under the historical point of view the gods are mere deified mortals, either heroes who have been deified after their death, or Pontiff-chieftains who have passed themselves off for gods, and who, it is gratuitously supposed, found people stupid enough to believe in their pretended divinity. This was the manner in which formerly, writers explained the mythology of nations of antiquity but a method that pre-supposed a historical Crishna, a historical Osiris, a historical Mithra, a historical Hercules, a histories Apollo, or a historical Thor, was found untenable, and therefore does not, at the present day, stand in need of a refutation. As a writer of the early part of the present century said: "We shall never have an ancient history worthy of the perusal of men of common sense, till we cease treating poems as history, and send back such personages as Hercules, Theseus, Bacchus, etc., to the heavens, whence their history is taken, and whence they never descended to the earth."

ALLEGORICAL?

The historical theory was succeeded by the allegorical theory, which supposes that all the myths of the ancients were allegorical and symbolical, and contain some moral, religious, or philosophical truth or historical fact under the form of an allegory, which came in process of time to be understood literally.

In the preceding articles we have spoken of the several virgin-born, crucified and resurrected Saviors, as real personages. We have attributed to these individuals words and acts, and have regarded the words and acts

recorded in the several sacred books from which we have quoted, as said and done by them. But in doing this, we have simply used the language of others. These gods and heroes were not real personages; they are merrily personifications of the Sun. As Prof Max Muller observes in his Lectures on the Science of Religion:

"One of the earliest objects that would strike and stir the mind of man, and for which a sign or a name would soon be wanted, is surely the Sun." In the Vedas, the Sun has twenty different names, not pure equivalents, but each term descriptive of the Sun in one of its aspects. It is brilliant (Surya), the friend (Mitra), generous (Aryaman), beneficent (Bhaga), that which nourishes (Pushna), the Creator (Tvashtar), the master of the sky (Divaspati), and so on (Rev. S. Baring-Gould: Orig. Relig. Belief, vol. I, p. 150). Again Prof. Muller says: "It is very hard for us to realize the feelings with which the first dwellers on the earth looked upon the Sun, or to understand fully what they meant by a morning prayer or a morning sacrifice. Perhaps there are few people who have watched a sunrise more than once or twice in their life; few people who have ever known the meaning of a morning prayer, or a morning, sacrifice. But think of man at the very dawn of time.... think of the Sun awakening the eyes of man from sleep, and his mind from slumber! Was not the sunrise to him the first wonder, the first beginning of all redaction, all thought, all philosophy? Was it not to him the first revelation, the first beginning of all trust, of all religion?"

Prof. Muller goes on to say: "Few nations only have preserved in their ancient poetry some remnants of the natural awe with which the earlier dwellers on the earth saw that brilliant being slowly rising from out of the darkness of the night, raising itself by its own might higher and higher, till it stood triumphant on the arch of heaven, and then descended and sank down in its fiery glory into the dark abyss of the heaving and hissing sea. In the hymns of the Veda, the poet still wonders whether the Sun will rise again; he asks how he can climb the vault of heaven? Why he does not fall back ? And when the rays of the morning rouse him from sleep and call him back to new life, when he sees the Sun, as he says, stretching out his golden arms to bless the world and rescue it from the terror of darkness, he exclaims, 'Arise, our life, our spirit has come back... the light approaches."

THE PERSONIFICATION OF NATURE

Many years ago, the learned Sir William Jones said: "We must not be surprised at finding, on a close examination, that the characters of all the Pagan deities, male and female, melt into each other, and at last into one or two; for it seems as well founded opinion, that the whole crowd of gods and goddesses of ancient Rome, mean only the powers of nature, and principally those of the SUN, expressed in a variety of ways, and by a multitude of fanciful names" (Asiatic Researches, vol. i. p. 267).

So, as you can see the "allegorical" interpretation is the more correct of the two options.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



PERSONIFICATION OF THE SUN/NATURE LED TO GLORIFICATION... WHICH LED TO DEIFICATION

If we wish to find the gods and goddesses of the ancestors of our race, we must look to the sun, the moon, the stars, and the sky, the earth, the sea, the dawn, the clouds, the wind, etc., which they personified and glorified. That these have been the gods and the goddesses of all nations of antiquity, is an established fact. They are better understood as being called "Solar Gods".

The words which had denoted the sun and the moon would denote not merely living things but living persons. From personification to deification the steps would be but few; and the process of disintegration would at once furnish the materials for a vast fabric of mythology. Every word would become an attribute, and all ideas, once grouped around a simple object, would branch off into distinct personifications. These attributes of nature and the Sun and stars would gradually be converted into incidents of their mystical careers. Later each would receive a local habitation with a corresponding name unique to each area. These would remain as genuine history, when the origin and meaning of the words had been either wholly or in part forgotten.

BUT HOW DO WE KNOW THE GENTILE NATIONS PERSONIFIED....GLORIFIED...AND DEIFIED THE SUN AND NATURE?

The Aryans are said to have entered India through the fabled Khyber pass, around 1500 BC. They intermingled with the local populace, and assimilated themselves into the social framework. They adopted the settled agricultural life-style of their predecessors, and established small agrarian communities across the state of Punjab. The Aryans are believed to have brought with them the horse, developed the Sanskrit language and made significant inroads in to the religion of the times. All three factors were to play a fundamental role in the shaping of Indian culture. Cavalry warfare facilitated the rapid spread of Aryan culture across North India, and allowed the emergence of large empires. Sanskrit is the basis and the unifying factor of the vast majority of Indian languages. The religion, that took root during the Vedic era, with its rich pantheon of Gods and Goddesses, and its storehouse of myths and legends, became the foundation of the Hindu religion, arguably the single most important common denominator of Indian culture. The Aryans did not have a script, but they developed a rich tradition. They composed the hymns of the four vedas, the great philosophic poems that are at the heart of Hindu thought. "Veda" means knowledge, vedic culture means the spiritually aware society. And "dharma", as the meaning of life, the way to live the existance on Earth.

For the proofs of these assertions, the Vedic poems furnish indisputable evidence, that such as this was the origin and growth of the Greek and Teutonic mythology. In these poems, the names of many, perhaps most, of the Greek gods, indicate natural objects which, if endued with life, took on human personality. Such mythologies haven been grouped around the sun; grounded on those expressions which describe

the recurrence of day and night; on the great tragedy of nature, in the alteration of summer and winter. Simply said it was "nature religion" with the Sun at the center.

Of the vast mass of solar myths, some have emerged into independent legends, others have furnished the groundwork of whole epics, others have remained simply as floating tales (Aryan Myths., vol. ii. pp. 51-53).

The results obtained from the examination of languages in its several forms leaves no room for doubt that the general system of mythology can be traced to its fountain head. We can no longer shut our eyes to the fact. For the comparison of legends current in different countries it is not necessary to carry the search further back than the worship of nature along with the Sun. With the origin of earliest man we find a common language know by all; a language without words. I am speaking about a common language as man interpreted his environment as speaking to him. We have before us a stage of language corresponding to a stage in the history of the human mind in which all sensible objects were regarded as instinct with a conscious life. The varying phases of that life were therefore described as truthfully as they described their own feelings or sufferings; and therefore every phase became for them a picture. Early man described the things he saw, felt, or heard in his world from his point of view. Man's language was the result of an observation of what his senses perceived. In this way, man could not fail to note the changes of days and years, of growth and decay, of calm and storm; but the objects which so changed were to them living things, and the rising and setting of the sun, the return of winter and summer, became a drama in which the actors were their enemies and friends. These myths, from the personification of nature and the sun, exhibit in their germs the myths which afterwards became the legends of gods and heroes with human forms, and furnished the groundwork of the religious epics, poems, whether of the eastern or the western world. It was only a short step from this personification of the sun and nature to human epics in which such forces or nature became deified in every nations' myths and heroes.

The mythical or mythmaking language of mankind had no partialities; and the Sun occupies the largest extent of the myths of these nations. Mankind did not fail to put into words their thoughts and emotions roused in them by the varying phases of the Sun and nature of their world on which we, not less than they, feel that our life depends, although today we know a great something more than they about its nature.

Thus grew up a multitude of expressions which described the sun as the child of the night, as the destroyer of the darkness, as the lover of the dawn and the dew. Such phrases would go on to speak of the sun as killing the dew with his spears, and of forsaking the dawn as he rose in the heaven. The feeling that the fruits of the earth were called forth by his warmth would find utterance in words which spoke of him as the friend and the benefactor of man; which the constant recurrence of his work would lead them to describe him as a being constrained to toil for others, as doomed to travel over many lands, and as finding everywhere things on which he could bestow his love or which he might destroy by his power. His journey might be across cloudless skies, or amid alterations of storm and calm; his light might break fitfully through the clouds, or be hidden from many a weary hour, to burst forth at last with dazzling splendor as he sank down in the western sky. He would be described as facing many dangers and many enemies, none of whom, however, may arrest his course; as sullen, or capricious, or resentful; as grieving for the loss of the dawn whom he had loved, or as nursing his great wrath and vowing a pitiless vengeance. Then as the veil was rent at eventide, they would speak of the chief, who had long remained still, girding on his armor; or of the wanderer throwing off his disguise, and seizing his bow or spear to smite his enemies; of the invincible warrior whose face gleams with the flush of victory when the fight is over, as he greets the fair-haired Dawn who closes, as she had begun, the day. To the wealth of images thus lavished on the daily life and death of the Sun there would be no limit. He was the child of the morning, or her husband, or her destroyer; he forsook her and he returned to her, either in calm serenity or only to sink presently in deeper gloom.

So with other sights and sounds. The darkness of night brought with it a feeling of vague horror and dread; the return of daylight cheered them with a sense of unspeakable gladness; and thus the Sun who scattered the black shade of night would be the mighty champion doing battle with the biting snake which lurked in its dreary hiding-place. But as the Sun accomplished his journey day by day through the heaven, the character of the seasons is changed. The buds and blossoms of spring-time expand in flowers and fruits of summer, and the

leaves fall and wither on the approach of winter. Thus the daughter of the earth would be spoken of as dying or as dead, as severed from her mother for five or six weary months, not to be restored to her again until the time for here return from the dark land should once more arrive. But as no other power than that of the Sun can recall vegetation to life, this child of the earth would be represented as buried in a sleep from which the touch of the Sun alone could arouse her, when he slays the frost and cold which lie like snakes around her motionless form.

That these phrases would furnish the germs of myths or legends teeming with human feeling, as soon as the meaning of the phrases were in part or wholly forgotten, was as inevitable as that in the infancy of our race men should attribute to all sensible objects the same kind of life which they were conscious of possessing themselves.

By now you understand how the forces of nature and the sun could be understood by early man. These impressions were woven into various tales reflecting the crude understanding of mother nature as well as the Sun.

Simply said, early man did not possess the knowledge to relate such events he encountered in scientific terms as we had today. Crude stories and myths based on his limited knowledge would have to do. Later such events were as stated personified, glorified, and finally deified. Such expressions have been handed down to us and many of them are carried over into the life of Jesus the Jew. The irony is that the Jewish people were called to be a light of knowledge and correction to such men and their myths. We have lost a lot in our attempt to be a follower of Yeshua; in fact the hard reality as I now plan to show you is that 2.5 billions good people who call themselves Christians are little better off than primitive man because they hold dear the same myths.

The only difference is that the historical Yeshua has become the Christ of faith; such an object of faith as expressed in the New Testament is almost a carbon copy of what the earliest Sun-worshippers believed and taught. Let me see if I can prove it to you as we make comparisons between the Christian Savior and the various Sun Myths. After we are through then you can make an intelligent decision once you see the evidence for yourself. It is to that quest we now turn.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



INDIVIDUAL COMPARISONS OF THE LIFE OF THE SUN-GODS OF THE GENTILE NATIONS WITH THE LIFE OF JESUS CHRIST DEPICTED IN THE NT.....SHOULD WE BE CONCERNED?

It is not my intention to scare anyone or to destroy the faith of anyone. However, before God, it is my intention to reveal the truth to the Christian in hopes if there be opportunity to repent of false beliefs and idolatry, then one might be so equipped with the facts and truth that such an intelligent decision could be made by each individual; thereby increasing the merit for manifesting the Kingdom of Heaven and bringing Messiah the King.

In order for such a noble purpose to be realized in the life of our readers, it is often necessary to challenge long held beliefs held to be "sacred," but when the light of truth is shone upon them, often they are shown to be what they really were all along....pious lies and frauds.

This is not easy for a Christian Pastor to admit or teach, but over 15 years of consciousness and in-depth study, often 8 hours a day, year after year, has brought copious information across my mind and heart which has brought major repentance into my life whereby many of those "sacred" doctrines of Christianity were shown to be nothing more than what was stated above: "pious lies and frauds." It was time to cast out the leaven of sin and wickedness, even "religious" wickedness which went Sunday after Sunday unexposed for what they really were.

IF YOU HAVE KEPT UP?

If you have kept up with the reading of these web pages up to now, then you know the basic premise both stated and being revealed to the readership; namely, Gentile Christianity with it's host of religious dogmas and doctrines are little more than "refined" Sun Worship. Be careful to understand that this a charge which is, unfortunately, easy to prove and is levied against not only Catholics, but the offspring of such a revolting idolatrous faith...Protestantism as well.

It is my intention to examine the life of Christ as recorded in the New Testament in detail in hopes of ascertaining if what is accepted by faith by the vast majority of Christians today as "truth" is really that, of if it is nothing more than "Plagiarized Paganism originating with Sun worship and the various Sun Myths of the Gentile nations since time began." If I am able to prove my point, and I have up to now and will continue to do so, then understand the tragic and serious implications that it means for you..the traditional Christian. Basically, you are a member in good standing of an apostate faith and don't know it. And without such information made available to you, as most never read sufficiently to see such abominations for themselves which are dressed up and passes off by the Christian Church as "orthodoxy," then the only recourse for most is to die in their sin and never know it. I hope to help those who take the time to look to see "if they be in the faith

of Yeshua."

Answer for yourself: Do you want to know the truth before you die? Do you really?

HERE IS THE OPPORTUNITY YOU SAID YOU WANTED

Up to now in this web site and its articles we have laid the foundation, and strengthened the foundation for what comes next. The concepts revealed in the previous pages are fundamental to understanding what comes next. In the accounts of Jesus' life as recorded in the New Testament I and other scholars maintain that the very core of the Life of Christ as depicted in the New Testament is little more than manifestations of Astro-Theology in the majority of such a document. Without a background in Biblical Judaism of the Second Temple Period it is literally impossible to read the New Testament and discern truth from error. We, as believers in the historical Jesus are handicapped by the absence of such information.

As if that was not bad enough, we read many of the accounts of Jesus' life, many accounts which translate into doctrines and dogmas, which if can be proven to be lies and pious frauds, would do each of us good to reconsider our religious belief systems.

LOOKING AT THE LIFE OF CHRIST ASCERTAINING IF THE ACCOUNTS OF JESUS IN THE NEW TESTAMENT ARE NOTHING MORE THAN ADAPTATIONS OF SUN-MYTHS

JESUS' BIRTH ON THE 25TH OF DECEMBER...TRUTH OR SUN-MYTH?

BORN OF A VIRGIN...TRUTH OR A SUN-MYTH?

JESUS' BIRTH FORETOLD BY A STAR...TRUTH OF SUN-MYTH?

THE HEAVENLY HOST SANG PRAISES....TRUTH OR SUN-MYTH?

THE DIVINE CHILD RECOGNIZED AND PRESENTED WITH GIFTS...TRUTH OR SUN-MYTH?

ANGELIC VISITATION AND SHEPHERDS...TRUTH OR SUN-MYTH?

THE VISIT BY MAGI...TRUTH OR SUN-MYTH?

BORN IN A CAVE...MANGER...TRUTH OR SUN-MYTH?

TEMPTED BY THE DEVIL...TRUTH OR SUN-MYTH?

ORDAINED TO BE PUT TO DEATH...TRUTH OR SUN-MYTH?

CRUCIFIED ON A CROSS...TRUTH OR SUN-MYTH?

TWELVEDISCIPLES...TRUTH OR SUN-MYTH?

DARKNESS OVER THE LAND AT THE TIME OF THE CRUCIFIXION...TRUTH OR SUN-MYTH?

DESCENT INTO HELL...TRUTH OR SUN-MYTH?

JESUS BETRAYED FOR 30 PIECES OF SILVER...TRUTH OR SUN-MYTH?

CRUCIFIED AT THE PLACE OF THE SKULL...TRUTH OR SUN-MYTH?

JESUS ENTRY INTO JERUSALEM RIDING A COLT AND AN ASS AT THE SAME TIME...TRUTH OR SUN-MYTH?

JESUS IS THE CREATOR AS PAUL WRITES...TRUTH OR SUN-MYTH?

CONCLUSION

THE ONLY SENSIBLE CONCLUSION FOR THE THINKING BELIEVER



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



LOOKING AT THE LIFE OF JESUS IN THE NEW TESTAMENT...IS IT LITTLE MORE THAN ADAPTATIONS OF SUN-MYTHS FOR THE MOST PART?

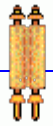
By now if you have been diligent to read and understand the materials up to this point then when you read the following then you should recognize that you have met the same "events" connected with the life of Jesus Christ as portrayed in the New Testament as in your prior studies of the personifications of the Sun as found in all Aryian nations at one time or another. The life of Jesus Christ, a Jewish Rabbi who taught repentance, has been altered by the writers of the New Testament to reflect many aspects of Gentile pagan gods and sun godmen that were taken by them from the path of the Sun and the personification of the Sun in the Heavens! The facts speak for themselves. This information is not meant to denigrate Jesus in anyway; rather it is to help you and I, believers in the "Christ," to factor out myth and fiction from truth that remains. After ascertaining what is in reality "untruths" then hopefully our study becomes easier in our search for the truth about a Jewish Rabbi named Yeshua. I wish I could say that this is the only errors taught about this man from Galilee in the New Testament but sadly it does not stop here. Many crucial theological doctrines have been altered besides those listed here. This is the sad fruit of anti-Semitism by the Early Church Fathers and the Roman Church. The bottom line that I hope you see is that by removing fables and idolatry we inherited as "lovers of God" as children when our knowledge was limited then today in benefit of acquiring such knowledge then our worship of the Creator, in light of this new knowledge, can be more pure and loving and based upon truth that replaces these fictions. This is the reason Bet Emet Ministries exists...to help you and I love our Creator in Spirit and in Truth; something Christianity failed to teach or give you. Shalom.

- **JESUS' BIRTH ON THE 25TH OF DECEMBER...TRUTH OR SUN-MYTH?**
- **BORN OF A VIRGIN...TRUTH OR A SUN-MYTH?**
- **IMMACULATE CONCEPTION...TRUTH OR A SUN MYTH?**
- **JESUS' BIRTH FORETOLD BY A STAR...TRUTH OF SUN-MYTH?**
- **THE HEAVENLY HOST SANG PRAISES....TRUTH OR SUN-MYTH?**
- **THE DIVINE CHILD RECOGNIZED AND PRESENTED WITH GIFTS...TRUTH OR SUN-MYTH?**
- **ANGELIC VISITATION AND SHEPHERDS...TRUTH OR SUN-MYTH?**
- **THE VISIT BY MAGI...TRUTH OR SUN-MYTH?**
- **BORN IN A CAVE...MANGER...TRUTH OR SUN-MYTH?**
- **TEMPTED BY THE DEVIL...TRUTH OR SUN-MYTH?**
- **ORDAINED TO BE PUT TO DEATH...TRUTH OR SUN-MYTH?**
- **CRUCIFIED ON A CROSS...TRUTH OR SUN-MYTH?**
- **JESUS HAD TWELVE DISCIPLES...TRUTH OR SUN-MYTH?**
- **DARKNESS OVER THE LAND AT THE TIME OF THE CRUCIFIXION...TRUTH OR SUN-MYTH?**
- **DESCENT INTO HELL...TRUTH OR SUN-MYTH?**

JESUS BETRAYED FOR 30 PIECES OF SILVER...TRUTH OR SUN-MYTH?
- **CRUCIFIED AT THE PLACE OF THE SKULL...TRUTH OR SUN-MYTH?**
- **JESUS ENTRY INTO JERUSALEM RIDING A COLT AND AN ASS AT THE SAME TIME...TRUTH OR SUN-MYTH?**
- **JESUS IS THE CREATOR AS PAUL WRITES...TRUTH OR SUN-MYTH?**

CONCLUSION

THE ONLY SENSIBLE CONCLUSION FOR THE THINKING BELIEVER



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



MITHRAISM, ASTRO-THEOLOGY AND ITS SIMILARITY TO CHRISTIANITY

Theology begins with the stars. Of course if you have been a reader of Bet Emet Ministries for any length of time you have seen that and there is no greater example besides the Osiris Myth than the Myth of Mithra. You will see, as depicted in the above picture, a bull being slain. In reality this "bull" represented the Constellation Taurus which had been the center of world religions for thousands of years. Egypt is a prime example. We will come to see, as our studies progress as we read this article, that Mithra presided over changing of seasons and the movement of heavens themselves. Thus the scene of Mithra slaying a bull represents, "the precession of the equinoxes; Mithra was in effect moving the entire universe"(Prof. David Ulansey,The Origins Of Mithraic Mysteries). Mr Ulansey's book is quite phenomenal and I recommend reading it to everyone as he brings the correct perspective to this study along with a much needed correction of prior understandings from distinguished men like F. Cumont. Much of the information in this article is taken from The Origins Of Mithraic Mysteries. Thus, we see that Mithras represented by constellation Persus which was thought to change the position of the celestial sphere by slaying constellation Taurus and moving it out of the way thus allowing for its replacement by the constellation Aries (Ram) at spring equinox. With that as a small background let us begin our study and this will become more clearly momentarily.

The ancient Roman religion known as the Mithraic mysteries has captivated the imaginations of scholars for generations. There are two reasons for this fascination.

- **First, like the other ancient "mystery religions," such as the Eleusinian mysteries and the mysteries of Isis, the Mithraic cult maintained strict secrecy about its teachings and practices, revealing them only to initiates. As a result, reconstructing the beliefs of the Mithraic devotees has posed an enormously intriguing challenge to scholarly ingenuity.**
- **Second, the Mithraic mysteries arose in the Mediterranean world at exactly the same time as did Christianity, and thus the study of the cult holds the promise of shedding vital light on the cultural dynamics that led to the rise of Christianity.**

Owing to the cult's secrecy, we possess almost no literary evidence about the beliefs of Mithraism. The few texts that do refer to the cult come not from Mithraic devotees themselves, but rather from outsiders such as early Church fathers, who mentioned Mithraism in order to attack it, and Platonic philosophers, who attempted to find support in Mithraic symbolism for their own philosophical ideas. However, although our literary sources for the Mithraic mysteries are extremely sparse, an abundance of material evidence for the cult exists in the many Mithraic temples and artifacts that archaeologists have found scattered throughout the Roman empire, from England in the north and west to Palestine in the south and east. The temples, called mithraea by scholars, were usually built underground in imitation of caves. These subterranean temples were filled with an extremely elaborate iconography: carved reliefs, statues, and paintings, depicting a variety of enigmatic figures and scenes. This iconography is our primary source of knowledge about Mithraic beliefs, but because we do not have any written accounts of its meaning the ideas that it expresses have proven extraordinarily difficult to decipher.



The typical mithraeum was a small rectangular subterranean chamber, on the order of 75 feet by 30 feet with a vaulted ceiling. An aisle usually ran lengthwise down the center of the temple, with a stone bench on either side two or three feet high on which the cult's members would recline during their meetings. On average a mithraeum could hold perhaps twenty to thirty people at a time. At the back of the mithraeum at the end of the aisle was always found a representation-- usually a carved relief but sometimes a statue or painting-- of the central icon of Mithraism: the so-called tauroctony or "bull-slaying scene" in which the god of the cult, Mithras, accompanied by a dog, a snake, a raven, and a scorpion, is shown in the act of killing a bull. Other parts of the temple were decorated with various scenes and figures. There were many hundreds-- perhaps thousands-- of Mithraic temples in the Roman empire. The greatest concentrations have been found in the city of Rome itself, and in those places in the empire (often in the most distant frontiers) where Roman soldiers-- who made up a major segment of the cult's membership-- were stationed. Our earliest evidence for the Mithraic mysteries places their appearance in the middle of the first century B.C.: the historian Plutarch says that in 67 B.C. a large band of pirates based in Cilicia (a province on the southeastern coast of Asia Minor) were practicing "secret rites" of Mithras. The earliest physical remains of the cult date from around the end of the first century A.D., and Mithraism reached its height of popularity in the third century. In addition to soldiers, the cult's membership included significant numbers of bureaucrats and merchants. Women were excluded. Mithraism declined with the rise to power of Christianity, until the beginning of the fifth century, when Christianity became strong enough to exterminate by force rival religions such as Mithraism.

{short description of image}

SUPPOSED ORIGIN OF MITHRAISM...PROVED INCORRECT

For most of the twentieth century it has been assumed that Mithraism was imported from Iran, and that Mithraic iconography must therefore represent ideas drawn from ancient Iranian mythology. The reason for this is that the name of the god worshipped in the cult, Mithras, is a Greek and Latin form of the name of an ancient Iranian god, Mithra; in addition, Roman authors themselves expressed a belief that the cult was Iranian in origin. At the end of the nineteenth century Franz Cumont, the great Belgian historian of ancient religion, published a magisterial two-volume work on the Mithraic mysteries based on the assumption of the Iranian origins of the cult. Cumont's work immediately became accepted as the definitive study of the cult, and remained virtually unchallenged for over seventy years.

There were, however, a number of serious problems with Cumont's assumption that the Mithraic mysteries derived from ancient Iranian religion. Most significant among these is that there is no parallel in ancient Iran to the iconography which is the primary fact of the Roman Mithraic cult. For example, as already mentioned, by far the most important icon in the Roman cult was the tauroctony. This scene shows Mithras in the act of killing a bull, accompanied by a dog, a snake, a raven, and a scorpion; the scene is depicted as taking place inside a cave like the mithraeum itself. This icon was located in the most important place in every mithraeum, and therefore must have been an expression of the central myth of the Roman cult. Thus, if the god Mithras of the Roman religion was actually the Iranian god Mithra, we should expect to find in Iranian mythology a story in which Mithra kills a bull. However, the fact is that no such Iranian myth exists: in no known Iranian text does Mithra have anything to do with killing a bull.

Franz Cumont had responded to this problem by focusing on an ancient Iranian text in which a bull is indeed killed, but in which the bull-slayer is not Mithra but rather Ahriman, the force of cosmic evil in Iranian religion. Cumont argued that there must have existed a variant of this myth-- a variant for which there was, however, no actual evidence-- in which the bull-slayer had been transformed from Ahriman to Mithra. It was this purely hypothetical variant on the myth of Ahriman's killing of a bull that according to Cumont lay behind the tauroctony icon of the Roman cult of Mithras.

In the absence of any convincing alternative, Cumont's explanation satisfied scholars for more than seventy years. However, in 1971 the First International Congress of Mithraic Studies was held in Manchester England, and in the course of this Congress Cumont's theories came under concerted attack. Was it not possible, scholars at the Congress asked, that the Roman cult of Mithras was actually a new religion, and had simply borrowed the name of an Iranian god in order to give itself an exotic oriental flavor? If such a scenario seemed plausible, these scholars argued, one could no longer assume without question that the proper way to interpret Mithraism was to find parallels to its elements in ancient Iranian religion. In particular, Franz Cumont's interpretation of the tauroctony as representing an Iranian myth was now no longer unquestionable. Thus from 1971 on, the meaning of the Mithraic tauroctony suddenly became a mystery: if this bull-slaying icon did not represent an ancient Iranian myth, what did it represent?

NEW LIGHT SHED ON THE ORIGIN OF MITHRAISM ASTRO-THEOLOGY...THE FORERUNNER OF GENTILE CHRISTIANITY

Within a few years after the 1971 Congress, a radically different approach to explaining the tauroctony began to be pursued by a number of scholars. It is not an exaggeration to say that this approach has in just the past few years succeeded in completely revolutionizing the study of the Mithraic mysteries. According to the proponents of this interpretation, the tauroctony is not, as Cumont and his followers claimed, a pictorial representation of an Iranian myth, but is rather something utterly different: namely, an astronomical star map!

This remarkable explanation of the tauroctony is based on two facts:

- **First, every figure found in the standard tauroctony has a parallel among a group of constellations located along a continuous band in the sky: the bull is paralleled by Taurus, the dog by Canis Minor, the snake by Hydra, the raven by Corvus, and the scorpion by Scorpio.**
- **Second, Mithraic iconography in general is pervaded by explicit astronomical imagery: the zodiac, planets, sun, moon, and stars are often portrayed in Mithraic art (note for example the stars around the head of Mithras in the carving of the tauroctony); in addition, numerous ancient authors speak about astronomical subjects in connection with Mithraism.**



In the writings of the Neoplatonic philosopher Porphyry, for example, we find recorded a tradition that the cave which is depicted in the tauroctony and which the underground Mithraic temples were designed to imitate was intended to be "an image of the cosmos." Given the general presence of astronomical motifs in Mithraic art and ideology, the parallel noted above between the tauroctony-figures and constellations is unlikely to be coincidence. Let me recommend a good book on this issue: The Origins of The Mithraic Mysteries by David Ulansey.

BACKGROUND INFORMATION ON THE ZODIAC AND ASTRO-THEOLOGY

In order to understand the connection of Mithra with Christianity we must first have in mind a few facts about ancient cosmology. Today we know that the earth rotates on its axis once a day, and revolves around the sun once a year. However, Greco-Roman astronomy at the time of the Mithraic mysteries was based on a so-called "geocentric" cosmology, according to which the earth was fixed and immovable at the center of the universe and everything went around it. In this cosmology the universe itself was imagined as being bounded by a great sphere to which the stars, arranged in the various constellations, were attached. So, while we today understand that the earth rotates on its axis once every day, in antiquity it was believed instead that once a day the great sphere of the stars rotated around the earth, spinning on an axis that ran from the sphere's north pole to its south pole. As it spun, the cosmic sphere was believed to carry the sun along with it, resulting in the apparent moment of the sun around the earth once a day.

As necessary background we need to understand that there are 12 signs of the Zodiac and 36 associated constellations or decans. The sun, from our perspective on earth, pass through these 12 constellations as we view the sun as the earth rotates around it. It appears as if the sun is moving through these constellations when in reality we view the sun from different perspectives as it is seen against the backdrop of these constellations. Now these 12 signs or constellations are also known as the signs of the Zodiac. The word Zodiac comes from the old word "zoad" meaning the way or a step which gave rise to the word "zodiacus" which means a circuit which describes exactly what the sun is doing as it passes through these signs. The sun passes through one of these steps each month. The full 12 steps make up the course of one year. Thus we see that each constellation or sign must be about 30 degrees long. The season of the year can be noted by the constellation that the sun is passing through at any given moment or time.

The influence of the Zodiac is extensive. The Jewish historian Josephus, followed by Clement of Alexandria in A.D. 200 surmised that the 12 stones in the breastplate of Aaron which spoke of the twelve tribes of Israel also referred to the 12 zodiacal signs. Again we must take notice of the influence of Alexandria, Egypt, and astrology on the theology of the early Church Fathers.

Astrology had its beginning at the Tower of Babel with a man names Nimrod who the Scriptures describe as being a mighty rebel against God. Nimrod built a mighty tower with the heavenlies in its top used for the purpose of horoscope casting and instituted a powerful priesthood to bring the people under the direct influence of the powers of darkness. At the same time he tried to set up a one world government but God stepped in and confused the languages. Astrology has always been connected with witchcraft and the occult since its very beginning and as such is forbidden by God. Astrology assets that your character and future were fixed by the position of the sun, moon, and the planets at your birth. Modern astrology is further discredited by the fact that the horoscope charts used today were drawn up nearly two thousand years ago. This means that due to the law of precession of the equinoxes (which has to do with the "wobble" of the earth's axis-causing the westward movement at about 1 degree every 70 years) those charts are today inaccurate by about 28 days. The sun appearing to have moved back through the circuit of its movement through the zodiacal constellations. This means that if you believed your sign to be Scorpio, for example, it is really Libra. The sun being in the constellation of Libra is in reality in Scorpio. This totally discredits this false religion. What again is important for our understanding is that astrology became the basis of many world religions and this "astro-theology" became the very core of Christianity as well as the earliest believers had adopted and borrowed from their pagan neighbors astrological concepts which they personified in solar-myths about their respective heroes; Jesus was not an exception!

ASTRO-THEOLOGY AND MITHRAS AS THE KOSMOKRATOR

The celestial equator consists of the projection of the earth's equator onto the celestial sphere. This produces an imaginary circle in the sky which is inclined at an angle of twenty-three degrees to the other major celestial circle, namely, the ecliptic or zodiac, which is the circle in which the sun, moon, and planets appear to move against the background of the fixed stars. The celestial equator and the ecliptic intersect at two points, [forming a cross], and these two crosses or points are the equinoxes: the places where the sun, in its movement through the zodiac as seen from the earth, and is understood as the first days of spring and autumn. But understand this

was understood to happen not on earth; the sun was submitted to these "crosses" in the heavens. The sun was crucified in the heavens. The ancients understood that the seasons were changed and determined by the travel of the sun; either above or below the equator. When the sun, which was though to be dead in winter with the longer days of darkness, rose above the equator, then the sun was subjected to this "cross" in its movement above the celestial equator in its elliptical orbit; the sun was though to be subjected to this "cross" or "crucified" and after 3 days, when the sun remained at the lowest point in the horizon and thought to be dead, it miraculously began it upward trajectory and with it the promise of spring and new life was now on its way. The ancients understood this as the "sun being crucified on the cross."

The celestial equator is not as obscure a concept as might first appear, and certainly was not obscure in antiquity. For in the ancient geocentric (earth-centered) vision of the cosmos, the universe was built upon a framework whose basic structure was provided by the two celestial circles of the ecliptic and the celestial equator. The picture shows a Renaissance diagram of the cosmic framework, the "skeleton of the universe," in which the celestial equator is the horizontal circle around the middle of the cosmic sphere, while the ecliptic or zodiac is the tilted circle. The other circles in the diagram, such as the tropics (the horizontal circles immediately above and below the celestial equator), provided a more detailed division of the cosmic sphere, but were always of secondary importance to the primary division of the sky according to the two circles of the ecliptic and the celestial equator. Thus, we often find in antiquity images of the cosmic sphere on which are placed just these two circles.



In fact, one of the earliest surviving examples of such representations is a Mithraic monument portraying the lion-headed god standing on a cosmic sphere on which are shown the two intersecting circles of the ecliptic and the celestial equator. Looking at the Renaissance picture and the Lion-headed god on the globe we can also see why these two circles were often seen as constituting a cross, with their intersection representing the equinoctial point where the circles meet. One of the most famous and important references to this cross formed by the ecliptic and the celestial equator is found in Plato's dialogue Timaeus, where Plato tells us how the Demiurge (the creator of the universe) constructed the universe out of two circles which he joined "in the form of the letter X (the X as understood as the symbol for the cross in the heavens). The sun was later personified in the various nations and became the heroes of mythology who were "crucified before the foundation of the world" (sound familiar)?



THE PROCESSION OF THE EQUINOXES

Before we can go on, we need to add one more crucial fact to the description of the celestial equator, namely, that the celestial equator is not completely stationary but actually possesses a very slow movement known as the precession of the equinoxes. This movement is caused by a wobble in the earth's rotation on its axis, which results in a slow, progressive change in the orientation of the earth in space. Thus, for example, the earth's North Pole does not always point to the same star. Although now it points in the direction of the star known as Polaris, a few thousand years ago a different star marked the pole, and a few thousand years in the future the pole will point to yet another star. Of course, if the orientation of the pole is changing, so is the orientation of the earth's equator, which is defined as a circle on the earth equidistant from the poles. The result of this change in orientation of the earth's equator is, naturally, a corresponding shift in the position of the celestial equator. This change in position of the celestial equator is most often described in terms of its effect on the

position of the equinoxes (the points where the equator crosses the zodiac). Thus the phenomenon is known as the precession of the equinoxes. As a result of this wobble, the celestial equator appears to change its position over the course of thousands of years.

Put most simply, then, the precession of the equinoxes results in a slow movement of the equinoctial points backward through the zodiac, moving through one constellation every 2,160 years and thus through the entire zodiac in 12 times 2,160, or 25,920 years. Thus, at the present time the spring equinox occurs when the sun is in the constellation of Pisces but in a few hundred years the equinox will be in the constellation of Aquarius (the so-called dawning of the Age of Aquarius). And, more to our point here, in Graeco-Roman times the spring equinox was in the constellation of Aries, and the autumn equinox was in Libra. When one looks to Egypt and the times before the Graeco-Roman times we find the spring equinox was in the constellation of Taurus and the autumn equinox was in Scorpius for example. This explains why there was so much "bull" symbolism in Egypt. But that was to change with the Hyskos Shepherd Kings as these Pharaohs saw the change in the heaven and wars were fought over changing the religious emphasis of Egyptian worship from "Taurus" oriented to "Aries" or "lamb" oriented approaches to religious worship. We must not forget that these "changes" took 2,160 years.

The tauroctony symbolism clearly includes Taurus and Scorpius instead of Aries and Libra, which, as the equinoctial constellations in Graeco-Roman times, should have been pictured in any representation of the contemporary celestial equator.

However, the phenomenon of the precession of the equinoxes can also provide us with a possible solution to the problem of the unexpected presence of Taurus and Scorpius in the tauroctony in place of Aries and Libra. For although the equinoxes were in Aries and Libra in Graeco-Roman times, the equinoxes last positions before that were in Taurus and Scorpius, a situation which lasted from about 4000 B.C.E. to 2000 B.C.E. The tauroctony does indeed represent the celestial equator, but that it represents the celestial equator as it was when the equinoxes were in Taurus and Scorpius rather than in Aries and Libra (represented the equinoxes during the age two thousand years ago).

Starting with Taurus and moving west, the equator passes through the following—and only the followings—constellations on or below the ecliptic:

- **Taurus the bull**
- **Canis Minor the dog**
- **Hydra the snake**
- **Crater the cup**
- **Corvus the raven**
- **Scorpius the scorpion**

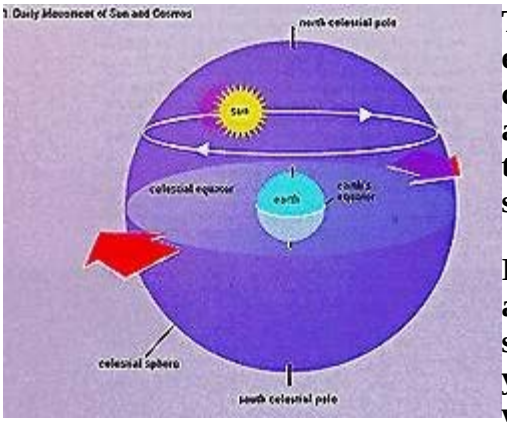
As will be seen immediately, these are precisely the constellations which are paralleled in the tauroctony, except that Leo the lion is missing. However, Leo also fits perfectly into our hypothesis that the tauroctony represents the astronomical situation which existed when the spring equinox was in Taurus. For although the celestial equator did not pass through Leo when the spring equinox was in Taurus, Leo was at that time the location of the summer solstice, which along with the equinoxes is shifted by the earth's precession. The solstices are, of course, inextricably linked with the equinoxes, since the solstices and equinoxes taken together divide the year into the four seasons. It is therefore easy to see how the constellation of Leo—the position of the summer solstice when the spring equinox was in Taurus—could have come to be incorporated into the tauroctony. To summarize, the tauroctony represents the astronomical situation which was obtained during the epoch in which the spring equinox was in Taurus, the fact that the summer solstice was in Leo during that epoch provides a convincing explanation for the occasional presence of the figure of a lion in the tauroctony.

With this as a background Mithras was viewed as a god whose essential quality was in his power over the entire cosmos as was know as a kosmokrator (cosmic ruler). Mithras is shown a number of times holding in his hand a globe representing the cosmic sphere having two intersecting circles of the zodiac and the celestial equator marked on it. Mithras in the role of Atlas, supports on his shoulder, as



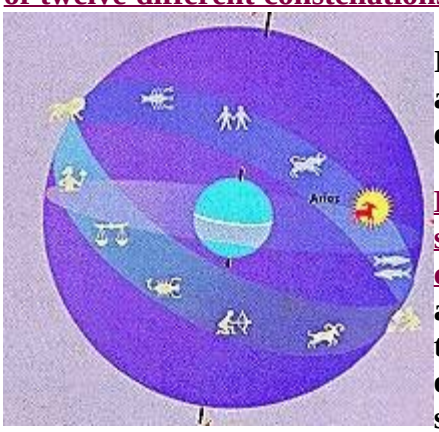
Atlas traditionally does, the great sphere of the universe. We also see Mithras holding the cosmic globe, his role of kosmokrator is certainly intended to be suggested by a number of tauroctonies which show the bull-slaying scene taking place within an arch or circle formed by the zodiac. Putting this all together, the cosmic power of Mithras was manifested in his ability to end the Age of Taurus and begin a new age by shifting the fundamental structure of the universe. The god Mithras demonstrated his ability to end one world age and begin another by killing the bull (ending the age of Taurus); thus indicating Mithras control over the fundamental structure of the universe. Mithras is responsible for the procession of the equinoxes and has the ability to control the position of the cosmic pole.

Mithraic iconography often portrays Mithras involved in various activities in conjugation with the sun god Helios or Sol. Many of the scenes represent Mithras as a power superior to Helios or Sol and we find these sun-gods kneeling before Mithras in a gesture of submission. Since Mithras controls the entire cosmic structure he therefore possesses a power greater than that of any other divinity, certainly greater than that of the sun who is part of the cosmic structure that Mithras controls. The sun has no choice but to kneel before Mithras in recognition of his superiority. We even find numerous inscriptions in which Mithras is himself called "the unconquered sun" (sol invictus). At times such iconography depicts Mithras and Sol as equals which means that Mithras and Sol have in common their shared role of kosmokrator, making them friendly allies and companions in various heroic deeds.



This diagram shows the daily rotation of the cosmic sphere around the earth according to the "geocentric" cosmology. As shown here, the sun is carried along by the cosmic sphere around the earth once a day. However, as explained above, in the "geocentric" cosmology the sun was also believed to possess a second movement beyond its daily rotation with the cosmic sphere: namely, its yearly revolution along the circle of the "zodiac."

In addition to this daily rotation of the cosmic sphere carrying the sun along with it, the ancients also attributed a second, slower motion to the sun. While today we know that the earth revolves around the sun once a year, in antiquity it was believed instead that once a year the sun-- which was understood as being closer to the earth than the sphere of the stars-- traveled around the earth, tracing a great circle in the sky against the background of the constellations. This circle traced by the sun during the course of the year was known as the "zodiac"-- a word meaning "living figures," which was a reference to the fact that as the sun moved along the circle of the zodiac it passed in front of twelve different constellations which were represented as having various animal and human forms.

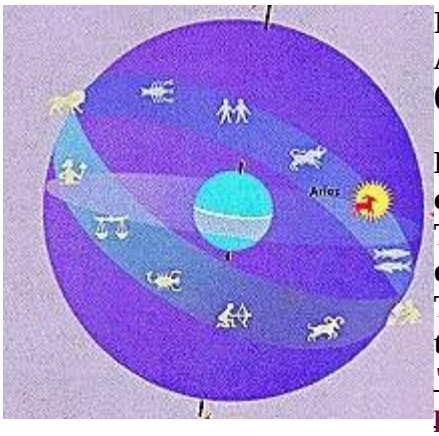


In the "geocentric" cosmology the sun was believed to move along this circle around the earth once a year. The other cosmic circle shown here, parallel to the earth's equator, is called the "celestial equator."

Because the ancients believed in the real existence of the great sphere of the stars, its various parts-- such as its axis and poles-- played a central role in the cosmology, religion, and theology of the time. In particular, one important attribute of the sphere of the stars was much better known in antiquity than it is today: namely, its equator, known as the "celestial equator." Just as the earth's equator is defined as a circle around the earth equidistant from the north and south poles, so the celestial equator was understood as a circle around the sphere

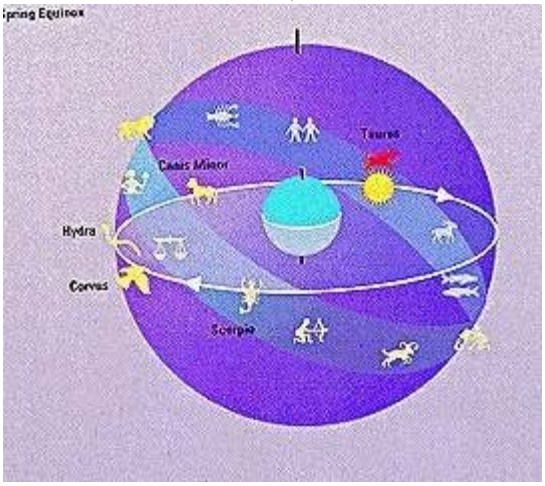
of the stars equidistant from the sphere's poles. The circle of the celestial equator was seen as having a particularly special importance because of the two points where it crosses the circle of the zodiac: for these two points are the equinoxes, that is, the places where the sun, in its movement along the zodiac, appears to be on the first day of spring and the first day of autumn. Thus the celestial equator was responsible for defining the seasons, and hence had a very concrete significance in addition to its abstract astronomical meaning.

It is this phenomenon of the precession of the equinoxes that provides the key to unlocking the secret of the astronomical symbolism of the Mithraic tauroctony. For the constellations pictured in the standard tauroctony have one thing in common: namely, they all lay on the celestial equator as it was positioned during the epoch immediately preceding the Greco-Roman "Age of Aries." During that earlier age, which we may call the "Age of Taurus," lasting from around 4,000 to 2,000 B.C., the celestial equator passed through Taurus the Bull (the spring equinox of that epoch), Canis Minor the Dog, Hydra the Snake, Corvus the Raven, and Scorpio the Scorpion (the autumn equinox): that is, precisely the constellations represented in the Mithraic tauroctony.



In the diagram to the left notice that the celestial equator intersects the zodiac in Aries. This was the situation during the "Age of Aries." The sun is here pictured (in Aries) as it was located on the day of the spring equinox in that age.

Here, to the right you can see how the cosmic axis has wobbled, so that the celestial equator intersects the zodiac in Taurus-- the situation during the |"Age of Taurus." The sun is here pictured (in Taurus) as it was located on the day of the spring equinox in that age. In this "Age of Taurus" the celestial equator passed through Taurus, Canis Minor, Hydra, Corvus, and Scorpio: precisely the constellations pictured in the Mithraic bull-slaying icon.



In fact, we may even go one step further. For during the Age of Taurus, when the equinoxes were in Taurus and Scorpio, the two solstices-- which are also shifted by the precession-- were in Leo the Lion and Aquarius the Waterbearer (In the above diagram of the "Age of Taurus," Leo and Aquarius are the northernmost and southernmost constellations of the zodiacal circle respectively-- these were the positions of the summer and winter solstices in that age). It is thus of great interest to note that in certain regions of the Roman empire a pair of symbols was sometimes added to the tauroctony: namely, a lion and a cup. These symbols must represent the constellations Leo and Aquarius, the locations of the solstices during the Age of Taurus. Thus all of the figures found in the tauroctony represent constellations that had a special position in the sky during the Age of Taurus.

The Mithraic tauroctony, then, was apparently designed as a symbolic representation of the astronomical situation that obtained during the Age of Taurus.

Answer for yourself: But what religious significance could this have had, so that the tauroctony could have come to form the central icon of a powerful cult?

The answer to this question lies in the fact that the phenomenon of the precession of the equinoxes was unknown throughout most of antiquity: it was discovered for the first time around 128 B.C. by the great Greek astronomer Hipparchus. Today we know that the precession is caused by a wobble in the earth's rotation on its axis. However, for Hipparchus-- because he held to the ancient geocentric cosmology in which the earth was believed to be immovable-- what we today know to be a movement of the earth could only be understood as a movement of the entire cosmic sphere. In other words, Hipparchus's discovery amounted to the discovery that the entire universe was moving in a way that no one had ever been aware of before! But this is not quite true because my research into Egyptian religion has proved beyond a shadow of any doubt that the Hyskos Pharoah

Kings, who are, by many, linked to the Patriarchs of the Old Testament, were well aware of this "precession of the equinoxes" and this was the prime reason for the existence of the two divisions of Egypt which were based more on religious differences (Taurus versus changing to Aries/Lamb). It can be shown, and is being show by archeology as well as Egyptologists today that the movement toward monotheism within Egypt by Moses and other Pharaohs is connected to the realization by them that the One God is responsible for not only the creation of the cosmos but the changing and moving of it as well. What is important for us to note is that BOTH Egypt and Asia Minor noticed the same things in the heavens; that Taurus was being replaced by Aires and this alteration of "Taurus" centered worship in Egypt was not easy to change. Thus the Exodus to separate from and purify a religions which saw that God was doing a new thing in the heavens. Good books like A. Osman's Out Of Egypt and Ralph Ellis' Jesus The Last Of The Pharoah's will show you in detail the real story behind our Old Testaments and how this secret knowledge is the background for many Old Testament events of which we read not fully understanding the dynamics behind what motivated them. Be not mistaken...once you read this then the implications the the religion presented in the New Testament is nothing less than a continuation of astro-worship.

At the time Hipparchus made his discovery, Mediterranean intellectual and religious life was pervaded by astrological beliefs. It was widely believed that the stars and planets were living gods, and that their movements controlled all aspects of human existence. In addition, at this time most people believed in what scholars call "astral immortality;" that is, the idea that after death the human soul ascends up through the heavenly spheres to an afterlife in the pure and eternal world of the stars. In time, the celestial ascent of the soul came to be seen as a difficult voyage, requiring secret passwords to be recited at each level of the journey. In such circumstances, Hipparchus's discovery would have had profound religious implications. A new force had been detected capable of shifting the cosmic sphere: was it not likely that this new force was a sign of the activity of a new god, a god so powerful that he was capable of moving the entire universe?

Hipparchus's discovery of the precession made it clear that before the Greco-Roman period, in which the spring equinox was in the constellation of Aries the Ram, the spring equinox had last been in Taurus the Bull. Thus, an obvious symbol for the phenomenon of the precession would have been the death of a bull, symbolizing the end of the "Age of Taurus" brought about by the precession. And if the precession was believed to be caused by a new god, then that god would naturally become the agent of the death of the bull: hence, the "bull-slayer."

This, is the origin and nature of Mithras the cosmic bull-slayer. His killing of the bull symbolizes his supreme power: namely, the power to move the entire universe, which he had demonstrated by shifting the cosmic sphere in such a way that the spring equinox had moved out of Taurus the Bull.

Given the pervasive influence in the Greco-Roman period of astrology and "astral immortality," a god possessing such a literally world-shaking power would clearly have been eminently worthy of worship: since he had control over the cosmos, he would automatically have power over the astrological forces determining life on earth, and would also possess the ability to guarantee the soul a safe journey through the celestial spheres after death.

That Mithras was believed to possess precisely such a cosmic power is in fact proven by a number of Mithraic artworks depicting Mithras in various ways as having control over the universe. For example, one scene shows a youthful Mithras holding the cosmic sphere in one hand while with his other hand he rotates the circle of the zodiac.

THE ORIGIN OF "THE CROSS"...AND THE CRUCIFIXION OF THE SUN IN THE HEAVENS ... THE LINK WITH CHRISTIANITY



Above we "hinted" as what we will now discuss in detail.

As a result, the celestial equator was often described in ancient popular literature about the stars. Plato, for example, in his dialogue Timaeus said that when the Creator of the universe first formed the cosmos, He shaped its substance in the form of the letter X (a cross), representing the intersection of the two celestial circles of the zodiac and the celestial equator. This cross-shaped symbol was often depicted in ancient art to indicate the cosmic sphere.



In fact, one of the most famous examples of this motif is a Mithraic stone carving showing the so-called "lion-headed god," whose image is often found in Mithraic temples, standing on a globe that is marked with the cross representing the two circles of the zodiac and the celestial equator and their intersection forming a "cross." Notice if you will this "Lion-headed god standing on globe with crossed circles."

The celestial equator and the ecliptic intersect at two points, [forming a cross], and these two crosses or points are the equinoxes: the places where the sun, in its movement through the zodiac as seen from the earth, and is understood as the first days of spring and autumn. But understand this was understood to happen not on earth; the sun was submitted to these "crosses" in the heavens. The sun was crucified in the heavens. The ancients understood that the seasons were changed and determined by the travel of the sun; either above or below the equator. When the sun, which was though to be dead in winter with the longer days of darkness, rose above the equator, then the sun was subjected to this "cross" in its movement above the celestial equator in its elliptical orbit; the sun was though to be subjected to this "cross" or "crucified" and after 3 days, when the sun remained at the lowest point in the horizon and thought to be dead, it miraculously began it upward trajectory and with it the promise of spring and new life was on its way. The ancients understood this as the "sun being crucified on the cross."

But it does not stop here.

As stated above Mithra was connected with the killing of winter, Taurus the bull. The rite of initiation into Mithraic cults involved the slaying of a bull over a naked body of the candidate in such a way that the blood of the bull poured over him. He was "washed in the blood of the bull." The baptism by the blood of a bull (taurobolium, for the rich) or the blood of a ram (criobolium, for the poor) was a means of attaining a second birth. The pits around Mithraic altars suggest that the worshippers were bathed ritually in hot blood. If no bull was available, other animals were used. If a lamb was used they were "washed in the blood of the lamb." In the course of this gruesome ceremony the initiate was to drink some of the blood, thereby gaining the courage and strength of the bull or whatever animal that was sacrificed. They believed in the eating of this representative of the God they obtained the very attributes of the God. This was followed by a Eucharistic meal of the bull or animal's flesh.

The divine meal is more frequently portrayed than any other scene except the bull slaying. Besides bull meat, other animals were used, or bread and fish were used as substitutes for meat, and wine for blood. This was their Eucharist! They believed that by eating the bull's flesh and drinking its blood

they would be "born again" just as life itself had once been created from the bull's blood. It was believed that the partaking of the Eucharistic sacrament ensured Eternal Life, the immediate passing after death, to the bosom of Mithra, there to tarry in bliss until the judgment.

Mithras was born of the Sun God and a virgin mother, called "the Mother of God, on December 25th. Mithras was considered the savior of mankind, and stories abound of his healing the sick, raising the dead, and performing miracles. He was seen by his devotees as the "mediator between Heaven and earth and was associated with a "holy trinity." He remained celibate until the ripe old age of 64. The name "Mithras" comes from the Persian word for "contract;" being known as "the keeper of the covenant."

Here in the end we may sense a profound kinship between Mithraism and Christianity.

For early Christianity also contained at its core an ideology of cosmic transcendence. Nowhere is this better expressed than in the opening of the earliest gospel, Mark. There, at the beginning of the foundation story of Christianity, we find Jesus, at the moment of his baptism, having a vision of "the heavens torn open." Just as Mithras is revealed as a being from beyond the universe capable of altering the cosmic spheres, so here we find Jesus linked with a rupture of the heavens, an opening into the numerous realms beyond the furthest cosmic boundaries. Perhaps, then, the figures of Jesus and Mithras are to some extent both manifestations of a single deep longing in the human spirit for a sense of contact with the ultimate mystery.

As the final pagan religion of the Roman Empire, Mithraism paved a smooth path for Christianity by transferring the better elements of paganism to this new religion (Cumont, The Oriental Religions in Roman Paganism).

The absurdity with which Christianity enveloped Roman paganism was characterized by the early Church writer Tertullian (160-220 A.D.), who noticed that the pagan religion utilized baptism as well as bread and wine consecrated by priest. Tertullian wrote that Mithraism was inspired by the devil, who wished to mock the Christian sacraments in order to lead faithful Christians to hell.

Mithraism was similar to Christianity in:

- **Its ideals of humility and brotherly love**
- **Believer's baptism**
- **Communion**
- **The use of holy water**
- **The adoration of shepherds at Mithra's birth**
- **The adoption of Sundays over the Sabbath**
- **The choice of December 25th as the birthday of the god and its holy days**
- **The belief in the immortality of the soul**
- **The last judgment**
- **The resurrection from the dead**

These similarities make conversion of its followers to Christian doctrine very easy!

Traces of paganism still present in Christianity prove that Christians did borrow from paganism, and we know from the statements of the Church Fathers that they saw many of the same concepts in Christianity as in the pagan religions which already existed when Christianity was invented.

The doctrines of Christianity are an outgrowth from the older faiths, in many ways similar, religions, with similar doctrines and principles. Only priests and preachers who love their salary more than the cause of truth, historically a very large class, or who are deplorable ignorant of history, have the effrontery to continue the pretense that Christianity was uniquely revealed. But truth has a way of emerging in spite of efforts to evade, ignore, or invalidate it.

You will have to decide who is mocking whom?

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



COMPARISONS OF THE "CHRISTIAN SAVIOR" AND THE VARIOUS SUN-MYTHS OF THE GENTILE NATIONS

It is imperative that you do not forget what you have just read and studied out because such information is foundational to the proofs which follow.

We must again call to mind that..."Personification of nature and the Sun led to glorification of nature and the sun which eventually led to deification of the Sun?

Let us compare the history of the "Savior" which we have already seen, with that of the Sun, as it is found in the Vedas. Again, the Vedas is the general name for the body of ancient Sanskrit hymns (India/Hindu) with the accompanying comments, believed by the Hindus to have been received by Brahma, and on which the Brahmanical systerm is based (a Brahma is a member of the sacred or sacerdotal caste among the Hindus). We are beginning with the oldest recorded religious history known to man. One can follow in the Vedic hymns, step by step, the development which changes the Sun from a mere luminary into a " Creator," "Preserver," "Ruler" and "Rewarder of the World "—in fact, into a Divine or Supreme Being.

- **The first step leads us from the mere light of the Sun to that light which in the morning wakes man from sleep, and seems to give new life, not only to man, but to the whole of nature. He who wakes us in the morning, who recalls all nature to new life, is soon called "The Giver of Daily Life."**
- **Secondly, by another and bolder step, the Giver of Daily Light and Life becomes the giver of light and life in general. He who brings light and life today, is the same who brought light and life on the first of days. As light is the beginning of the day, so light was the beginning of creation, and the Sun, from being a mere light-bringer or life-giver, becomes a Creator, and, if a Creator, then soon also a Ruler of the World.**
- **Thirdly, as driving away the dreaded darkness of the night, and likewise as fertilizing the earth, the Sun is conceived as a "Defender" and kind "Protector" of all living things. In reality the Sun becomes the Savior of mankind!**
- **Fourthly, the Sun sees everything, both that which is good and that which is evil; and how natural therefore that the evil-doer should be told that the Sun sees what no human eye may have seen, and that the innocent, when all other help fails him, should appeal to the sun to attest his guiltlessness!**

Let us examine now, says Prof. Muller, from whose work we have quoted before, a few passages (from the Rig-Veda) illustrating every one of these perfectly natural transitions.

"In hymn vii. we and the Sun invoked as "The Protector of everything that mores or stands of all that exists."

"Frequent allusion is made to the Sun's power of seeing everything. The stars flee before the all-seeing Sun, like thieves (R. V. vii.). He sees the right and the wrong among men (Ibid.). He who looks upon the world, knows also all thoughts in men (Ibid.)."

"As the Sun sees everything and knows everything, he is asked to forget and forgive what he alone has seen and knows (R V. iv.)."

"The Sun is asked to drive away illness and bad dreams (R. V. x.)."

"Having once, and more than once, been invoked as the life-bringer, the Sun is also called the breath or life of all that moves and rests (R. V. i.); and lastly, he becomes the maker of all things, by whom all the worlds have been brought together (R. V. x.), and . . . Lord of man and of all living creatures."

"He is the God among gods (R. V. i.); he is the divine leader of all the gods (R. V. viii.)."

"He alone rules the whole world (R. V. v.)." "The laws which he has established are firm (R. V. iv.), and the other gods not only praise him (R. V. vii.), but have to follow him as their leader (R. V. v.)" **(Muller, Origin of Religions, pp. 264-268).**

PROVING THAT THE HISTORY OF JESUS CHRIST AS FOUND IN THE NEW TESTAMENT ..."THE CHRISTIAN SAVIOR", THE "TRUE LIGHT," WHICH LIGHTETH EVERY MAN THAT COMETH INTO THE WORLD (Jn. 1:9).....IS SIMPLY THE HISTORY OF THE SUN

In the articles and pages that follow I will address one aspect after another concerning the life of Yeshua as recorded in the New Testament and compare them with the more ancient Pagan Sun myths. Remember we are attempting to come to the answer for a very serious question:

IS GENTILE CHRISTIANITY A DIVINE AND UNIQUE REVELATION FROM GOD...OR IS IT A PIOUS FRAUD BASED UPON THE RETELLING OF SUN-MYTHS?

REMEMBER IN ALL OF THIS "NEGATIVE" INFORMATION AS WE EXPOSE UNTRUTHS....OUR PURPOSE IS TO FIND THE "TRUTH" ABOUT A JEWISH RABBI NAMED YESHUA WHOSE MESSAGE WAS REPENTANCE IN PREPARATION FOR THE KINGDOM OF GOD TO COME.....

PROCEED TO THE EXAMINATION OF THE DATA THE "COMPARISON ARTICLES" CONCERNING THE STORY OF JESUS AS FOUND IN THE NEW TESTAMENT AND THE SUN-MYTHS OF PAGAN NATIONS

CONTINUE



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



CONTRASTING THE CRUCIFIXION OF SUN-GODS WITH THE CRUCIFIXION OF JESUS AND IMPLICATIONS FOR ATONEMENT

- **EXAMINING THE CRUCIFIXION OF JESUS AND THE PARALLELS TO CRUCIFIED SUN-GODS #1**
- **EXAMINING THE CRUCIFIXION OF JESUS AND THE PARALLELS TO CRUCIFIED SUN-GODS #2**
- **EXAMINING THE CRUCIFIXION OF JESUS AND THE PARALLELS TO CRUCIFIED SUN-GODS #3**
- **EXAMINING THE CRUCIFIXION OF JESUS AND THE PARALLELS TO CRUCIFIED SUN-GODS #4**
- **EXAMINING THE CRUCIFIXION OF JESUS AND THE PARALLELS TO CRUCIFIED SUN-GODS #5**
- **EXAMINING THE CRUCIFIXION OF JESUS AND THE PARALLELS TO CRUCIFIED SUN-GODS #6**



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



IMPORTANT THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM.....WHAT EVERY CHRISTIAN OUGHT TO KNOW

THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #1

THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #2

THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #3

THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #4

THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #5

THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #6

THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #7

THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #8



bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TRANSFORMATION OF A JEWISH MESSIAH TO A CHRISTIAN CHRIST...THE PAGANIZATION OF THE JEWISH MESSIAH

Belief in the coming of the Messiah has always been a fundamental part of Judaism. Thus, for example, Maimonides counts the belief in the Messiah as one of the thirteen cardinal principles of Judaism. It is a concept that is repeated again and again throughout the length and breadth of Jewish literature.

There have been many people in Jewish history who have claimed to be this Messiah. The most famous, of course, was Jesus. His followers therefore gave him the title Christ. *Mashiach* — the Hebrew word for Messiah —literally means the "anointed." The Greek word for "anointed" is Christos, and thus, Christ is really just another word for Messiah.

Although Christians claim that Jesus was the Messiah of the Jews, there are a number of important differences between the way the Jew looks at the Messiah, and the way the Christian does. It is most important to know these differences.

THE JEWISH MESSIAH

The Jewish concept of the Messiah is that which is clearly developed by the prophets of the Bible. He is a leader of the Jews, strong in wisdom, power and spirit. It is he who will bring complete redemption to the Jewish people, both spiritually and physically. Along with this, he will bring eternal peace, love, prosperity, and moral perfection to the entire world.

The Jewish Messiah is truly human in origin. He is born of ordinary human parents, and is of flesh and blood like all mortals.

As described by the Prophet *(Isaiah* 11:2), the Messiah is "full of wisdom and understanding, counsel and might, knowledge and the fear of God." He has a special feeling for justice, or, as the Talmud put it *(Sanhedrin* 93b), he "smells and judges." He can virtually sense a man's innocence or guilt.

The Prophet *(Isaiah* 11:4*)* goes on to say that the Messiah will "smite the tyrant with the rod of his mouth, and slay the wicked with the breath of his lips." Evil and tyranny will not be able to stand up before the Messiah.

Still, the Messiah is primarily a king of peace. Jewish Sages therefore teach *(Derech Eretz Zuta :* 1): "When the Messiah is revealed to Israel, he will only open his mouth for peace. It is thus written *(Isaiah 52:7),* 'How beautiful upon the mountains are the feet of the messenger who announces peace.' "

The first task of the Messiah is to redeem Israel from exile and servitude. In doing so, he will also redeem the entire world from evil. Oppression, suffering, war and all forms of godlessness will be abolished. Mankind will thus be perfected, and man's sins against God, as well as his transgression against fellow man, will be eliminated. All forms of warfare and strife between nations will also vanish in the Messianic age.

Most important, the Jewish Messiah will bring all peoples to God. This is expressed most clearly in the Alenu prayer, which concludes all three daily services:

> **"May the world be perfected under the kingdom of the Almighty. Let all humans call upon Your Name and turn all the world's evildoers to You. Let everyone on earth know that every knee must bow to You . . . and let them all accept the yoke of Your kingdom."**

We find a very similar thought in the High Holy Day Amidah, where we pray, "Let all creatures bow before You. May they form a single band and do Your will with a perfect heart."

The Jewish Messiah will thus have the task of perfecting the world. He will redeem man from servitude, oppression and his own evil. There will be great material prosperity in the world, and man will be restored to an Eden-like existence, where he can enjoy the fruits of the earth without toil.

In the Messianic age, the Jewish people will dwell freely in their land. There will be an "ingathering of the exiles," when all Jews return to Israel. This will eventually bring all nations to acknowledge the God of Israel and accept the truth of His teachings. The Messiah will thus not only be king over Israel, but, in a sense, ruler over all nations.

Ultimately, redemption comes from God alone, and the Messiah is only an instrument in His hands. He is a human being, consisting of flesh and blood like all mortals. He is, however, the finest of the human race, and as such, must be crowned with the highest virtues that mortal man can attain.

Although the Messiah may achieve the upper limit of human perfection, he is still human. The kingdom of the Jewish Messiah is definitely "of this world."

Judaism is a religion based on a people serving God. It is from the Jew that God's teachings emanate to all humanity. The redemption of Israel must therefore precede that of the rest of mankind. Before God redeems the world, He must redeem His oppressed, suffering, exiled and persecuted people, returning them to their own land and restoring their status.

The ultimate promise, however, is not limited to Israel alone. The redemption of the Jew is closely linked to the emancipation of all humanity as well as the destruction of evil and tyranny. It is the first step in man's return to God, where all mankind will be united into a "single band" to fulfill God's purpose. This is the "Kingdom of the Almighty" in the Messianic Age.

Although the Messiah may occupy a central place in this "Kingdom of Heaven," he is still not the primary figure. This position can only belong to God Himself.

This, in brief, is the concept of the Jewish Messiah.

THE CHRISTIAN CHRIST

The primary figure in Christianity is its Messiah. Its very name indicates that Christianity is completely based on the personality of the Messiah. As mentioned in earlier articles, the name "Christ" comes from *Christos,* the Greek word for Messiah. The Christians are thus those who make the person of the Messiah central to their teachings.

The first major difference between the Jews and the early Christians was that the Christians believed that the Messiah had already come, while the Jews believed that he was yet to come. At first, this was the main point of controversy.

The Jews had one minor objection to the Christian Messiah, and that was the fact that he had been unsuccessful. Judaism had always taught that the Messiah would redeem Israel in a political sense, and Yeshua had failed to accomplish this. Instead, he had been scourged and humiliated like a common rebel, and finally crucified along with two ordinary thieves.

Answer for yourself: How could the career of Yeshua be reconciled with the glorious picture of the Messiah as taught by the Prophets of Israel?

The early Christians faced this dilemma, and, in justifying Yeshua as the Messiah, readily altered the entire concept. These new Messianic ideas were developed in by the writer of the Gospel of John, and even more so in the Epistles of Paul.

THE TRANSFORMATION OF A JEWISH MESSIAH INTO A CHRISTIAN CHRIST

If we look in these sources, we find a gradual transition. The Messiah of the Jew progressively becomes transformed into the Christ of the Christian. This can be traced in a series of logical steps.

- **Yeshua was totally unsuccessful in redeeming the Jews politically, and therefore the early Christians could no longer look upon this as the task of the Messiah. His redemption had to be given a new meaning. They therefore taught that his mission was not to redeem man from political oppression, but only to redeem him from spiritual evil.**

- **Once the Messiah's mission was redefined, it could also be expanded. Political oppression was a special problem of the Jews, but spiritual evil is worldwide. The early Christians therefore began to teach that Yeshua had come to redeem the whole world (universal perspective). They rejected the view that he would come to redeem the Jewish people and their land first, and only then redeem the rest of the world. The Messiah's reign is therefore universal, but only spiritual. The kingdom of Yeshua is thus "not of this world."**

- **Yeshua had been scourged and humiliated like a common rebel. His followers felt, however, that he had only preached repentance and good works, and therefore could not be a common rebel. They were then faced with an important and difficult question. If Yeshua was the true Messiah, then why did God allow him to undergo such frightful suffering? Why was he subjected to crucifixion, the most painful and shameful death of all? Why did God not save him from all this?**

For his followers, there could only be one answer. The fact that Yeshua was scourged, humiliated and crucified had to be the will of God. But still, another question remained. If Yeshua did not sin, what purpose could

there be in his suffering and death?

For this, the early Christians found a most ingenious solution. The only answer could be that he suffered and died because of the sins of mankind.

Answer for yourself: But the question was still not completely answered. Had there not been suffering and death before this? Why did Christ himself have to suffer and die? What sin was so great that it required his sacrifice?

- The early Christians answered that this was required to atone for the sin of Adam. All mankind is descended from Adam, and therefore, all inherit his sin. This "original sin" cannot be erased with good works, or even with ordinary human suffering. The only thing that could eliminate it was the death of Yeshua.

The Messiah of the Christians therefore willingly went to a disgraceful and painful death in order that humanity might be redeemed from this "original sin." Mankind is therefore redeemed from evil, sin, suffering, death and the powers of Satan only by the blood of Christ.

Support for this belief was found in the 53rd chapter of Isaiah, where the Prophet speaks of God's suffering servant, who "bore the sin of many." But take special note of what I say next. Such concepts cannot be found in the Jewish Tanakh but only in the altered Greek translations of it! Those who taught such concepts had to look outside the Jewish Bible to find such "twisted Scriptures" that would allow such a belief. Instead of interpreting it to refer to the persecuted people, Israel, the early Christians claimed that it referred to Yeshua (read our articles on Essene corruption of the Jewish Scriptures when they were translated as well as our series on Isaiah 53 for proof of what I say).

Answer for yourself: But still the question remained, how could the career of the Redeemer end in such a shameful death?

The story had to be given a sequel. Such an epilogue was found in another traditional Jewish belief, namely, that of the Resurrection of the Dead. The early Christians therefore taught that Yeshua had risen from the dead, and furthermore, that he was the first one to do so. Therefore Yeshua was not mortal like other men.

- Yeshua' followers could not bring themselves to say that God had forced this suffering and death upon His Messiah. Therefore, they had to say that the will of the Messiah was exactly the same as the will of God, even when it came to his crucifixion. But how could a mere mortal undertake such suffering? The early Christians replied that Yeshua was not a mere mortal. Since his will was so uniquely related to that of God, he had to be related to God in some special way.

- During his lifetime, Yeshua often spoke of God as "my Father in Heaven." For the Jews, this was a common poetic expression, and one that is still used in Jewish prayers. For the pagan gentiles, however, it had a much more literal connotation. The Greeks already had legends about men who had been fathered by gods who had visited mortal human women. Legends like these had even sprung up about such eminent men as Plato, Pythagoras, and Alexander the Great. Why should Yeshua be any less? They therefore interpreted his poetic expression quite literally, to mean that he had an actual genetic relationship with God. Yeshua therefore became the "son of God," conceived when the Holy Ghost visited Mary. As the "son of God," Yeshua was not susceptible to sin or even death.

The death of Yeshua was therefore only temporary. The only reason why it was needed at all was to atone for the sin of Adam. His followers taught that Yeshua was resurrected for eternity and ascended to heaven. There he sits at the "right hand of God," even higher that the angels.

This was the first step toward the deification of Yeshua, and it was not very difficult for the pagan world to take the second step. Yeshua was credited with such statements as *(John* 10:30), "I and the Father are one." He had also spoken of *(Matthew* 28:19), "The Father, the Son, and the Holy Ghost." It was easy for the paganized Christians to identify Yeshua with the "Son."

Yeshua therefore became God-man—one person with two natures. He is God and man at the same time. This is the Essene's Messiah but not the Messiah of the traditional Jews! Christians therefore soon found themselves speaking of Mary as the "mother of God."

- **Still, there were many Messianic prophecies that Yeshua had failed to fulfill. The early Christians therefore taught that he would return to the world again in a "second coming." The Day of Judgment will then occur, and Yeshua, having taken his seat at the "right hand of his Father," will judge every man who has ever lived. Those who believed in him will be delivered, while those who did not will be eternally damned to hell.**

It is only after this judgment that Satan will be conquered. Evil will then end, sin will vanish, and death will pass away. The powers of darkness will thus be eliminated, and the kingdom of heaven established.

- **In this world, meanwhile, all prayer must be addressed to Yeshua. The Christian therefore concludes every prayer "in the name of Yeshua Christ our Lord." In this sense, Yeshua is the mediator between God and man.**

This, in essence, is what the early Christians did to the Jewish concept of the Messiah. The Messiah ceased to be a mere man, and passed beyond the limits of mortality. They taught that man cannot redeem himself from sin, and therefore God, clothed in the form of the Messiah, had to freely shed his own blood to redeem mankind. Since Yeshua did not fulfill the most important Messianic prophecies, they expected him to return to complete this task in a "second coming."

At first, Christians expected that this "second coming" would come very shortly, and prayed that they would see it in their lifetime. When their prayer was not answered, they began to hope that it would come a thousand years after Yeshua' death. This was the millennium or "thousand year kingdom." Finally, after a thousand years passed and Yeshua still had not returned, they postponed his "second coming" to an indefinite time.

We therefore see that the early Christians were forced to radically alter the Jewish concept of the Messiah in order to explain Yeshua' failure. This, compounded with the pagan influence in the early church, gave birth to a Messianic concept totally alien to Judaism.

NO WONDER THE JEWS REJECTED A PAGANIZED MESSIAH

Therefore it is not very difficult to understand why the Jews totally rejected the contentions of Christianity.

First of all, the Jews had a tradition, well supported in the teachings of the Prophets, that the Messiah would bring about major changes in the world. The "spiritual kingdom" did not in any way fulfill these prophecies. The Jews were furthermore unconvinced by the answer of the "second coming" since it was not even hinted at in Biblical literature, but was later written "backwards" into the Gentile Church's New

Testament as an attempt to explain the failure of Yeshua to manifest himself as the Messiah of the Jewish Bible.

Thus, first of all, the Jew found absolutely no evidence to support Yeshua' claim to having been the Messiah. On the other hand, Yeshua's lack of success appeared to repudiate it.

Even more important, however, was the fact that the Christians had logically developed their belief in Yeshua in such a manner that they radically altered many of the most basic Jewish beliefs. **Even such a basic concept as God's unity was threatened by their teachings. Even if the evidence of Yeshua's Messiahship was more concrete, its logical consequences would have to be rejected.**

THE ALTERATION OF G-D'S WORD AS CONTAINED IN THE NEW TESTAMENT...AN ATTEMPT TO TRY TO SUBSTANTIATE CHRISTIAN BELIEFS THAT OPPOSED WHAT THE PROPHETS TAUGHT

The early Christians tried to justify their contention by finding hints of it in the Jewish scriptures. They went over the entire Bible with a fine tooth comb, looking for any evidence, however flimsy, to prove that Yeshua was the Messiah, and that their entire logical structure was in accord with ancient Jewish teachings. In many cases, they were not above using verses out of context, changing texts, and even purposely mistranslating them, in order to prove their point and their "unique" interpretation of the Scriptures. One today would call such actions by this group a "cult." One needs no further evidence than the fact that most modern Christian Bible scholars totally reject almost all the "proofs" of the early Christians. Indeed, some of the best refutations of these "proofs" may be found in contemporary Christian Bible commentaries.

Most important, Christianity tried to set itself up as the new "Israel," and looked upon the Jews as utterly rejected by God. It therefore taught that Judaism was a corrupt and dying religion, with little hope of growth or success.

The Jews, on the other hand, did much more than argue this point with words. They refuted it by embarking upon one of the most creative periods in their history. The entire scope of Talmudic literature was developed essentially during early post-Christian times.

Thus, to the Jews, the strongest refutation of Christianity was the fact that Judaism itself remained alive and vital. The Jew has found that he can both exist and flourish without accepting Christian beliefs. He believes that the Messiah is yet to come, and that at that time, the truth will become known and the Jew will be justified before all the world. To this I concur wholeheartedly. Shalom

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



"RECOMMENDED READING INTO THE ORIGINS OF GENTILE CHRISTIANITY... OR MODERN SUN WORSHIP"

In an never ending quest to recover the truths about Jesus of Nazareth 2000 years after the rejection of the historical Christ by the Gentile Christian Church in favor of the "Christ of Faith" as taken from their already existing pagan religions as based off their sun-myths and sun-godmen redeemers, one must study to see this tragic event for yourself in order to be convinced of the scope and depth of such a conspiracy to replace truth with lies. Below is a host of books that will absolutely blow you away by what you will both see and learn if you choose to read them. Listed at the beginning are my personal favorites which I highly recommend in hopes of you taking the challenge to investigate and see these "truths" for yourself. As God waits and watches His children stumble in the dark of ignorance, superstition, fable and myth, it is my hope that I can help as a former Pastor to be a good shepherd of His sheep and lead them to the truth and refreshment of His Word and His truth in repentance as we return in total dedication to the Faith Once Given To The Saints...the true Faith of Jesus as it existed 2000 years ago where non-Jews were a part of the Israel of God and not worshipping Jesus as just another in a long line of sun-gods. Only by exposing the sadness and untruths which we have grown up with in the Gentile Christian Church can we "cast out the leaven" and see the path of righteous and true worship clearly. My blessings to all who undertake such a recovery.

Craig M. Lyons M.Div.

- **Bible Myths and Parallels In Other Religions by T. W. Doane**
- **Aryan Sun-Myths The Origin of Religion (1899) by Charles Morris**
- **The Paganism In Our Christianity by A. Weigall**
- **Forgery in Christianity by Joseph Wheless, Esq.**
- **Anacalypis by Godrey Higgins Vol I and II**
- **The Mythology of the Aryan Nations by G.W. Cox**
- **The Mystery Religions and Christianity by S. Angus PhD**
- **The Book Your Church Dosen't Want You To Read; Tim C. Leedom Editor**
- **Ancient History of the God Jesus by E. Dujardin**
- **Antiquity Unveiled by J.M. Roberts, Esq.**
- **Apollonius the Nazarene by Raymond Bernard, PhD.**
- **A Short History Of the Bible by Bronson C. Keeler**
- **Christianity Before Christ by John. G. Jackson**
- **Christianity: The Last Great Creation of the Pagan World by Vernal Holley**
- **Isis Unveiled by Helena Blavatsky**
- **Deceptions and Myths of the Bible by Lloyd Graham**
- **Diegesis by Rev. R. Taylor**
- **Gnostic and Historic Christianity by Gerald Massey**
- **Pagan and Christian Creeds by Edward Carpenter**
- **Pagan Christs by J. M. Robertson**

recommended reading into the origins of gentile christianity...or modern sun worship

- **Syntagma of the Evidences of the Christian Religion by Rev. R. Taylor**
- **The Devil's Pulpit or Astro-Theological Sermons by Rev. R. Taylor**
- **The Astrological Foundation of the Christ Myth by M. Jabbar**
- **Stellar Theology and Masonic Astronomy by R. H. Brown**
- **The Religions of Mankind, Their Origin and Development by Hans-Joachim Schoeps**
- **Egyptian Belief and Modern Thought by James Bonwick**
- **Lectures on the Origin of Religion by Max Muller**
- **Egyptian Mythology and Egyptian Christianity by Samuel Sharpe**
- **The Dead Sea Scrolls and The Christian Myth by John Allegro**
- **The Egyptian Book of the Dead by Gerald Massey**
- **The Great Myth Of The Sun-Gods by A.By. Kuhn, PhD**
- **The Gospels And The Gospel by G.R.S. Mead**
- **The Historical Jesus And The Mythical Christ by Gerald Massey**
- **The Origin and Evolution of Religion by Albert Churchward**
- **"The Truth About Jesus," lecture by M. Mangasarian**
- **The Woman's Dictionary of Symbols and Sacred Objects by Barbara Walker**
- **The World's Sixteen Crucified Saviors by Kersey Graves**

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BACKGROUND...ESSENE DEVELOPMENT AND EVOLUTION

THEORIES AND DOCUMENTS

Judging by the publicity and discussion which followed the discovery of the Dead Sea Scrolls in 1947, the casual inquirer might conclude that the existence of the pre-Christian Essene cult was revealed for the first time when a Bedouin boy, in pursuit of a goat, stumbled into a cave and found a mass of documents there.

The truth is that many scholars and historians had dealt with this religious organization in articles, essays, and even in elaborate and scholarly works; that every competent student of western religion knew very well indeed the celebrated passages in Pliny, Philo, and Josephus describing them; and that there were entire schools of German writers during the 19th century who declared that Jesus was an Essene whose simulated death and resurrection had been carefully staged by members of the Order.

Of late many novel hypotheses have been advanced concerning the cult; but few are more intriguing than that set forth by Thomas De Quincey, about the year 1830. This brilliant scholar-critic maintained vehemently in a closely reasoned disquisition that there never was any Essene organization and that the people described by Pliny, Philo, and Josephus were simply the "proto-Christians" gone underground. After pinpointing the startling parallels, he concludes: "If the Essenes were not the early Christians in disguise, then was Christianity, as a knowledge, taught independently of Christ; nay, in opposition of Christ ... Suppose the Essenes a distinct body from the primitive Christians of Palestine.... and you have a deadlier wound offered to Christian faith than the whole army of infidels ever attempted. A parhelion—a double sun—.... would not be more shocking.... than a secondary Christianity not less spiritual, not less divine than the primary, pretending to a separate and even hostile origin" (Essenism and Christianity, Works, Bohn. Vol VIII. Cf. also *The* Essenes, Writings, 24 vole., Vol. 10, 115-16). With the Dead Sea Scrolls before him, what would De Quincey have written in l950 or at the present time?

Enough material to fill a small library has been produced concerning the Essenes; and yet, in spite of all the advantages available to modern scholarship, one of the most accurate and perspicuous analyses of them yet to see the light is embodied in a long-forgotten pamphlets (Who Is Ann Lee? Mt. Lebanon, N.Y., 1889, 13 pp.) published in 1889 and composed by Frederick William Evans, the last savant of the Shakers—an American cult which carried out the only significant and successful experiment ever made to re-establish Christianity in its pristine form. The author states that "Jesus was an Essene ..."; and that the members of the Order "…

- **Were communists, holding property in common**
- **They were celibate, neither marrying nor giving in marriage**

F. W. Evans states: "The Essenians were, many of them, converted on the day of Pentecost, and formed the body of the Jerusalem Church, with its spiritual origin." Allegro *(*The Dead Sea Scrolls, *p.* 161) accepts this thesis also. And he continues: "As above set forth," the members of the first Christian Church "were Essenes. They loved one another so that they sold their possessions and had all things in

common. They forsook the generative life, with its wives and husbands, for Christ's sake and the Gospel's...." Jesus, then, taught celibacy and communism; and the first Jerusalem Church consisted largely of Essenes who came over to Christianity.

Strangely enough, another perspicacious American religious innovator had a remarkably similar name. Warren Felt Evans. who died in 1889, was the great theoretician and prophet of New Thought. Like his namesake, he too was a devout Swedenborgian; and he also made a unique analysis of Jesus and the Essenes. He discussed the "method of healing practiced by Jesus and perhaps also of the mystic Pythagorean sect of the Jews called Essenes . . . to which sect Jesus himself unquestionably belonged" (Primitive Mind-Cure, Boston, 1884, 157-8). Evans states that Luke also was an Essene (Esoteric Christianity, Boston, 1886, 100); and he adds: "Jesus came to do for the world at large, by revealing the sublime wisdom of the ancient mystical sects and brotherhoods, what had been done only for the chosen few in the sacred privacy of the inner recesses of the temples" (Esoteric Christianity, Boston, 1886, 79).

Jesus, then, according to this second Evans, was an Essene; the Essenes were Pythagoreans and the unique mission of Jesus was to reveal the esoteric doctrines of the Essene-Pythagoreans to the world at large.

The surprising thing is not that the Essenes have been well known, but that so very little has been understood concerning their esoteric nature and doctrines. Even more amazing is the fact that although several of their most important documents have long been extant and even widely circulated, not even the most acute scholars ever suspected the true origin of these before 1947; and that to this day a great deal of confusion concerning them continues to persist.

Among the basic Essene documents extant before 1947, The Book of Enoch was the most celebrated; lost for many centuries, a copy of it in Ethiopic was discovered by James Bruce in Abyssinia in 1775. Several other MSS. of the work have since been found. The Book of Jubilees, a drastic revision of the canonical Genesis, was lost in the 13th century but rediscovered in the 18th in various MSS. Both its importance and its Essene origin are now established. The Testaments of the Twelve Patriarchs is another extremely important Essene scripture, which was never lost and which was used widely for two or three centuries by the early Christians as one of their own sacred documents.

In 1896, three MSS., perhaps a thousand years old, which were themselves copies of a far more ancient work, were discovered by Solomon Schechter in the genizah of a Karaite synagogue in Old Cairo. This was published in 1910 under the title Fragments of a Zadakite Work; but now more popularly known as The Damascus Document. The true origin of this remained a mystery until the Dead Sea caves gave up their treasures; since then there has been no doubt that this too is of Essene origin, and it is usually included in any corpus of Dead Sea Scrolls, although for little better apparent reason than would apply equally to the other three documents we have just described. The Damascus Document could have been revised by Karaites just as easily as the other could have been rewritten by Christians. The fact is that all four scriptures bear every imprint of Essene origin.

Since numerous fragments of all have been recovered, some in considerable profusion, there can be no doubt that these were among the most cherished scriptures of the cult, a fact reinforced by the internal evidence. Many scholars have doubted that these three documents were produced by the Qumran cult in anything like the form in which we have known them in spite of the fact that a great many fragments of *Enoch* have been recovered from the caves. However, if these scriptures are not Essene, just what are they? They certainly are not Pharisaic or Sadducaic; and it is simply incredible that Christians would have composed or completely rewritten such long and extraordinary documents without leaving some evidence of such authorship or revision. They contain no reference to any event subsequent to 60 B.C.E. and they reflect no knowledge of Christianity in any manner whatever. One be advised of this startling fact when he reads of these scrolls and we must consider this internal evidence decisive.

There is no longer any serious doubt among scholars that about the year 68-69, while the Roman armies were reducing Galilee, the Essenes carefully sealed some six hundred of their scrolls in jars, and hid them in almost inaccessible places (Dupont-Sommer, The Essene Writings from Qumran, 3). The cultists never returned (as they must have expected to do), but the caves have been plundered, probably several times (Cf. Yigael Yadin, The Message of the Scrolls, pp. 73-80). Certainly none was intact in 1947. Undoubtedly, the Karaites discovered a number of Essene documents, perhaps in the 9th century, which may have influenced their development. Thus it happened that The Zadokite Fragments were found in a synagogue of this cult. R. H. Charles included The Fragment of a Zadokite Work in his Pseudepigrapha of the Old Testament *(pp.* 785-834). And again, because of his total lack of comprehension concerning the Essenes, he was guilty of several weird misinterpretations. He believed that the document was originally composed between 106 and 57 B.C.E. and then rewritten between 18 and 8 B.C.E. (cf. pp. 785, 787).

Damage to the Essene library has been enormous. Of all the leather scrolls so carefully laid away in 68 or 69, less than a dozen are known by the public to have emerged comparatively intact; and, as Dupont-Sommer remarks, these are, of course, "only a remnant of an immense corpus of literature...." (Dupont-Sommer, The Essene Writings from Qumran, 15). In addition to several books of the Old Testament, at least four major documents, previously unknown and almost complete, were found:

- **The Manual of Discipline**
- **The Habakkuk Commentary**
- **The War of the Sons of Light with the Sons of Darkness**
- **The Thanksgiving Psalms**

Several lesser works have been translated and published, notably by Theodor Gaster; many others, however, remain unpublished. Thousands of fragments are now on hand, or at least they were before the Six-Day War of 1967, housed in the Jordanian Museum in Jerusalem; the extremely important section 14 of "Levi"—which had always been considered certainly Christian—was found in Cave 4 in 1952. Sec. 14 of "Levi"—in our historical version—reads: "I have learnt from the writings of Enoch that at the last ye will deal ungodly, laying your hands upon the Lord in all malice; and your brethren shall be ashamed of you, and to all the gentiles shall it become a mocking. For our father Israel shall be pure from the ungodliness of the chief priests who shall lay their hands upon the Saviour of the World.... So shall ye bring a curse upon our race for whom came the light of the world, which was given among you for the lighting up of every man. Him shall ye desire to slay, teaching commandments contrary to the ordinances of God." Millar Burrows states (More Light, p. 29) that "the texts from Cave 4 alone will require at least three volumes, one for the biblical and two for the non-biblical texts." Other caves have yielded their own treasure troves; and much material may still be held in secrecy by private persons. A vast quantity of Essene scripture, therefore, has remained and still remains in concealment. It was particularly frustrating to discover that the Palestine Archeological Museum, which had Section 14 and other portions of "Levi" in its possession, would not permit anyone to photograph them, or even to look at them. Concerning "Levi" and The Testaments of the Twelve Patriarchs, Allegro states (Dead Sea Scrolls, *p.* 120):
"Some parts of this work have long been recognized as Christian in origin ... Just how far Christian interpolation extends…has been a matter of great contention amongst scholars and naturally it was of supreme importance to have pre-Christian copies of any part of this work ... Now from the Qumran library we are able to see fragments of the Testament of Levi in their original Aramaic, and, incidentally, containing a portion of Chapter Fourteen, which has generally been supposed to have been one of the later interpolated sections."

Answer for yourself: What does "interpolated" mean? It simply means "to insert, to foist in, as a spurious word or passage in a manuscript or book; to corrupt by the insertion of new matter". In other words for our understanding this "Levi" from The Testaments of the Twelve Patriarchs was later "Christianized" and the original intention of the writer lost by the purposeful adulteration of the documents by those who wished to promote "their own" particular "theology." Such "interpolated documents" are basically useless for Christian study as they are biased by those who "altered" them.

It is not necessary for us to relate how the Arabs found the Scrolls, sold them, and went searching for more.

Nor need we describe the excavations carried out at Khirbet-Qumran and in the caves near the Dead Sea, which establish that the facilities there constituted the headquarters of the Society. including its cemetery, cisterns for daily baptisms, and a commodious building containing a scriptorium and an upper room where eucharistic meals were celebrated (cf. Mark 14:14, Luke 22:12-13, and Acts 1:13). Archeological evidence, such as coins, pottery, etc., found among the ruins, indicates that the building was erected about the year 104 and occupied until it was severely damaged by an earthquake in 31 B.C.E.; and that, restored in 4 B.C.E., it was reoccupied until about 68, when it was destroyed by fire, and the Essenes as an independent cult ceased to exist. All this has been told and retold; those who wish to pursue the subject further should peruse Millar Burrows' Dead Sea Scrolls and More Light on the Dead Sea Scrolls.

Factual material concerning the Essenes is both external and internal. The former consists of those passages in the writings of ancient contemporaries to which we have referred; and of archeological, paleographical, and philological evidence such as jars in the caves, the pottery and utensils left in the ruins, the excavated graves, the leather on which the Scrolls were written, the script and language used, etc. The decisive internal evidence is found in the documents themselves.

None of the writings could have been copied later than 68 A D.; but all of them were composed much earlier. Carbon 14 tests indicate that some of the skins on which the Scrolls are inscribed date from about 33 A.D. (Burrows, Dead Sea Scrolls, 52, 81); but the internal evidence shows that none originated later than 60 B.C.E.

I cannot stress the importance of this fact in your interpretation of the contents of these documents as not everything written "refers to Jesus" in spite of the desire of many to make it so.

Among a people totally dedicated to religion, the Essenes, from their proto-beginnings to the end of their career, were the most fervent, pietistic, and dedicated. Furthermore, after the consolidation of Yahwism, the Essenes alone were able to absorb the essence of other religious systems and so create a new and powerful religious synthesis of their own.

SCHOLARLY DIVERSITY

It may be for these reasons that several Jewish scholars have found it difficult to accept the Essene documents. Solomon Zeitlin, for example, wrote a number of articles maintaining that the Dead Sea Scrolls are medieval Christian forgeries ("The Fiction of the Recent Discoveries Near the Dead Sea" in the Jewish Quarterly Review, 1953, 85-115, and many other articles by the same author), a position with which E. L. Sukenik radically disagrees ("The Scrolls: A Reply to Dr. Zeitlin," Jewish Chronicle, Nov. 17, 1950, 13). J.L. Teicher, echoing De Quincey, and agreeing with various other writers, maintained that the Essenes were none other than a cult of Christians ("The Essenes," Studia Patristica (Berlin), 1 1957, 540-545; "The Dead Sea Scrolls," Journal of Jewish Studies, 1951, 67-99; "The Damascus Fragments and 43; and other articles by the same author); Isaac Rabinowitz declared that all the Scrolls were composed before 130 B.C.E. ("A Reconsideration of 'Damascus' and '390 Years' in the 'Damascus' ('Zadokite') Fragments," in the Journal of Biblical Literature, 1954, 11-35; and various other articles by the same author), and so could have had little or no direct influence upon Christianity. M. H. Gottstein stated that the Covenanters could not have been Essenes at all, because, in the former, membership was permanent, whereas at Qumran—he , believed—periodic renewals were required ("Anti-Essene Traits in the Dead Sea Scrolls," Vestus Testamentum, 1954, 141-147). Other Jewish scholars have advanced theories which reflect even greater diversity of opinion.

Nor have Christian writers failed to propose novel hypotheses. The eminent Dupont-Sommer, for example, declared that The Damascus Document, even though it certainly portrays an organization based on private property, was written about 60 B.C.E., and that the Teacher mentioned therein is the same as in The Habakkuk

Commentary (The Essene Writings from Qumran, 118-119). Upton C. Ewing, in a variation of the De Quincey theory, believed that all the Christological and Messianic references in Essene literature point only to the founder of Christianity; that they were, therefore, genuinely prophetic; and that there was only a single cult of this kind in Palestine, which might be called Essene-Christian (The Prophet of the Dead Sea Scrolls, 132-3, etc.). Duncan Howlett theorized that the Essene community resulted from a division among the Pharisees after John Hyrcanus turned against them (The Essenes and Christianity, 51-54); and that, therefore, in spite of the evidence in Josephus, the cult could have had no existence preceding 110 B.C. Raymond E. Brown expressed the widespread opinion that the Dead Sea Scrolls are closely interlocked with the Johannine literature of the New Testament (The Scrolls and the New Testament, edited by Kristin Stendahl, 183-207), in spite of the diversity in socioeconomic principles. There have even been writers who tried to identify the Essenes with the professional assassins known as the Sicarii and with the revolutionaries known as the Zealots (Burrows, The Dead Sea Scrolls, 294-96). In fact, the conclusions which investigators have reached concerning the Men of the Community are indeed wonderful for their number, variety, and mutual contradictions.

While many modern scholars ignore the similarities linking the Dead Sea Scrolls to the Synoptic Gospels, there are notable exceptions. Dupont-Sommer *(*The Dead Sea Scrolls, *p. 99)* declared: "The Galilean master, as He is presented in the writings of the New Testament, appears in many respects as an astonishing reincarnation of the Master of Justice." Edmund Wilson stated:*(*The Scrolls from the Dead Sea, *p.* 97-98): "The monastery" (at the Dead Sea) "with its oven and its inkwells, its mills and its cesspool, its constellation of sacred fonts and unadorned graves of its dead, is, perhaps, more than Bethlehem or Nazareth, the cradle of Christianity." In 1956, John Allegro in a series of broadcasts over the BBC hinted broadly that the Essene leader had "been crucified...." (The Treasure of the Copper Scroll, p. 29). In his Dead Sea Scrolls, *p.* 161, he stated that "it seems very likely that the Jewish Christian Church won its first adherents from the Essenes, and this, again, would account for its possession of so much Qumran thought, and, perhaps, literature." The somewhat more conservative Theodore Gaster said that the Essenes "mirror a form of religious organization many elements of which were adopted by the primitive Church" *(*The Dead Sea Scriptures, *p.* 12). And it is interesting to note that long ago a number of German scholars, in extraordinarily learned and elaborate treatises,' set forth, with slight variations, the thesis that at the time of his passion Jesus was still an Essene in good standing; that the crucifixion involved only a simulated death, for which Jesus had been thoroughly prepared by previous rehearsals and by the administration of potent drugs; that members of the Order removed him from the tomb and nursed him back to strength; that on a few occasions (still scarcely recognizable because of his recent ordeal), Jesus presented himself to his disciples, who were thus persuaded that an actual resurrection had occurred. After addressing them for the last time on a mountain side, he walked up into a mist; and this became the assumption of his physical body into heaven. Actually, he simply retired to an Essene commune, where he remained thereafter in concealment.

Interestingly enough, before his death in Palestine, James Pike, former Episcopal bishop, wrote a scenario intended for motion-picture production, which followed a close approximation of this story-line.

Dr. Hugh J. Schonfield (The Passover Plot, pp. 160-181) restates the theory of a simulated death and resurrection, which he believes to have been planned entirely by Jesus himself and carried out with the aid of accomplices. He gives Jesus no credit for supernaturalist expectations; he believes that his co-conspirators first placed him in, and then removed him from, the tomb; and does not believe that any guards were stationed there. If this hypothesis is true, then was he indeed what the Pharisees called him, a deceiver and an impostor.

THE ESSENE'S DIVERGENCE FROM JUDAISM

Like many other cults, the Essenes began by accepting the dominant religion and its Scriptures; but before very long, the Essenes were creating new and divergent revelations, which to them in time became superior to the orthodox (Torah, Tanakh). Martin Larson, in his three books on the Essenes, chronicles this divergence of Essene though from normative Judaism. Following the Maccabee victory and the assumption of the High Priesthood by the non-Zadok Hasmoneans, the Zadok priests retired to the wilderness to await the coming of the LORD for both their vindication and

judgment on the apostate Israel. This rejection of normative Judaism resulted in the production of their own literature that pronounces judgment on the corrupt "wicked priests" and at the same exonerates these "new covenanters." This production of "new revelation" for self-seeking purposes by this Zadok-splinter group of "pious ones" or Essenes **is precisely what was done by Swedenborg, Joseph Smith. and Mary Baker Eddy. Every successful prophet builds upon' but remakes, the doctrines and practices accepted by his prospective converts. An attractive bridge is thus constructed which serves as a passageway over the gulf separating the abandoned habitations from the new-built mansions. Thus, almost every new faith possesses in reality two related but also disparate scriptures: first, the established and conventional; and, second, the new revelations, the distinctive possession of the avant-garde.** Thereupon, the cult takes the next step: it claims also a unique power to interpret the old canon. Thus self-designated as the only one capable of interpreting the Jewish Scriptures properly, the new communion becomes independent. Almost from the beginning, the Essenes began the creation of new scriptures; and they believed with realizing certainty that their leader, known in successive generations as the Teacher of Righteousness, the Master of Justice, the Man Who Reneweth the Law, etc., alone could reveal the esoteric and prophetic meanings in the orthodox Jewish revelations.

The Essenes were certain that their scriptures, especially The Book of Enoch, possessed unquestionable priority and supremacy. The unparalleled authority of such works lay in their exact prophecies, accurate to the date of composition, which the amazed communicant could easily understand. These already-accomplished predictions were then followed by others for which similar and imminent fulfillment was confidently expected. This is known as the pseudepigraphic method; and behind it lies a long and interesting history.

When the Jewish priests consolidated their power after the return from Babylon, they outlawed all new prophecy (Zech. 13:3-6), since this could disturb the public tranquillity and discredit the incumbent priesthood. The purpose of this proscription was to freeze the existing canon. The ingenuity of man, however, is not so easily thwarted; and effective techniques were developed by which new revelations could be promulgated. The ban against prophecy gave rise to the literary form known as the pseudepigraphic literature and apocalypse, which was to play so large a role for several centuries in Jewish life.

The method was daring: a fervent prophet with an irrepressible message composed a '`revelation" which he attributed to some ancient personage, provided a suitable historical setting, delineated history up to his own day under easily understood symbolisms, and then, relying on the credit established by this historical accuracy, he predicted the most astounding catastrophes for the future, especially an eschatological cataclysm. Daniel is a classic example of this literary form: and it is interesting to note that Josephus based his own belief in the existence of providence on the remarkable prophecies contained in this document, which, he says, could not have been made had not God actually revealed the future to this writer. The various portions of Enoch were all said to have been written on Heavenly Tablets many centuries before; but the crucial and final passages predicted an imminent and apocalyptic catastrophe and the establishment of the Essene kingdom.

The Chasids, the Essenes, and the Pharisees became masters of the pseudepigraphic method; and, by its use, composed an entire corpus of extraordinary literature, edited by R. H. Charles and published in 1913 as The Pseudepigrapha of the Old Testament.

CONCLUSION

This overview has hopefully opened your eyes to the very difficult subject of the study of the Dead Sea Scrolls. It is not as simple as Pliny, Philo, or Josephus might make it sound. The Essenes separated from normative Judaism and eventually, in reaction against their rejection as rightful priests, would end up rejecting Judaism as they knew it, and in the process, produce a literature that "saw things from their perspective" and it is this literature as well as "prophecy" which would later enter into the Jesus Movement as oral traditions which later would be applied to him. Understand as stated, that no new literature was written following 60 B.C.E. and that

all later interpretations of Jesus by the Christian Church would draw heavily upon these "new revelations" culminating from the Essene religious synthesis. The question that must be answered by the reader is simple: "Were these revelations from God or were they more in keeping with sour-grapes-theology since the Essenes were rejected from the Priesthood by the powers that ruled in Jerusalem"?

The only way to discern this for sure is to examine their literature and see if it is possible to detect if it is "unique and Divine revelation" or if it is nothing more than "borrowed theology from prior pagan religions." "Impossible," you say? Well, you better read what comes next if you want to know for sure.

Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENE INFLUENCE AT ALEXANDRIA ON THE TRANSLATION OF THE HEBREW SCRIPTURES INTO GREEK (LXX)

Answer for yourself: Why did Christianity prosper, and why was Jesus of Nazareth believed to be a divine incarnation and Saviour when no such teachings can be found in the Jewish Masoretic Text of the Tanakh?

There were many causes for this, but as we can devote volumes to the subject, I will try to treat it briefly.

THE INFLUENCE OF THE ESSENES AND THEIR RELIGIOUS BELIEF SYSTEM ON THE NEW TESTAMENT

For many centuries before the time of Jesus there lived a sect of religious monks known as Essenes, or Therapeutae. Numerous bodies of ascetics (Therapeutae), especially near Lake Mareotis, devoted themselves to discipline and study, abjuring society and labor, and forgetting it is said, the simplest wans of nature, in contemplating the hidden wisdom of the Scriptures. Eusebius even claimed them as Christians and some of the forms of monasticism (by Christians) were evidently modeled after the Therapeutae" (Smith's Bible Dictionary, art, "Alexandria").

Answer for yourself: What happened to the Essenes, for after all, we have their existing theological literature from the Dead Sea Scroll?

"An in-depth study of early church history will show you that the Essenes entirely disappeared from history shortly after the time assigned for the crucifixion of Jesus"...Christian Ginsburg, The Essenes: Their History And Doctrines,1864.

Simply said these Essenes became believers and followers of Jesus and entered the Jesus Movement after his crucifixion. One should not forget that what began as a righteous separation from the Temple by the Zadok priests in the early second century B.C.E. would later evolve into the current "Essenes" of Jesus' day. The word "Zadok" in Hebrew means:

6659 Tsadowq- Zadok="righteous";

Zadok was the high priest, son of Ahitub of the house of Eleazar the son of Aaron, and 11th in descent from Aaron; he joined David after Saul's death and supported him against Absalom and Adonijah; and later anointed Solomon as king

Acts 6:7 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. (KJV)

These priests were not the traditional Sadducees of the day in league with Rome. These were the Essenic residue of the Zadok priesthood which no longer had control or ties with the Temple. There were thousands of them, and their *monasteries* were to be counted by the score. C.F.D. Moule, of page 13 of his The Birth Of The New Testament, says: "...we have some idea, through the accounts of the Essenes in Philo and Josephus, and recently, through the Qumran writings of how differently a sectarian, but still priestly, group might be behaving at the same time. Evidently the Qumran sect maintained a priesthood and a ritual organization."

Many have asked the question, "What became of these priestly Essenes?" If we examine this group and their religious beliefs we find:

- **That they were expecting the advent of an *Angel-Messiah***
- **That they considered Jesus of Nazareth to be this Angel-Messiah following his crucifixion in the similar way as had been their teacher of righteousness previously**
- **That they came over to Christianity in a body (Acts 6..above); and,**
- **That they brought the legendary histories of the former Angel-Messiahs as taken from their sun-myths and applied these to Jesus**

The origin of the sect known as Essenes is enveloped in mist, and will probably never be revealed fully. To speak of all the different ideas entertained as to their origin would make a volume of itself, we can therefore but glance at the subject. I am indebted to many authors for their informative books on the Essenes who have given us the ability to understand the religious climate of the first century in Palestine; authors like James Charlesworth, Lawrence Schiffman, A. DuPont-Summer, John Allegro, Hugh Schonfield, Millar Burrows, Geza Vermes, Hershel Shanks, and especially Martin Larson for his excellent treatment of the Essenes and their evolution as a sect within Judaism of the Second Temple Period in his many books [The Story Of Christian Origins, The Essene Christian Faith, The Essene Heritage, On The Religion Of The Occident].

What escapes most Christian writers today is that the Essenes contemporary with the Jesus era are completely different in theology and scope from the original Zaddok Priests of Qumran from the early second century B.C.E. which were Torah believers. What began as a righteous "separatist movement" by the Zadok priesthood since being prevented from returning to their rightful priesthood following Israel's victory over Antiochus Epiphanies, they protested the Hasmoneans' control of the Temple and possession of the Priesthood by separating from the Temple cult and beginning a "New Israel" and a "New Covenant" in the desert of Qumran. Sadly, what began as a righteous movement of Judaism will culminate in the days of Jesus and following in a synchronistic Phythagorean-Buddhist-Jewish sect containing a synthesis of religious beliefs built upon astrology and sun-worship mixed with their Jewish heritage; many of these "Essene" beliefs deviated significantly from conservative Torah faith and the traditional Messianic hope. On must look deeper than the superficial accounts of the Essenes provided by Pliny, Philo, and Josephus to acquaint oneself with such facts, as their accounts are somewhat superficial in many aspects and tend to provide only summaries of the sect and their beliefs. In-depth theological analysis of their beliefs is not possible from these accounts; one must be quite familiar with the individual writings to be able to understand the nuances of their theology.

Theophilus Gale, who wrote a work called The Court of the Gentiles, Oxford, 1671, undoubtedly hits upon the truth when he says:

> **"Now, the origination or rise of these Essenes (Jewish sect of apocalyptic believers) I conceive by the best conjectures I can make from antiquity, *to be in or immediately after* the *Babylonian captivity*,**

though some make them later."

With such an admission one must understand that implied in "Babylonian captivity" is the borrowing of many theological beliefs by the returning Jews from their captors. Needless to say, the Persian victory over the Babylonians only furthered such borrowing of beliefs as these captive Jews were now introduced into the Persian Mysteries and Zoroastrianism. Now it is understandable with the Jewish nation's return by Cyrus to Palestine that another "mixed multitude" was to find its way to Palestine as had once before again possessing a syncretism of beliefs; the irony of the whole story is found that behind the Jewish, Babylonian, and Persian beliefs was an Egyptian religious substrate that had contributed to all of the above as well. The out-working of such beliefs are to be found the the new Apocalyptic of the Jewish faith held by some, but not all. Thus we find in the Judaism that developed after the return from Babylonian captivity the multitude of competing "sects" all with varying religious belief systems.

This new Apocalyptic literature consists of those parts of the Jewish Bible and other Jewish and Christian books that embody an apocalypse, or revelation, given through a symbolic vision of the future. Apocalyptic literature concerns the final period of world history, and depicts the final confrontation between God and the powers of evil. The conflict frequently culminates in a world catastrophe; sometimes a messianic figure is responsible for the triumph over evil. It will be here we find the Essenic Angel-Messiah. Frequently the authors recount history up to their own time in symbolic form (as in Dan. 7:1-8) and then give a vision of the future salvation to be brought by God at the end of the present world. Classic examples are the books of Daniel and Revelation. Passages such as Isaiah 24-27, Zechariah 9-14, and Mark 13 belong to this type of literature. Other examples of literature held sacred by the Essenes are Enoch, Jubilees, and the Apocalypse of Baruch today which can be found in the Jewish Pseudepigrapha, as well as the Apocalypse of Peter in the Apocryphal New Testament.

Apocalyptic literature is usually pseudonymous, written under the name of a famous person. Books such as Daniel and Enoch are examples. But St. John, the author of Revelation in the New Testament, apparently wrote in his own name. Sometimes apocalypses, especially the Apocalypse of Adam and others in the literature of Gnosticism, contain elements drawn from Greek Mythology as well as from the Bible and from Jewish tradition. The New Testament contains all of the above.

Many Christian writers trace the origin of the Essenes all the way back to an origin in India (that is where they picked up many of their sun-myths) and were a sort of Buddhist sect. All of these influences will be amalgamated into a complex theological system that found its latest expression among the Essenes of Qumran in the first century A.D. and their literature attests to it.

Gfrorer, who wrote concerning them in 1835, and said that "the Essenes and the Therapeutae (of Egypt) are the same sect, and hold the same views," was undoubtedly another writer who was touching upon historical ground.

PARALLELS WITH THE NEW TESTAMENT

The identity of many of the precepts and practices of *Essenes and* those of the *New Testament* is unquestionable (T.W. Doane, Bible Myths and Parallels In Other Religions, 1882, p. 420).

Essenism urged on its disciples to seek first the kingdom of God and his righteousness. The Essenes forbade the laying up of treasures upon earth. The Essenes demanded of those who wished to join them to sell all heir possessions, and to divide it among the poor brethren. The Essenes had all things in common, and appointed one of the brethren as steward to manage the common bag. Essenism put all its members on the same level, forbidding the exercise of authority of one over the other, and enjoining mutual service. Essenism commanded its disciples to call no man master upon the earth. Essenism laid the greatest stress upon being meek and lowly in spirit. The Essenes commended the poor in spirit, those who hunger and thirst after righteousness, the merciful, the pure in heart, and the peacemaker. They combined the healing of the body with that of the soul.

They declared that the power to cast out evil spirits, to perform miraculous cures, etc. They taught that such power should be possessed by their disciples as signs of their belief. The Essenes did not swear at all; their answer was yea, yea, and nay, nay. When the Essenes started on a mission of mercy, they provided neither gold nor silver, neither took coats, neither shoes, but relied on hospitality for support. The Essenes though repudiating offensive war, yet took weapons with them when they went on a perilous journey. The Essenes abstained from connubial intercourse! The Essenes did not offer animal sacrifices, but strove to present their bodies a living sacrifice, holy and acceptable unto God, which they regarded as a reasonable service! It was the great aim of the Essenes to live such a life of purity and holiness as to be the temples of the Holy Spirit, and to be able to prophesy.

Many other comparisons might be made, but these are sufficient to show that there is a great similarity between the two. These similarities have led many Christian writers to believe that Jesus, if he did not belong to this order, was influenced by them. Dr. Ginsburg, an advocate of this theory, says :

"It will hardly be doubted that our Saviour himself belonged to this holy brotherhood. This will especially be apparent when we remember that the whole Jewish community, at the advent of Christ, was divided into three parties, the Pharisees, the Sadducees, and the Essenes, and that every Jew had to belong to one of these sects. Jesus, who, in all things, conformed to the Jewish law, and who was holy, harmless, undefiled, and separate from sinners, would therefore naturally associate himself with that order of Judaism which was most congenial to his holy nature. Moreover, the fact that Christ, with the exception of once, was not heard of in public until his thirtieth year, implying that he lived in seclusion with this fraternity, and that though he frequently rebuked the scribes, Pharisees and Sadducees, he never denounced the Essenes, strongly confirms this conclusion" (Ginsburg, Essenes, p. 24).

We hear very little of the Essenes after A.D. 40, therefore, when we read of the "primitive Christians," we are reading of Essenes, and others (Ginsburg, Essenes, p. 27).

Ginsburg tell us: "We hear very little of them after A.D. 40; and there can hardly be any doubt that, owing to the great similarity existing between their precepts and practices and those of primitive Christians, the Essenes as a body must have embraced Christianity" (Dr. Ginsburg, Essenes, p. 27).

The similarity of the sentiments of the Essenes, or Therapeutae, to those of the Church of Rome, induced the learned Jesuit, Nicolaus Serarius, to seek for them an honorable origin. He contended therefore, that they were Asideans and derived them from the Rechabites, described so circumstantially in the thirty-fifth chapter of Jeremiah; at the same time, he asserted that the first Christians monks Essenes. (Hardy, Eastern Monachism, p. 358).

There is strong evidence to believe the first Christians were Essenes, or as you are more familiar with the term, "Nazarenes."

Mr. King, Gnostics and their Remains, on page 1 speaking of the Christian sect called "Gnostics," says:

"Their chief doctrines had been held for centuries before (their time) in many of the cities of Asia Minor. There, it is probable, they first came into existence as "Mystae," upon the establishment of a direct intercourse with India under the Seleucidae and the Ptolemies (Egypt). The colleges of *Essenes* and Megabyzae at Ephesus, the Orphics of Thrace, the Curetes of Crete, are all merely branches of one antique and common religion, and that originally Asiatic.

Again King says:

" The introduction of Buddhism into Egypt and Palestine affords the only true solution of innumerable difficulties in the history of religion (Ibid., p. 6).

Again:

"That Buddhism had actually been planted in the dominions of the Seleucidae and Ptolemies (Palestine belonging to the former) before the beginning of the third century B.C.E., is *proved to* demonstration by a passage in the Edicts of Asoka, grandson of the famous Chandragupta, the Sandracottus of the Greeks. These edicts are engraven on a rock at Girnur, in Guzerat." Again notice the link to Egypt, in particular we will find Alexandria, Egypt to be of importance in this regard (King, Gnostics and their remains, p. 23).

Eusebius, in quoting from Philo concerning the Essenes, seems to take it for granted that they [the Essenes] and the Christians were one and the same, **and from the manner in which he writes, it would appear that it was generally understood so. He says that Philo called them "Worshipers," and concludes by saying:**

"But whether he himself gave them this name, or whether at the *beginning* they were so called, when *as yet the name of Christians was not everywhere published,* I think it not needful curiosity to sift out" (Ecc. History, lib. 2, ch. xvii).

This celebrated ecclesiastical historian (Eusebius) considered it very probable that the writings of the Essenic Therapeuts in Egypt had been incorporated into the gospels of the New Testament, and into some Pauline epistles.

His words are:

> *"It is very likely that the commentaries (Scriptures) which were among them (the Essenes) were the Gospels, and the works of the apostles, and certain expositions of the ancient prophets, such as partly that epistle unto the Hebrews, and also the other epistles of Paul do contain" (Ecc. Hist., lib. 2, ch. xvii).*

You need to stop and think about what was just said. **The key word was "incorporated"! These Essene Therapeuts did not possess the Gospels in Egypt "after their writing;" but had before their writing much that would be incorporated into these "gospels" when they would be written....this would come from their existing theologies long before Jesus ever lived. In other words, stories and doctrines from these Pythagorean-Buddhist Essenes were later to be ascribed to Jesus which had no historical value or relationship to the real man from Galilee.** The synthesis of their Egyptian, Babylonian, and Persian religious beliefs would be filtered through Biblical Judaism and like as before "out jumped this golden-calf" which we call the Christian Jesus today. **Instead of understanding Jesus as a Jew we attach to him the theologies of pagan nations never knowing that when reading the New Testament today we are reading a lot of Pythagorean-Buddhist theology from their sun-myths and we think we are reading the truth about the Jesus who really lived. Nothing could be further from the truth!**

It would be a serious mistake on your part to assume that the above reference to the "Gospels" included the Four Gospels which most are familiar with today since it can be shown that at the destruction of Qumran and the Essenic library and community in 68 A.D. that these particular "Four Gospels" did not yet exist and that no quotes from them can be found prior to roughly 200 A.D. in the early Church Fathers. You should consider this amazing if they yet existed. Yet understand, many such references in the writings of these Church Fathers came from nothing more than oral tradition or possibly some of the hundreds of conflicting "gospels" possessed by competing sects which were in circulation after the death of Jesus as we are informed by the writer of the

Gospel today called by the name of Luke.

THE ANGEL-MESSIAH OF THE ESSENES

"The principal doctrines and rites of the Essenes can be connected with the East, with Parsism, and especially with Buddhism. Among the doctrines which Essenes and Buddhists had in common was that of the Angel-Messiah" (Bunsen, The Angel-Messiah, p. vii).

"The New Testament is the Essene-Nazarene Glad Tidings!" (S.F. Dunlap, The Son of Man, p. iii).

Godfrey Higgins says:

"*The Essenes* were called physicians of the soul, or *Therapeutae;* being resident both in Judea and Egypt. they probably spoke or had their sacred books in Chaldee (Babylon)." He goes on to say:

"These Essenes were Pythagoreans, as is proved by all their forms, ceremonies, and doctrines, and they called themselves the sons of Jesse. If the Pythagoreans or Conobitae, as they are called by Jamblicus, were Buddhists, the Essenes then held many beliefs of Buddhism mixed among their own.Many of the Essenes lived in Egypt, on the lake of Parembole or Maria, in monasteries. These are the very places in which we formerly found the *Gymnosophists,* or Samaneans, or Buddhist priests to have lived ; which Gymnosophistae are placed also by Ptolemy in north-eastern India." Let us stop just a minute to focus on the links we have seen so far that affect the assimilation by the Essenes of other world religions: Egypt, Babylon, Persian, India, and Judaism. The syncretism of religious beliefs is being formed and will find its full expression in the New Testament." He goes on to say:

"Their (the Essenes) parishes, churches, bishops, priests, deacons, festivals are all identically the same (as the Christians). They had apostolic founders ; the manners which distinguished the immediate apostles of Christ; Scriptures divinely inspired; the same allegorical mode of interpreting them, which has since obtained among Christians, and the same order of performing public worship. They had missionary stations or colonies of their community established in Rome, Corinth, Galatia, Ephesus, Phillippi, Colosse, and Thessalonica, precisely such, and in the same circumstances, as were those to whom St. Paul addressed his letters in those places. All the fine moral doctrines which are attributed to the Samaritan Nazarite, and I doubt not justly attributed to him, are to be found among the doctrines of these ascetics" (Higgins, Anacalypsis, vol. i. p. 747).

And Arthur Lillie says in Buddha and Early Buddhism, p. vi:

"It is asserted by calm thinkers like Dean Mansel that within two generations of the time of Alexander the Great, the missionaries of Buddha made their appearance at *Alexandria.* "In this he was supported by philosophers of the calibre of Schilling and Schopenhauer, and the great Sanscrit authority, Lassen. Renan also sees traces of Buddhist propagandism in Palestine before the Christian era. Hilgenfeld, Muter, Bohlen, King, all admit the Buddhist influence. Colebrooke saw a striking similarity between the Buddhist philosophy and the Pythagoreans. Dean Milman was convinced that the Therapeuts sprung from the "contemplative and indolent fraternities" of India. And, he might have added, the Rev. Robert Taylor in his Diegesis, and Godfrey Higgins in his Anacalypsis have brought strongest arguments to bear in support of this theory"

This is confirmed in the east by the Asoka monuments-in the west by Philo.

Lillie expressly maintains the identity in creed of the higher Judaism and that of the *Gymnosophists* of India who abstained from the 'sacrifice of living animals', in a word, the Buddhists. It would follow from this that the priestly religion of Babylonia, Palestine, Egypt, and Greece were undermined by certain kindred mystical societies organized by Buddha's missionaries under the various names of Therapeutae, Essenes, Neo- Pythagoreans, Neo-Zoroastrians etc. *Thus Buddhism prepared the ground work and the way of Christianity and its interpretation of the Messiah of Israel. (Arthur Lillie, Buddha and Early Buddhism, p. vi).*

The doctrine of the "Anointed Angel-Messiah," consisted of :

- **1. The incarnation of a man from heaven...the Angel-Messiah [origin in the sun-myths of Gentile nations]**
- **2. The Angel-Messiah as the Creator of the world**
- **3. The doctrine of the atoning sacrificial death of the Angel-Messiah through cosmic crucifixion personified on a cross as taken from their sin-myth synthesis (this is not as simple as it sounds because the crucifixion they understood was a personified crucifixion or crossing of orbits of plants and suns...see our website for further understanding and how this concept was later personified and applied to Jesus by the Essenes after his death**
- **4. The resurrection on the 3rd day of this Angel-Messiah as determined by the winter solstice and the failure of the sun to rise any higher in the sky for 3 days...again a personification of sun-myths of Gentile nations**

What is alarming to those who study enough to see this is that many of the doctrines of Paul can, with more or less certainty, be connected with the Essenes and their Phythagorean -Buddhist-Iranian sun-myths and seem less than a "unique revelation from God." Sad but true in final analysis. It has taken me over 15 years of comprehensive and extensive research to put the puzzle pieces together to see this clearly for myself. Today I see what those courageous men of old tried to tell the masses about the truth of the Christian faith as it has been passed down to us by the Roman juggernaut called the "church." Instead of the faith of Jesus we have a faith derived from sun-myths moulded around him. With the later creation of documents bearing the Apostle's names it is a small miracle than anyone could find the truth about such a matter when the deception has been so extensive. It becomes almost a certainty that Eusebius was right in surmising that *Essenic writings have been used by* Paul and others who would later write the "gospels" and later apply the Apostle's names to them. The sun-myths were later applied to a Jewish Rabbi and authority was given to them through various writings proposing such beliefs by competing sects to which final authority was later to be given by attaching the names of Matthew, Mark, Luke, and John to them.

Now is should be getting very clear to you that is was not Jesus, but Paul who would be the cause of the separation of the Jews from the Christians (Bunsen, Angel-Messiah, p. 240). The later "Gospels," written under such a Pauline and an Essenic influence thereby attesting to the Angel-Messiah instead of a Davidic human Messiah would be the last straw to break the camel's back along with the repudiation of the Torah by the evolving Gentile Christian community. The Jews had their Palestinian Jewish Scriptures preserved that read completely different from the corrupted Greek translation and they looked yet for the Davidic Messiah and not a cosmic sun-godman as taught in the doctrine of the Angel-Messiah. One only needs to read the Gospel of John and compare it with the Jesus of the Synoptic Gospels to see we are talking about two very different persons!

The probability, then, that that sect of vagrant quack-doctors, the Therapeutae, who were established in Egypt and its neighborhood many ages before the period assigned by later theologians as that of the birth of Jesus, were the original fabricators of the writings contained in the New Testament, becomes a certainty on the basis of evidence and the positive statement of the historian Eusebius, that "those ancient Therapeutae were

Christians, and that their ancient writings were our gospels and epistles."

The Essenes, the Therapeuts, the Ascetics, the Monks, the Ecclesiastics, and the Eclectics, are but different names for one and the self-same sect.

The word *"Essene"* is nothing more than the Egyptian word for that of which Therapeutae is the Greek, each of them signifying "healer " or "doctor," and designating the character of the sect as professing to be endued with the miraculous gift of healing; and more especially so with respect to diseases of the mind.

Their name of *"Ascetics"* indicated the severe discipline and exercise of self-mortification, long fastings, prayers, contemplation, and even making of themselves eunuchs for the kingdom of heaven's sake, as did Origen, Melito, and others who derived their Christianity from the same school; Jesus himself is represented to have recognized and approved their practice.

Their name of *"Monks"* indicated their delight in solitude, their contemplative life, and their entire segregation and abstraction from the world, which Jesus, in the Gospel, is in like manner represented as describing, as characteristic of the community of which he was a member.

Their name of *"Eccleastics"* was of the same sense, and indicated their being called out, elected, separated from the general fraternity of mankind, and set apart to the more immediate service and honor of God. From the Greek word "ecclesia" we get the term so often used today: "church."

Answer for yourself: Did you catch the unique name above for the Essenes, Therapeutae, and their Monks? There were called "Ecclesiastics." On the surface this is rather boring until you understand that "ecclesia" is the term from which we get the English translation "church." The name translated from the Greek means "CHURCH". This give a whole new meaning to the passage supposedly where Jesus said he was to build his "Essenic Community." The follow of such an interpolation to the New Testament is readily seen in the fact that Jesus never envisioned a movement of any great length or duration as he expected the appearance imminently of the Kingdom of God well before 70 C.E. He had no 2000 year plan. He was made to have one after the crucifixion by these Ecclesiastics who considered themselves the "New Israel."

THE ALEXANDRIAN LINK AND THE TRANSLATION OF THE JEWISH SCRIPTURES INTO GREEK

These Essenes had a flourishing university, or corporate body, established upon these principles, at Alexandria in Egypt, long before the period assigned for the birth of Christ Jesus. The Essenes abounded in Egypt, especially about Alexandria (Eusebius, Eccl. Hist., lib. 2, ch. xvii). They esteemed this "corporate body" to such a degree that went so far as to mistranslate on purpose much of the Tanakh to promote their own theological beliefs and theological agenda. I have for your examination overwhelming evidence as to this purposeful mistranslation and adulteration of the Jewish Scriptures at another website: http://geocities.com/faithofyeshua where the corruption of the Jewish Bible is revealed and how the Gentile Church only built off such a corrupt substrate owing that they found parallels with such "corrupted texts" with their prior paganism.

C.D.F. Moule, in The Birth Of The New Testament, records for us on page 59 that the Greek translation of the Jewish Scriptures is "a wildly inaccurate translation." Likewise, Lucetta Mowry, in The Dead Sea Scrolls and the Early Church, again tells us on page 11-12: "...the Qumran authors....altered the stories of the Pentateuch by pious and frequently fanciful embellishments. A more serious purpose of alteration was the attempt to use the stories as authoritative expression of the tenants of the Sect....rewriting familiar events of Israel's history and by inserting legendary details to make the Law of Moses correspond with Qumran thought. These documents, together with the commentaries, testify to the Sect's interest in supplementing biblical authority by adapting canonical works to its own purpose. The community desired in particular to prove that its members

were the true heirs of Israel's tradition and that the promise of redemption revealed by God to the patriarchs and to Moses now belonged to their brotherhood." This is just the tip of the iceberg and you should understand that many Greek Fathers of the church, men like Clement of Alexandria, who grew up and was schooled in Alexandria, not only heard this Essene theology and their teachings on the Angel-Messiah, but their documents, even the Greek translation of the Jewish Bible had such tenants of the group included within it. This explains the natural tendency for these early Greek Fathers to accept and promote a theology that was in opposition to what the conservative Jews of Palestine believed as preserved in their Jewish Scriptures, which now read quite differently from the Greek translation of the Essenes in Alexandria.

There are literally hundreds of embellishments, but let me give you one such example as I have dealt with hundreds of examples of the corruption of the Jewish Scriptures when then were translated on another website that you might wish to examine to see the evidence for yourself: http://faithofyeshua.faithweb.com.

Now for example... Christian Ginsburg details for us on page 32 of his monumental work The Essenes, Their History and Doctrines, when these Greek-Jews of Alexandria were employed to translate the Prophet and the Psalms into Greek, that they availed themselves of the opportunity to introduce their tenants and rites into their version of the translation. This version is called the Septuagint and is a grossly mistranslated version of the Jewish Scriptures. Millions of Christians are not aware of this and many of the Christian scholars stop short to examine the evidence for themselves; simply they just don't know it happened. Not being able to read Hebrew for themselves, they accept the Greek translation bequeathed to them as if it came for God. Your evaluation of the facts concerning this translation will show you otherwise. One example should suffice to begin your curiosity into the matter. Thus, for instance, when David said "Sacrifice and burn offering thou didst not desire, mine ears has thou opened" (Psalm 40:6) was changed by the Essenes translators of Alexandria to: "Sacrifice and burnt offering thou didst not desire, but a body hast thou prepared me." The Essenes, by changing this verse and taking away and adding to the Word of God introduced three of their tenets:

1. They made the Prophets speak absolutely as if God had entirely rejected sacrifices because they themselves would offer none

2. By dropping my the words, "mine ears has thou opened," they showed disapproval of slavery:

Exod 21:6 6 Then his master shall bring him (his slave) unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever. (KJV)

3. By substituting "a body has thou prepared me," the were promoting their college of devout Essenes in Alexandria who met together as a body, and whom they believed God had appointed instead of the corrupt Priesthood. This body of Essenes was to be the now corporate "body" of Israel; the New Israel. Along with this the Torah and the Tanakh had been replaced with the religious and Apocalyptic writings of the community.

From this Essene corporate body of the "New Israel" they sent out missionaries promoting their theologies, and had established colonies, auxiliary branches, and affiliated communities, in various cities of Asia Minor, which colonies were in a flourishing condition before the preaching of St. Paul. Now you can understand that when Paul went on his journeys preaching "Christ crucified" that this was not a new message to his recipients. Jesus was just another name in a long line of crucified sun-god saviors that had come before. Chrishna crucified was now Christ crucified. There had been a long line of "personified Sun-god-men" who were crucified; first in the heavens due to the blending of astrology and religion, and later personified in human terms reflecting the "heroes" of various Indo-Germanic nations since the beginning of time.

Col 1:23 23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; (KJV) Notice please Paul used the "past tense" indicating that "his gospel" had already gone into all the world. A little study in comparative religion verifies the truth to his statement.

Answer for yourself: Have you ever wondered what was "the gospel" preached all over the world before Paul took the Christian message? These nations had already received the cosmic sun-myths from these Buddhist-Essene missionaries which covered according to their own testimony the whole of the known world. So Christ crucified was not a new message, but the personification of sun-myths long held by primitive mankind. Paul was only reiterating what they already knew and this explains the rapid spread of the Christian message...he had to give them nothing new...only a new name for their crucified godman. This also explains why the Jews continually followed Paul on his travels troubling him in their efforts to "undo" his preaching as the men from Jerusalem knew the distortions Paul was preaching about the Jesus that had personally known! Sadly, the New Testament blasts these men as "Judaizers." Redactionist history at its best!

The very ancient and Eastern doctrine of an Angel-Messiah had been applied to Gautama-Buddha, and so it was applied to Jesus Christ by the Essenes of Egypt and of Palestine, who introduced this new Messianic doctrine into Essenic Judaism and Essenic Christianity (Bunsen, Angel-Messiah, p. 255).

In the Pali and Sanscrit texts the word *Buddha* is always used as a *title*, not as a name. It means "The Enlightened One." Gautama Buddha is represented to have taught that he was only one of a long series of Buddhas, who appear at intervals in the world, and who all teach the same system. After the death of each Buddha his religion flourishes for a time, but finally wickedness and vice again rule over the land. Then a new Buddha appears, who again preaches the lost Dharma or truth. The names of twenty-four of these Buddhas who appeared previous to Gautama have been handed down to us. The *Buddhavansa*, or "History of the Buddhas," the last book of the Khuddaka Nikaya in the second Pitca, gives the lives of all the previous Buddhas before commencing its account of Gautama himself ; and the Pali commentary on the Jatakas gives certain details regarding each of the twenty-four (Rhys David, Buddhism, p. 179).

An *Avatar* (one descended from Heaven as an incarnated deity ...from Oriental and Iranian religious beliefs) was expected about every six hundred years. This interval is clearly shown by Mr. Higgins in his Anacalypsis. It should be remembered that Gautama Buddha, the "Angel-Messiah," and Cyrus, the "Anointed" of the Lord, are placed about six hundred years before Jesus, the "Anointed." This cycle of six hundred years was called the "great year." Josephus, the Jewish historian, alludes to it when speaking of the patriarchs that lived to a great age (Josephus, Antiq., bk. i. c. iii.). "From this cycle of six hundred," says Col. Valliancey, "came the name of the bird Phoenix, called by the Egyptians Phenu, with the well-known story of its going to Egypt to burn itself on the altar of the Sun (at Heliopolis) and rise again from its ashes, at the end of a certain period."

MESSIANIC EXPECTATIONS IN THE FIRST CENTURY

At the time of Jesus of Nazareth an Avatar was expected, not by some of the Jews alone, but by most every eastern nation.

"Philo's writings prove the probability, almost rising to a certainty, that already in his time the Essenes did expect an Angel-Messiah as one of a series of divine incarnations. Within about fifty years after Philo's death, Elkesai the Essene applied this doctrine to Jesus, and it was promulgated in Rome about the same time, if not earlier, by the Pseudo-Clementines" (Bunsen, The Angel-Messiah, p. 118).

Many persons were thought at that time to be, and undoubtedly thought themselves to be, the Christ, and the

only reason why the name of Jesus of Nazareth was connected with crucifixion and salvation above all others, is because the *Essenes,* who were expecting an Angel-Messiah, espoused it after identifying Jesus with their killed "Teacher of Righeousness" who was their Avatar. Following the crucifixion and death of Jesus these Essenes made the connection with their "crucified-sun-god man" and made conversion to the Jesus Movement. Had it not been for this almost indisputable fact, the name of Jesus of Nazareth would undoubtedly not be known at the present day as connected with the pagan doctrines which it has been. In place of this would be the truth concerning the Davidic Messiah and the Torah instead of a paganized New Testament which originated from a strong Essenic influence and Alexandrian philosophy of religion which influence the Greeks as well and their writings which today we call "Early Church Fathers." Without such perversion of truth the Jerusalem church's legacy would have succeeded instead of the one of Rome.

Epiphanius, a Christian bishop and writer of the fourth century, says, in speaking of the Essenes:

"They who believed on Christ were called Jessaei (or Essenes), before they were called Christians. These derived their constitution from the signification of the name Jesus, which in Hebrew signifies the same as Therapeutes, that is, a saviour or physician."

Thus we see that, according to Christian authority, the Essenes and Therapeutes are one, and that the Essenes espoused the cause of Jesus of Nazareth, accepted him as an Angel-Messiah, and became known to history as Christians, or believers in the Anointed Angel.

This ascetic Buddhist sect called Essenes were therefore expecting the Angel-Messiah, because Gautama announced to his disciples that another Buddha, and therefore another angel in human form, another organ or advocate of the wisdom from above, would descend from heaven to earth, and would be called the "Son of Love."

The learned Thomas Maurice says:

"From the earliest post-diluvian age, to that in which the Messiah appeared, together with the traditions which so expressly recorded the fall of the human race from a state of original rectitude and felicity, there appears, from an infinite variety of hieroglyphic monuments and of written documents, to have prevailed, from generation to generation, throughout all the regions of the higher Asia, a uniform belief that, in the course of revolving ages, there should arise a sacred personage, a mighty deliverer of mankind from the thraldom, of sin and of death. In fact, the memory of the grand original promise, that the seed of the woman should eventually crush the serpent, was carefully preserved in the breasts of the Asiatics; it entered deeply into their symbolic superstitions, and was engraved aloft amidst their mythologic sculptures."' (Hist. Hindostan, vol. ii. p. 273).

That an Angel-Messiah was generally expected at this time may be inferred from the following facts: Some of the Gnostic sects of Christians, who believed that Jesus was an emanation from God, likewise supposed that there were several AEons, or emanations from the Eternal Father.

Among those who taught this doctrine was *Basilides* and his followers! (Lardner's Works, vol. viii. p 352).

MESSIANIC HOPE BREEDS TOO MANY MESSIAHS

Simon Magus was believed to be "He who should come." Simon was worshiped in Samaria and other countries, as the expected Angel-Messiah, as a God.

Justin Martyr says:

> **" After the ascension of our Lord into heaven, certain men were suborned by demons as their agents, who said that they were gods *(i.e., the* Angel Messiah). Among these was *Simon,* a certain Samaritan, whom nearly all the Samaritans and a few also of other nations, worshiped, confessing him as a Supreme God" (Apol. 1, ch. xxvi).**

His miracles were notorious, and admitted by all. His followers became so numerous that they were to be found in all countries. In Rome, in the reign of Claudius, a statue was erected in his honor.

Clement of Rome, speaking of Simon Magus, says that:

"He wishes to be considered an exalted person, and to be considered 'the Christ.' He claims that he can never be dissolved, asserting that he will endure to eternity. "

Montanus was another person who evidently believed himself to be an Angel-Messiah. He was called by himself and his followers the "Paraclete," or "Holy Spirit" (Lardner's Works, vol. viii. p 593)

Socrates, in his Ecclesiastical History, tells us of one *Buddhas* (who lived after Jesus):

> **"Who afore that time was called Terebynthus, which went to the coasts of Babylon, inhabited by Persians, and there published of himself many false wonders : that he was born of a virgin, that he was bred and brought up in the mountains, etc."**

He was evidently one of the many fanatics who believed themselves to be the Paraclete or Comforter, the "Expected One."

Another one of these *Christ was Apollonius.* This remarkable man was born a few years before the commencement of the Christian era, and during his career, sustained the role of a philosopher, religious teacher and reformer, and a worker of miracles. He is said to have lived to be a hundred years old. From the history of his life, written by the learned sophist and scholar, Philostratus, we glean the following:

Before his birth a god appeared to his mother and informed her that he himself should he born of her. At the time of her delivery, the most wonderful things happened.' All the people of the country acknowledged that he was the "Son of God." As he grew in stature, his wonderful powers, greatness of memory, and marvelous beauty attracted the attention of all. A great part of his time was spent, when a youth, among the learned doctors; the disciples of Plato, Chrysippus and Aristotle. When he came to man's estate, he became an enthusiastic admirer and devoted follower of Pythagoras. His fame soon spread far and near, and wherever he went he reformed the religious worship of the day. He went to Ephesus, like Christ Jesus to Jerusalem, where the people flocked about him. While at Athens, in Greece, he cast out an evil spirit from a youth. As soon as Apollonius fixed his eyes upon him, the demon broke out into the most angry and horrid expressions, and then swore he would depart out of the youth. He put an end to a plague which was raging at Ephesus, and at Corinth he raised a dead maiden to life, by simply taking her by the hand and bidding her arise. The miracles of Apollonius were extensively believed, by Christians as well as others, for centuries after his time. In the fourth century Hierocles drew a parallel between the two Christs -Apollonius, and Jesus - which was answered by Eusebius, the great champion of the Christian church.

In it he admits the miracles of Apollonius, but attributes them to sorcery.

Apollonius was worshiped as a god, in different countries, as late as the fourth century. A beautiful temple was built in honor of him, and be was held in high esteem by many of the Pagan emperors. Eunapius, who wrote concerning him in the fifth century, says that his history should have been entitled "*The Descent of a God upon Earth.*"

It is as Albert Reville says:

"The universal respect in which Apollonius was held by the whole pagan world, testified to the deep impression which the life of this Supernatural *Being* had left indelibly fixed in their minds; an expression which caused one of his contemporaries to exclaim, We have a God living among us."

A Samaritan, by name Menander, who was contemporary, with the apostles of Jesus, was another of these fanatics who believed himself to be the Christ. He went about performing miracles, claiming that be was a Savior, "sent down from above from the invisible worlds, for the salvation of mankind" (Eusebius, Eccl. Hist., lib. 3, ch. xxiii). He baptized his followers in his own name. His influence was great, and continued for several centuries.

Justin Martyr and other Christian Fathers wrote against him.

Manes evidently believed himself to be "the Christ," or "he who was to come." His followers also believed the same concerning him. Eusebius, speaking of him, says:

"He presumed to represent the person of Christ; he proclaimed himself to be the Comforter and the Holy Ghost, and being puffed up with this frantic pride, chose, as if he were Christ, twelve partners of his new-found doctrine, patching into one heap false and detestable doctrines of old, rotten, and rooted out heresies, the which he brought out of Persia" (Eusebius, Eccl. Hist., lib. 7, ch. xxx).

The word Manes, says Usher in his Annals, has the meaning of Paraclete or Comforter or Saviour. This at once lets us into the secret, a new incarnation, an Angel-Messiah, a Christ, born from the side of his mother, and put to a violent death, flayed alive, and lung up, or crucified, by a king of Persia. This is the teacher with his twelve apostles on the rock of Gualior.

Du Perron, in his Life of Zoroaster, gives an account of certain prophecies to be found in the sacred books of the *Persians. One* of these is to the effect that, at successive periods of time, there will appear on earth certain "Sons of Zoroaster," who are to be the result of immaculate conceptions. These virgin-born gods will come upon earth for the purpose of establishing the law of God. It its also asserted that Zoroaster, when on earth, declared that in the "latter days" a pure virgin would conceive, and bear a son, and that as soon as the child was born a star would appear, blazing even at noonday, with undiminished splendor. This Christ is to be called *Sosiosh.* He will redeem mankind, and subdue the Devs, who have been tempting and leading men astray ever since the fall of our first parents.

Among the Greeks the same prophecy was found. The Oracle of Delphi was the depository, according to Plato, of an ancient and *secret* prophecy of the birth of a "Son of Apollo," who was to restore the reign of justice and virtue on the earth (Plato in Apolog. Anac., ii. p. 189)

Those who believed in successive emanations of AEons from the Throne of Light, pointed to the passage in the Gospels where Jesus is made to say that he will be succeeded by the Paraclete or Comforter. Mohammed was believed by many to be this Paraclete, and it is said that he too told his disciples that another Paraclete would succeed him. From present appearances, however, there is some reason for believing, that the Mohammedans are to have their ancient prophecy set at naught by the multiplicity of those who pretend to be divinely appointed to fulfill it. The present year was designated as the period at which this great reformer was to arise, who should be almost, if not quite, the equal of Mohammed. His mission was to be to purify the religion from its corruptions; to overthrow those who had usurped its control, and to rule, as a great spiritual caliph, over the faithful. According to accepted tradition, the prophet himself designated the line of descent in which his most

important successor would be found, and even indicated his personal appearance. The time having arrived, it is not strange that the man is forthcoming, only in this instance there is more than one claimant. There is a “holy man" in Morocco who has allowed it to be announced that he is the designated reformer, while cable reports show that a rival pretender has appeared in Yemen, in southern Arabia, and his supporters, sword in hand, are now advancing upon Mecca, for the purpose of proclaiming their leader as caliph within the sacred city itself.

History then relates to us the indisputable fact that at the time of Jesus of Nazareth an Angel-Messiah was expected, that many persons claimed, and were believed to be, the “Expected One," and that the reason why Jesus was accepted above all others was because the Essenes - a very numerous sect - believed him to be the true Messiah, and came over to be his followers in a body.

It was because there were so many of these *Christs* in existence that some follower of Jesus ,but no one knows *who,* wrote as follows:

"If any man shall say to you, Lo, *here is Christ,* or, lo, he is here; believe him not; for *false Christs and false prophets shall rise, and shall show signs and wonders* to seduce, if it were possible, even the elect" (Mark, xiii. 21-22).

The reasons why Jesus was not accepted as the Messiah by the *majority* of the Jews was mainly for two reasons:

1. Because the majority expected a daring and irresistible warrior and conqueror, who, armed with greater power than Caesar, was to come upon earth to rend the fetters in which their hapless nation had so long groaned, to avenge them upon their haughty oppressors, and to re-establish the kingdom of Judah; and this Jesus - although he evidently claimed to be the Messiah -did not do.

2. Besides this the kingdom was to come through righteousness and Israel, expected to be a Holy Nation of Priests, had to merit the Kingdom and her King. Israel's failure in this regard meant the Messianic prophecies were not fulfilled and the Davidic King redeemer would not succeed. The understanding of such is available to you at:

Tacitus, the Roman historian, says

> **" The generality had a strong persuasion that it was contained in the ancient writings of the priests, that at that very time the east should prevail : and that some one, who should come out of Judea, *should obtain the empire of the world ;* which ambiguities foretold Vespasian and Titus. But the common people (of the Jews), according to the influence of human wishes, appropriated to themselves, by their interpretation, this vast grandeur foretold by the fates, nor could be brought to change their opinion for the true, by all their adversities."**

Suetonius, another Roman historian, says:

> **" There had been for a long time all over the east a constant persuasion that it was recorded in the fates (books of the fates, or foretellings), that at that time some one who should come out of Judea *should obtain universal dominion.* It appears by the event, that this prediction referred to the Roman emperor ; but the Jews, referring it to themselves, rebelled."**

This is corroborated by Josephus, the Jewish historian, who says:

"That which chiefly excited them (the Jews) to war, was an ambiguous prophecy, which was also found in the

sacred books, that at that time some one, within their country, should arise. that should obtain *the empire of the whole world.* For this they had received by tradition, that it was spoken of one of their nation; and many wise men were deceived with the interpretation. But, in truth, Vespasian's empire was designed in this prophecy, who was created emperor (of Rome) in Judea."

As the Rev. Dr. Geikie remarks, the central and dominant characteristic of the teaching of the rabbis, was the certain advent of a great national *Deliverer* - the Messiah - but not a God from heaven.

For a time Cyrus appeared to realize the promised Deliverer, or, at least, to be the chosen instrument to prepare the way for him, and, in his turn, *Zerubabel* became the center of Messianic hopes. In fact, the national mind had become so inflammable, by constant brooding on this one theme, that any bold spirit, rising in revolt against the Roman power, could find an army of fierce disciples who trusted that it should be he who would redeem Israel (Geikie, The Life Of Christ, vol. i. p. 79).

The *"taxing* " which took place under Cyrenius, Governor of Syria (A. D. 7), excited the wildest uproar against the Roman power. The Hebrew spirit was stung into exasperation; the puritans of the nation, the enthusiasts, fanatics, the zealots of the law, the literal constructionists of prophecy, appealed to the national temper, revived the national faith, and fanned into flame the combustible elements that smoldered in the bosom of the race. The Messianic hope was strong in these people; all the stronger on account. of their political degradation. Born in sorrow, the anticipation grew keen in bitter hours. That Jehovah would abandon them could not be believed.

The thought would be atheism. The hope kept the eastern Jews in a perpetual state of insurrection. The cry "Lo here, lo there! " was incessant. Claimant after claimant of the dangerous supremacy of the Messiah appeared, pitched a camp in the wilderness, raised the banner, gathered a force, was attacked, defeated, banished, or crucified; but the frenzy did not abate.

The last insurrection among the Jews, that of Bar-Cochba, "Son of the Star," revealed an astonishing frenzy of zeal. It was purely a *Messianic* uprising. Judaism had excited the fears of the Emperor Hadrian, and induced him to inflict unusual severities on the people. The effect of the violence was to stimulate that conviction to fury. The night of their despair was once more illumined by the star of the east. The banner of the Messiah was raised. Potents, as of old, were seen in the sky; the clouds were watched for the glory that should appear. *Bar-Cochba* seemed to fill all the popular idea of the deliverer. Miracles were ascribed to him; flames issued from his mouth. The vulgar imagination made haste to transform the audacious fanatic into a child of David. Multitudes flocked to his standard. The whole Jewish race throughout the world was in commotion. The insurrection gained head. The heights about Jerusalem were seized and occupied, and fortifications were erected; nothing but the "host of angels" was needed to insure victory.

The angels did not appear; the Roman legions did. The " Messiah," not proving himself a conqueror, was held to have proved himself an impostor, the "son of a lie" (Frothingham, Cradle of the Christ).

The impetuous zeal with which the Jews rushed to the standard of this Messianic impostor, in the 130th year of the Christian era, demonstrates the true Jewish character, and shows how readily any one who made the claim, was believed to be " He who should come." Even the celebrated Rabbi Akiba sanctioned this daring fraud. Akiba declared that the so-called prophecy of Balaam: "a *star shall rise out of Jacob, "was* accomplished. Hence the impostor took his title of *Bar-Cockabas,* or Son *of the Star;* and Akiba not only publicly anointed him " KING OF THE JEWS," and placed an imperial diadem upon his head, but followed him to the field at the head of four-and-twenty thousand of his disciples, and acted in the capacity of master of his horse.

In the absence of the fulfillment of the Jewish prophecies in the Jewish Scriptures, faith in Jesus as the Messiah waned, especially in the failure of him to reappear before the destruction of the Temple as well as the war of 135 A.D. Those who yet believed on the meek and benevolent Jesus, and whose number was very small, were of that class who believed in the doctrine of the *Angel-Messiah,* first heard of among them when taken captives to Babylon. The Davidic Messiah did not appear. Hopes were split between the yet coming of the Biblical Messiah with those of the Angel-Messiah of the Essene-Christians. These believed that just as Buddha appeared at

different intervals, and as Vishnu appeared at different intervals, the avatars appeared among the Jews. Adam, and Enoch, and Noah, and Elijah or Elias, might in outward appearance be different men, but they were really the self-same divine person successively animating various human bodies! This is clearly seen from the statement made by the writer of the Gospel of Matthew (xvii:9-13) that the disciples of Jesus supposed John the Baptist was Elias.

The prevailing opinion of the Rabbis and the people alike, in Jesus' day, was, that the Messiah would simply be a great prince, who should found a kingdom of matchless splendor. With a few, however, like the Essene-Christians, the conception of the Messiah's kingdom was pure and lofty...Daniel, and all who wrote after him, painted the "Expected One," as a heavenly being. He was the "messenger," the "Elect of God," appointed from eternity, to appear in due time, and redeem his people (Geike, Life of Christ, vol. 1, pp. 80-81). In the book of Daniel, by some supposed to have been written during the captivity, by others as late as Antiochus Epiphanies (B.C.E. 175), the restoration of the Jews is described in tremendous language, and the Messiah is portrayed as a supernatural personage, in close relation with Jehovah himself. In the book of Enoch, supposed to have been written at various intervals between 144 and 120 B.C.E., and to have been completed in its present form in the first half of the second century that preceded the advent of Jesus, the figure of the Messiah is invested with supernatural abilities. He is called "The Son of God," "whose name was spoken before the Sun was made;" "who existed from the beginning in the presence of God," that is, was pre-existent. At the same time his human characteristics are insisted on. He is called "Son of Man," even "Son of Woman," "The Anointed," or "The Christ," "The Righteous One" (Frothingham,The Cradle of the Christ, p. 20).

JESUS AS AN AVATAR

Christ *Jesus* was the avatar of the ninth age, Christ *Cyrus* was the *avatar* of the eighth. Of the hero of the eighth age it is said: "Thus said the Lord to his Anointed *(i.e., His Christ),* his Messiah, to Cyrus, whose right hand I have holden to subdue nations.'" The eighth period began about the Babylonish captivity, about six hundred years before Christ Jesus.

The ninth began with Christ Jesus, making in all eight cycles before Jesus.

"What was known in Judea more than a century before the birth of Jesus Christ cannot have been introduced among Buddhists by Christian missionaries. It will become equally certain that the bishop and church-historian, Eusebius, was right when be wrote, that he considered it highly probable that the writings of the Essenic Therapeuts in Egypt had been incorporated into our Gospels, and into some Pauline epistles" (Bunsen, The Angel-Messiah, p. 17).

Well there you have it in summary form: How the Jewish Messiah, thought by many to be Jesus, was later interpreted as a Phythagorean-Buddhist-Iranian sun-godman and how the concepts were later blurred as we find today in the writings of the New Testament as quotes from a forged and adulterated Old Testament which was purposefully mistranslated by the Greek-Jewish Essenes of Alexandria to further their authority for their corporate body. With the crucifixion of Jesus these "beliefs" were applied to him following his death and with the conversion of this corporate body into the early Jewish Messianic Movement these "Essenic beliefs" would later divide the conservative Pharisees from the Essenes. The separatist movement would gather steam as the documents of this sect and their teachings highly influenced the Greeks who were coming to the faith as well as their intellectuals which were again influenced by the Alexandrian religious thought. For further information on the subject of the connection between Essenism and Christianity, the reader is referred to Taylor's Diegesis, Bunsen's Angel-Messiah, and the works of S. F. Dunlap.

Let us continue our study to find more truth!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ALEXANDRIAN INFLUENCE UPON EARLY CHRISTIANITY

In Alexandria, in Egypt, there was an immense library, founded by the Ptolemies. This library was situated in the Alexandrian Museum; the apartments which were allotted for it were beautifully sculptured, and crowded with the choicest statues and pictures; the building was built of marble. This library eventually comprised four hundred thousand volumes. In the course of time, probably on account of inadequate accommodation for so many books, an additional library was established, and placed in the temple of Serapis. The number of volumes in this library, which was called the daughter of that in the museum, was eventually three hundred thousand. There were, therefore, *seven hundred thousand volumes in these royal collections.*

In the establishment of the museum, Ptolemy Soter, and his son Philadelphus, had three objects in view:

1. **The perpetuation of such knowledge as was then in the world;**
2. **Its increase;**
3. **Its diffusion.**

1. For the perpetuation of knowledge. Orders were given to the chief librarian to buy, at the king's expense, whatever books he could. A body of transcribers was maintained in the museum, whose duty it was to make correct copies of such works as their owners were not disposed to sell. Any *books brought by foreigners into Egypt* were taken at once to the museum, and when correct copies had been made, the transcript was given to the owner, and the original placed in the library. Often a very large pecuniary indemnity was paid.

2. For the increase of knowledge. One of the chief objects of the museum was that of serving as the home of a body of men who devoted themselves to study, and were lodged and maintained at the king's expense. In the original organization of the museum the residents were divided into four faculties-Literature, Mathematics, Astronomy, and Medicine. An officer of very great distinction presided over the establishment, and had general charge of its interests. Demetius Phalareus, perhaps the most learned man of his age, who had been Governor of Athens for many years, was the first so appointed. Under him was the librarian, an office sometimes held by men whose names have descended to our times, as Eratosthenes and Apollonius Rhodius. In connection with the museum was a botanical and a zoological garden. These gardens, as their names imply, were for the purpose of facilitating the study of plants and animals. There was also an astronomical observatory, containing armillary spheres, globes, solstitial and equatorial armils, astrolabes, parallactic rules, and other apparatus then in use, the graduation on the divided instruments being into degrees and sixths.

3. For the diffusion of knowledge. In the museum was given, by lectures, conversation, or other appropriate methods, instruction in all the various departments of human knowledge.

***There flocked to this great intellectual centre, students* from all countries. It is said that at one time not fewer than fourteen thousand were in attendance. Subsequently even the Christian church received from it some of the most eminent of its Fathers, as Clement of Alexandria, Origen, Athanasius, etc.**

The library in the museum was burned during the siege of Alexandria by Julius Caesar. To make amends, for this great loss, the library collected by Eumenes, King of Pergamus, was presented by Mark Antony to Queen Cleopatra. Originally it was founded as a rival to that of the Ptolemies. It was added to the collection in the Serapion, or the temple of Serapis.

It was not destined, however, to remain there many centuries, as this very valuable library was willfully destroyed by the Christian Theophilus, and on the spot where this beautiful temple of Serapis stood, in fact, on its very foundation, was erected a church in honor of the "noble army of martyrs," who had never existed.

This we learn from the historian Gibbon, who says that. after this library was destroyed, the appearance of the empty shelves excited the regret and indignation of every spectator, whose mind was not totally darkened by religious prejudice.

The destruction of this library was almost the death-blow to free-thought - wherever Christianity ruled - for more than a thousand years.

The death-blow was soon to be struck, however, which was done by *Saint Cyril,* who succeeded *Theophilus* as Bishop of Alexandria.

***Hypatia,* the daughter of Theon, the mathematician, endeavored to continue the old-time instructions. Each day before her academy stood a long train of chariots; her lecture-room was crowded with the wealth and fashion of Alexandria. They came to listen to her discourses on those questions which man in all ages has asked, but which have never yet been answered What am I ? Where am I? What can I know ?**

Hypatia and Cyril; philosophy and bigotry; they cannot exist together. As Hypatia repaired to her academy, she was assaulted by (Saint) Cyril's mob - a mob *of* many monks. Stripped naked in the street, she was dragged into a church, and there killed *by the club of Peter the Reader.* The corpse was cut to pieces, the flesh was scraped from the bones with shells, and the remnants cast into a fire. *For this frightful crime Cyril was never called to account.*

It seemed to be admitted that the end sanctified the means. So ended Greek philosophy in Alexandria, so came to an untimely close the learning that the Ptolemies had done so much to promote.

The fate of Hypatia was a warning to all who would cultivate profane knowledge. Henceforth there was to be no freedom for human thought. Every one must think as ecclestical authority ordered him ; A.D. 414.

In Athens itself philosophy awaited its doom. Justinian at length prohibited its teaching and caused all its schools in that city to be closed.

After this followed the long and dreary *dark ages,* but the sun *of science,* that bright and glorious luminary, was destined to rise again.

THE LINK TO THE MESSIAH OF CHRISTIANITY

The history of this great Alexandrian library is one of the keys which unlock the door, and exposes to our view the manner in which the Hindoo incarnate god *Chrishna,* and the meek and benevolent Buddha, came to be worshiped under the name of *Christ Jesus.* For instance, we have just seen:

- **That, “orders were given to the chief librarian to buy at the king's expense *whatever books he could."***
- **That, “one of the chief objects of the museum was that of serving as the home of a *body* of men who devoted themselves to study."**
- **That, “any books brought by foreigners into Egypt were taken at once to the museum and correct copies**

made."
- That, "there flocked to this great intellectual center students from all countries."
- That, "the Christian church received from it some of the most eminent of its Fathers."

And also:

- 6. That, the chief doctrines of the Gnostic Christians "had been held for centuries before their time in many of the cities in Asia Minor. There, it is probable, they first came into existence as Mystae upon the establishment of a direct intercourse with India under the Seleucidae and the Ptolemies."
- 7. That, "the College of Essenes at Ephesus, the Orphics of Thrace, the Curetes of Crete, *are all merely branches of one* antique and common religion, and *that originally Asiatic."*
- 8. That, "*their introduction of Buddhism into Egypt and Palestine affords the only true solution of innumerable difficulties in the history of religion."*
- 9. That, "Buddhism had actually been planted in the dominions of the Seleucidae and Ptolemies (Palestine belonging to the former)*before the beginning of the third century* B. C., and is proved to demonstration by a passage in the edicts of Asoka."[BEFORE THE THIRD CENTURY B.C.E.!]
- 10. That, "it is very likely that the commentaries (Scriptures) which were among them (the *Essenes)* were the Gospels."
- 11. That, "the principal doctrines and rites of the *Essenes* can be connected with the East, with Parsism, and especially with *Buddhism."*
- 12. That, "among the doctrines which the *Essenes and Buddhists* had in common was that of the *Angel-Messiah."*
- 13. That, " they (the Essenes) had a flourishing university or corporate body, established at Alexandria, in Egypt, long before the period assigned for the birth of Christ."
- 14. That, "the *very ancient and Eastern doctrine of the Angel-Messiah* bad been applied to Gautama Buddha, *and so it was applied to Jesus Christ by the Essenes of Egypt and Palestine*, who introduced this new Messianic doctrine into Essenic Judaism and Essenic Christianity."

THE CORRUPTION OF THE JEWISH BIBLE WHEN TRANSLATED INTO GREEK

What you need to know is that these Essenic-Phytagorean-Buddhists of Alexandria, Egypt, 200 B.C.E. translated the Jewish Bible into Greek. It is called the Septuagint. What you don't know is that many of these ancient religious tenants possessed by these Buddhist Essenes would be written into the Greek translation of the Bible. The existing Jewish Scriptures (the Tanakh) would be mistranslated on purpose in hundreds of places whereby the existing "theologies" of the Greek-Jewish Phythagorean-Buddhists would be intermingled among the existing Jewish texts in order to promote their "beliefs." The theology of this Egyptian sect replaced the writings of Moses and the Prophets in many places and few know it today.

This was the modus operandi used to corrupt the Jewish Scriptures. Of major interest in New Testament study is the alterations of many passages whereby the Essenic Cosmic Angel-Messiah was to replace the Davidic Messiah of the Jewish Scriptures. The Essenes believed in a Cosmic Angel-Messiah godman which finds its ultimate origin in sun-myths from the most ancient of days. This Angel-Messiah was made to be the fulfillment of Messianic prophecy originally intended to apply to the Davidic Messiah only!

The doctrine of the "Anointed Angel-Messiah" as taken from the evolution of sun-myths consisted of:

- **The Sun-godman from heaven (Angel-Messiah incarnation as personified from sun worship).**
- **This Sun-godman was also the Creator**

- **The doctrine of the atoning sacrificial death of this Sun-godman...called the Essene Angel-Messiah... (these concepts coming from Iranian, Pythagorean, Buddhist backgrounds and influences upon the Essenes)**
- **The resurrection of this Angel-Messiah following 3 days (as taken from the sun-myths and the winter soltice).**

These doctrines which most think Paul first taught can, with more or less certainty, be connected with the Essenes; even the Essenes in Egypt. It becomes almost a certainty that Eusebius was right in surmising that *Essenic writings have been used by* Paul and *the evangelists. So Paul's "gospel" was not unique by any means but had been taught in all the world for thousand of years among the nation who worshipped the sun.* All this information is laid out for your inspection: http://paganizingfaithofyeshua.netfirms.com.

This Angelic-Messiah had evolved from the Phythagorean synthesis of Indian and Buddhist beliefs which they themselves had assimilated from Egypt. Thus we find the blending of a sun-godman and an earthly Davidic Messiah-king. This will not be a problem until the death of Jesus and the application of these cosmic sun-god myths to him following the Essenes converting to the Jesus Movement following his crucifixion.

Acts 6:7 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. (KJV)

Simply said these Essenes priests became believers and followers of Jesus and entered the Jesus Movement after his crucifixion. One should not forget that what began as a righteous separation from the Temple by the Zadok priests in the early second century B.C.E. would later evolve into the current "Essenes" of Jesus' day. It should be remembered that these Essenes were once considered priest of Zadok: The word "Zadok" in Hebrew means:

6659Tsadowq- Zadok = "righteous";

Zadok was the high priest, son of Ahitub of the house of Eleazar the son of Aaron, and 11th in descent from Aaron; he joined David after Saul's death and supported him against Absalom and Adonijah; and later anointed Solomon as king. In the time of Jesus the Zadoks no longer had connections to the Temple.

When these remnant Essenic priests converted they brought their cosmic redeemer theology with them and applied this to a crucified Jesus in the same motif as their beliefs in their sun-myths. Now we have the Pharisees expecting a Davidic Messiah and these Essenes expecting a godman crucified. The New Testament contains both "theologies" jumbled together thanks to the writers of the New Testament. To understand how these Essenes understood that the Angel-Messiah was to be crucified one needs to understand how they believed in a crucified sun-godman redeemer. I suggest you go to our website and read up on it: http://paganizingfaithofyeshua.netfirms.com.

That, "we hear very little of them (the Essenes) after A.D. 40; and there can hardly be any doubt that the Essenes as a body must have embraced Christianity" Christian Ginsburg,The Essenes, 1864.

Thus you can easily see how these Essene Buddhist of the first century A.D. brought their religious ideas and beliefs concerning the Angel-Messiah with them. Later those influenced by this theological thought center of Alexandria, with its great library and its university, will write from this perspective and viewpoint, and we, two thousand years later when reading such materials, will not have the facts to understand why people wrote that Jesus was a god, etc. The early Greek Church Fathers, many of which grew up in Alexandria and were schooled there, could not help be influenced by such religious ideas. That is why many of their writings contain such ideas not found in the Jewish Bible and its teachings on Messiah.

THE SOLUTION TO THE PROBLEM

The sacred books of Hindus and Buddhists were among the Essenes, and in the library at Alexandria. The *Essenes,* who were afterwards called *Christians*, applied the legend of the *Angel-Messiah-"* the very ancient Eastern doctrine," which I have both read and researched out beyond satisfaction, but also have such information delineated at our own personal website: http://paganizingfaithofyeshua.netfirms.com. We have shown throughout this site how the Gentile nations personified their sun-myths into a "pattern" redeemer. The nations, having seen the same things in the heavens, have quite similarity in their myths. Over time, however, would come *additions* to the legend from other sources. That is why the myths are similar, yet divergent.

Portions of the legends related of the Persian, Greek and Roman Saviours and Redeemers of mankind, were, from time to time, added to the already legendary history of the Christian Saviour. This is especially prominent by the Essenes whose writings already had deviated from the Jewish Bible and contained similar sun-god myths within their "holy scriptures."

Thus history was repeating itself. Thus the virgin-born God and Saviour, worshiped by all nations of the earth, though called by different names, was but one and the same.

Albert Reville' says:

"Alexandria, the home of Philonism, and Neo-Platonism, was naturally the center whence spread the dogma of the deity of Jesus Christ."* In that city, through the third century, flourished a school of transcendental theology, afterwards looked upon with suspicion by the conservators of ecclesiastical doctrine, but not the less the real cradle of orthodoxy. It was still the Platonic tendency which influenced the speculations of Clement, Origen and Dionysius, and the theory of the Logos was at the foundation of their *theology."

Among the numerous gospels in circulation among the Christians of the first three centuries, there was one entitled The Gospel of the Egyptians.

"Epiphanius (A. D. 385), speaking of it, says :

“Many things are proposed (in this Gospel of the Egyptians) in a bidden, *mysterious* manner, as by our Saviour, as though he had said to his disciples, that the Father was the same person, the Son the same person, and the Holy Ghost the same person."

That this was one of the “scriptures" of the Essenes, becomes very evident when we find it admitted by the most learned of Christian theologians that it was in existence *"before either of the canonical Gospels,"* and that it contained the doctrine of the *Trinity,* a doctrine not established in the Christian church until A. D. 327, but which was taught by this Buddhist sect in Alexandria, in Egypt, which has been well called, " Egypt, the land of Trinities."

The learned Dr. Grabe thought it was composed by *some Christians in Egypt,* and that it was published *before either of the canonical Gospels.* Dr. Mill also believed that it was composed before *either of the canonical Gospels,* and, what is more important than all, *that the authors of it were Essenes.*

***These" Scriptures" of the Essenes were undoubtedly amalgamated with the "Gospels" of the Christians, the result being the canonical Gospels as we now have* them. The "Gospel of the Hebrews," and such like, on the one band, and the “Gospel of the Egyptians," or Essenes, and such like, on the other. That the "Gospel of the Hebrews" spoke of Jesus of Nazareth as the son of Joseph and Mary, *according to the flesh,* and that it taught nothing about his miracles, his resurrection from the dead, and other such prodigies, is admitted on all hands. That the “Scriptures " of the Essenes contained the whole legend of the Angel-Messiah, which was afterwards added to the history of Jesus, making him a CHRIST, *or an Anointed Angel,* is a probability almost to a certainty.**

This information should now help you to better understand how all the traditions and legends, originally Indian, escaping from the great focus through *Egypt,* were able to reach Judea, Greece and Rome. Besides that you now should be able to see how Alexandria, the center for Essenic study, aided by the great library and university, was the mecca for the synthesis of religious ideas from Iran, Egypt, the Orient, Persia, Israel, etc. Out of this theological mix will come a great synthesis of the Phythagoreans to which the Essenes would not be immune. We have the blending of a little bit of everything as it is later applied to Jesus. The early Greek philosophers were not immune from such influences; thus we find as early as 110 A.D. Church Fathers from Alexandria teaching concerning the Angel Messiah of the Essenes; however one thing is different, they give him a name; Jesus.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ORIGINS FOR BASIC CHRISTIAN RELIGIOUS DOCTRINES

THE CENTRAL ELEMENTS OF THE NEW TESTAMENT THE ESSENE-CHRISTIAN SYNTHESIS

The broad appeal of Christianity stems from the fact that it is a synthesis of the most important doctrines which had already been developed in the great pre-Christian cultures during thousands of years.

Had this not been so, it would simply have been a narrow creed and would, like many others, soon have vanished from the stage of history. The central elements in the Synoptic Gospels (Matthew, Mark, and Luke) are first the divine, atoning, and sacrificial savior, who gives his own life to redeem that of his followers and who, by rising from the grave, is empowered to confer divinity and immortality upon them also; second an ethical system which makes everyone economically and politically equal in a social order where want and injustice are forever abolished; third, a doctrine concerning the after-life according to which the redeemed will enjoy happiness in communion with each other in a kingdom of righteousness; and, fourth, the promise of an imminent Second Coming, when the Savor as the Great Messiah will reappear in power to conduct the Last Judgment and institute the kingdom of heaven, which will then belong to the saints in perpetuity. As an additional inducement, the redeemed would be healed of all physical and spiritual maladies in time for all eternity.

The immediate source of these concepts was the Essene society; but their ultimate origins must be traced to the mystery-cults and the major religions of the pre-Christian -world.

THE SAVIOR-CONCEPT: FROM EGYPT

The Essenes of Alexandria, Egypt, as well as Palestine, adapted the "soter" or "savior" of Egypt. The original savior-god was the Great Osiris, the Egyptian deity who plays such a preponderant role in the religious history, not only of the Nile Valley, but also of the entire area which finally became the Graeco-Roman Empire. The facts, the legend, the myth, and the soteriology (doctrine of salvation) surrounding this majestic but also pathetic figure stretch back into the very roots of western culture and civilization.

A powerful force of Aryans, from Mesopotamia, conquered the much less developed Nilotics, about 4,000 or 3,500 B. C. The Sumerians superimposed their own economy, jurisprudence, architecture, agriculture, and general way of life upon the conquered, first, by intertwining their own religious concepts with those of the natives; and, second, by making their own the active and preponderant force. This was a long and complicated process, in the course of which cannibalism and other primitive poultices were outlawed and the flood waters of the Nile brought under control; and roads, temples, and cities were constructed. Scientific agriculture was

instituted, an elaborate code of law established an elevated morality adopted, and a popular and powerful religious system perfected. The result was the greatest civilization yet known, which continued substantially intact for nearly forty centuries.

It is at least probable that Osiris was an historical person who had married his sister, became king of Egypt, and conquered many nations; that he was murdered by a group of conspirators headed by his brother, Set; and that he was finally transformed into the god-man savior by the priests of a great cult which became dominant in Egypt and later proliferated into all adjacent lands.

According to the Osirian myth, the sun-god Ra detected his wife Nut in the embrace of Seb, the earth-god. He therefore decreed that her offspring could not be born on any day of the year, which then consisted of 360 days. Nut, however, appealed for help to Thoth, the God of Wisdom; and, by playing at draughts with the moon, he won from her a seventy-second portion of each day. Thus, five intercalated days were added to the year, on none of which the curse of Ra was effective. Successively on these, Nut bore quintuplets: Osiris, Horus, Set, Isis, and Nephthys. Osiris, born on the 25th of December, symbolized the rebirth of the sun; in due course, he married Isis, who bore the Younger Horus, who, with his parents, made up the Egyptian Holy Family. Set married Nephthys, who became the mother of Anubis. The Elder Horus remained the celibate and intellectual Scribe. These five personalities, born of earth and heaven, were equally human and divine, mortals with a capacity for immortality. Osiris became the supreme god-man and Isis the ultimate mother-goddess, whose role and importance expanded over the centuries in the Osirian cult and who finally emerged as a supreme divinity in her own right.

After conferring a superior culture upon the Egyptians, Osiris set out at the head of his beneficent armies to do the same for other nations; he marched all the way to India and later in Europe to the Straits of Gibraltar. Finally, according to the legend, laden with the gifts of many grateful peoples, he returned home in triumph. This helps explain the spread of such religious ideas and myths as spread throughout the world.

In his absence, however, the evil Set conspired with the seventy-two displaced reactionary priests to seize the throne for himself. Having constructed a coffin, he induced his brother to lie down in it: whereupon the conspirators welded the lid shut with molten lead, so that Osiris died of suffocation. Thrown into the Nile, the coffin floated across the Mediterranean to Byblus (modern Jebeil), in Syria, where the body became encased in a tree.

Escaping the rage of Set, Isis took refuge in the Delta Swamps, where Horus was born. Leaving her child to be reared in Buto, she set out in search of her husband; finding almost all of his body except his penis, she returned with it to Egypt. The implacable Set, however, hacked this into fourteen pieces, and buried one in each of the names or provinces of the country.

Now began the incomparable passion of Isis, which ultimately made of her the supreme mother-goddess of the ancient world. Up and down Egypt she went, seeking and searching, until she found all the dismembered portions of the body and reconstituted them into its previous semblance; then, with the help of Thoth and Horus, Isis resurrected Osiris into a second and immortal life. Risen from death, he could never again be subject to its power. In due course, he entered his solar ship which transported him to the Elysian Fields, the realm of Khenti-Amenti, where he became and forever remains the judge of all who die and the ruler of the blessed.

Osiris, then, symbolized the reborn sun; as Apis, the Bull, he was the emblem of sexual virility; but, most of all, he was the god of agriculture. This, more than anything else, elevated the Egyptians from savagery and barbarism into actual civilization. Isis, meanwhile, who was identified with the moon and the cow, was the great and nurturing Mother; it would be Isis who taught mankind to transform the wheat into the bread of life, the barley into the joyous and invigorating ale as a forerunner of the Eucharist! Osiris gave men virility; Isis made motherhood possible and even delightful. Osiris gave mankind agriculture and Isis gave them civilized food. These two divinities gave humanity the more abundant life.

The sexual, astronomical, and agricultural symbolism woven into the Isis-Osiris myth reflects the deepest needs and desires of mankind. The offspring of Nut and Seb were conceived at the time when Sirius the Dog-star appeared in the East, as it did then on the first of June, when also the waters of the Nile began to rise, augmented, so the people believed, by the tears of Isis, weeping for Osiris, who was called the Morning Star who brings the waters, as well as the Great Bull, and the Reborn Sun. Deeply significant is the fact that the dismembered god was buried throughout Egypt on the very day when the grain was planted; and his resurrection occurred when the green shoots first emerged from the soil. The great rituals and festivals of Osiris were celebrated with the planting and the sprouting of the grains. In countless images of the god found in Egyptian tombs, his body lies on is bier with the tendrils of wheat growing from his body.

The ritual of Osiris consisted primarily in the celebration of a Eucharistic meal, in which the communicants ate the flesh of the god in the form of wheat-cakes and drank his blood in the form of barley-ale.

By so doing, his divinity became their own which was diffused through their members: and they became portions of him in body and spirit as well as heirs with him in his eternal kingdom. Osiris gave mankind immortality with his heavenly bread; he died that men might have life and have it more abundantly; he gave his body to eat and his blood to drink that men and women might, like himself. rise from the grave, divine into everlasting life.

Answer for yourself: What is so imporant about this?

This brief was the central core of the Osirian mystery and since, for millennia, the Egyptian was the principal culture of the ancient world, a reconstituted Osiris penetrated many nations and countries, especially throughout Asia Minor and the eastern Mediterranean. Perhaps as early as 2,500 B.C., the Egyptian god-man was united with the Semitic Astarte to constitute the Adonis-Aphrodite cult; later, as Attis, he became the dying and annually resurrected god of the cult of Cybele; in the 13th century, B. C., he appeared in Thrace as Dionysus or Orpheus, the savior-god of Orphism. After he migrated into Greece, he finally became the center of the great Eleusinian mystery itself, which was dedicated to the worship of Demeter, who was herself the Greek reconstitution of Isis. In the Roman world, he was known as Father Baccus and Demeter as Ceres.

And finally, about 520 B.C., he was incorporated into the Phythagorean cult as the central element in the first great religious synthesis of the western world.

Various mysteries spread throughout the Graeco-Roman world, especially after the Trojan War; but the cult of Isis at last outstripped all others in popularity, magnificence, power, and influence, wherein Osiris, while continuing as the sacrificial savior-god, became the secondary to his sister-wife in importance. These pagan savior-cults were wonderful for their number and diversity; and by the first century A.D., they had achieved almost complete dominion over the masses. All had one element in common: the worship of the atoning, sacrificial, and immortalizing savior god, substantially the replica of the great Osiris.

This very same concept, of an Angel-Messiah as a reborn Sun, or Son of the Sun-god, was the concept of the Essenes which grafted it onto the already existing Davidic Messiah of the Jewish Scriptures.

COMMUNAL EQUALITY: FROM INDIA & THE BRAHMANISM & BUDDHISM

About 2000 B.C.E., another army of Aryans invaded India and conquered the culturally backward inhabitants.

The newcomers revolutionized the social, political, and economic structure of the nation, first by commingling their own religious concepts with those of the natives; and, second, by making their own ideology predominant. A system of caste was established, in which the Brahmans (father-priests or divinities) occupied the highest rank; the Kshatriyas, or kings, nobles, and warriors, stood second; the Vaisyas, or artisans, tradesmen, peasants, etc., were third; and the Sudras, who were propertyless servants, constituted the lowest order. Only Aryans could belong to the two upper casts. However, every member of a caste occupied a definite and permanent hereditary position, and possessed certain rights in varying degrees. Below all this were multitudes who, for one reason or another, had lost their inherited social position: these were the outcasts, known as parasavas and khandalas, doomed to a life of misery in the most repulsive employments, while existing at a starvation level. Brahmans could have four wives Kshatriyas three, Vaisyas two, Sudras one, outcasts none at all. Elaborate codes were devised, which exacted the most fearful punishment for offenses against members of the higher castes, but little or no penance for the same acts when perpetrated against an outcast or a prostitute.

The hierarchy enjoyed complete control over education, morals, marriage, and the canonical codes. Theirs was a total way of life, which left nothing to any other discipline: like communist or Roman Catholic polities, it embraced every aspect of existence. The civil government existed only to enforce the decrees of the priests. The Brahmans were immune from all taxation, social obligations, or criminal prosecution. A more privileged or powerful bureaucracy, secular or religious, has never existed. The Brahmans made laws for all others, but were themselves exempt from punishment. They received tribute from everyone, but gave nothing tangible in return. They were the lords of life; and their regimen resented perhaps the most complete union of church and state ever known.

Since no one could rise in the social scale, the doctrines of karma and renunciation were devised to provide moral sanctions for caste. During this earthly life, every human being enters his good and evil deeds, as it were, in a book of credits and debits; and for these he is rewarded or punished, not in this life, but in the next. At death, each person who has lived good, or, rather, an obedient and subservient life, goes to paradise for a certain period, and will in due course be reborn in a higher caste; but if he had done evil, he will be unsigned to the twenty-three hells for a millennium, and then be reborn in a lower caste, or in the form of an animal, a reptile, a fish, a bird, or even an insect. Since every living feature is animated by a once-human soul, no one may kill even a louse, since it might be his own mother. Human misery, therefore, continues through endless aeons on a do dolorous Wheel of Life. Only through sainthood may Nirvana at last be attained; and this state of total unconsciousness or personal extinction was the Brahmanic substitute for the Egyptian Elysium and the Zoroastrian heavens.

In this system, there was no relief for outcasts and Sudras. It continued substantially unchanged for centuries; however, since the spirit of man will not endure such indignities forever without bitter resentment, certain safety-valves for social unrest were provided. Under the Brahmanic system, men were permitted to become students: but, when so doing, were required to take the vows of chastity, obedience, and poverty. Others, more advanced in years, were permitted to seek Nirvana by becoming hermits or ascetics, (just like the Essenes later) begging their food; however, all had to undergo a course in Vedic study and submit forever to the authority of the Brahmans. Even under these restrictions, vast numbers chose renunciation to escape the Wheel of Life and thus commingle at last with the Universal Soul—the Brahma or the Atman.

By the 6th century, B. C., various movements had arisen in opposition to the Brahmanic authority. The most important of these were Gainaism, or Jainism, founded by Mahavira, and Buddhism, established by Prince Gautama, said to have been a pre-existing divinity, who entered his mother's body at conception and was, therefore, born of a true virgin birth. Not to be outdone, Mahavira had a double virgin birth; for during gestation, he transferred himself from a Brahmani to Kshatriya mother so that, in addition to be being divine, he partook also of the nature of both upper castes. Actually, both movements, but particularly the Buddhist, represented a coalition of the nobles and the middle classes against the entrenched power of the priesthood. These new religions absorbed from Brahmanism such elements as transmigration, karma, heaven and hell, the Wheel of Life, renunciation, and Nirvana. Nevertheless, Buddhism was one of the most profoundly revolutionary movements in all history. It sought, not only

freedom from upper-class tyranny, but also permanent release for its communicants from all labor and every kind of social obligation. Perhaps the most far-reaching of all Buddhist objectives was the substantial separation of the religious from the civil authority (church from state). No man was ever again to be called Brahmana, or Father, which signified priest-god (Matt. 23:9).

Buddhism denounced and outlawed a society based on caste, and proclaimed the utter wickedness of employing labor or accumulating private wealth. Persuaded that the duty to support parents, wife, and children is not only an integral element in the whole system of social exploitation but also a burden under which most toilers die unrequited, Buddhism declared that the family, based on sex and procreation, is an infamous evil; that the sexual relationship is the crime and corruption for which there can be no forgiveness; and that the highest conceivable virtue consists in renouncing and abandoning father, mother, sister, brother, wife, children, lands, and houses. Dressed in their yellow robes and with begging bowls in hand, the Buddhist saints sallied forth to obtain their food from the children of Mara And since Vedic study was the chief means by which the Brahmans consolidated their authority, the new ascetics declared knowledge so obtained to be utterly worthless or actually harmful.

The Buddhists made good use of several Brahmanic doctrines: hell was transformed into a place of torture for all who, in this world, had contracted matrimony, reared families, cared for their parents, and taught, or submitted to Brahmanic doctrines. Nirvana became the reward for a life of renunciation; a good karma was now to be attained by the children of this world only by giving generous alms to the Buddhist saints, who were by no means intent upon suffering material hardship: the greatest rewards in paradise were therefore reserved for the wealthy who donated their palaces as rest homes for the delectation of the holy ones. Communal orders of male and female celibates sprang up everywhere, into which the indigent thronged, where they could live idly in security, although under the strictest discipline. It was Buddhist dogma that, while personal property contaminates and destroys the character of the owner, the same wealth, when owned collectively and shared equally by the redeemed, is righteous and holy. You should immediately see the similarity in the communism of the early church as depicted in the Book of Acts as well as the Essenic celibacy; this is no coincidence but rather an example of strong influence that was exerted on the Essenes. I find this rather amazing that these Essene, knowing full-well that the first commandment in the Torah is to be fruitful and multiply, would violate this by enforcing celibacy on their adherents.

Under King Asoka, Buddhism became the national religion of India in 256 B. C. In his and subsequent generations, it proselytized throughout the whole known world; and its principal elements penetrated the stream of culture almost everywhere. Since western religion has its roots in oriental sources, Buddhist influence upon it has been immense.

In fact, long before Buddhism became the national religion of India, its basic concepts had appeared in the Graeco-Roman world. As early as the sixth century, B. C., it had already become a central element in the synthesis of Pythagoras.

The concept of the truly religious life as one of renunciation, celibacy, and communism was therefore deeply embedded in human consciousness; it became a major element in most important subsequent religious movements; and one phase of this philosophy emerged in the 19th century as Marxism. In this secular form, it has achieved its greatest conquests; and approximately one-third of the human race is now attempting to achieve a better life through communal organization and discipline, not in private communities, but through the control of great nations by the machinery of the state.

It should, however, be noted that after several centuries, Buddhism was expelled from India, which was reconquered by a reconstituted form of Brahmanism, known as Hinduism, which retains most of the central speculative doctrines of its ancient progenitor, such as the caste system, karma, and transmigration. The overwhelming force of religious ideology is apparent to any westerner who travels in India: useless cows and monkeys have been sacred, eating the scarce food, for want of which untold thousands of infants died of

malnutrition. The killing of a vulture could cause a greater public disturbance than the sight of millions of starving indigents lying unhoused in the streets.

The religion of Gautama has undergone many revisions and divisions during the last thousand years; it exists today principally on the fringes of the greater cultures or as important minorities in Japan and elsewhere; however, it still commands the adherence of about 225 million communicants find exercises no small influence, not only in the Orient, but in the western world as well. Modern existentialism is in reality an offshoot of Buddhism, as are the doctrines of Zen. Various spin-offs like the Hare Krishna cult are today virulent in the United States; and it should be noted that since there are more than 515 million Hindus in the world-in 1979-80, these two cults originating in India, almost rival in numbers the 975 million credited to all existing divisions of Christianity. If you have any familiarity with the Essenes the parallels are striking as well with the communism and equality of good as stressed by the Book of Acts and the later celibacy as well which was later enforced upon the priesthood in the Catholic Church.

DOCTRINES OF THE AFTER-LIFE: FROM PERSIA & ZOROASTRIANISM

Although there are many elements in the religions of India and Egypt dealing with the after-life, the concepts of heaven, hell, and purgatory were developed to the highest degree by the Persians. The Jews were introduced to this in the Babylonian and Persian captivity and some of the Jews brought these religious concepts home to Israel with them.

In the 6th century, B.C., the prophet Zoroaster, by reconstructing the Mazdean Persian-Aryan religion, made it into a powerful nationalist instrument by which to unite his people as masters of a great empire. Three basic elements characterize this creed:

- **Dualism**
- **Doctrines concerning the after-life**
- **Messianic expectations**

Zoroastrian dualism predicated two cosmic, untreated powers or forces, of which the first, known as Ahura-Mazda or Ormazd, was the Lord of Spirits, the God of Warmth, Light, and Order, the source of life and immortality, the ruler of the celestial spheres, the creator of all things good or spiritual; and the second was Ahriman, known also as Angra Mainyu, the Evil One, the source of cold, darkness, matter, and chaos, the power of death and destruction, and the Prince of the Air in this world. These two powers were seen as essentially equal; but, since Ahura-Mazda possessed prescience, of which his cosmic foe was devoid, he was, from the beginning, able to devise a long-term strategy which would ultimately result in the triumph of Good and Light. These antagonists were said to be engaged in a universal conflict, which extended to every living creature, especially all humanity, who are therefore pilloried throughout life on the horns of this dreadful dilemma and enmity. The spirit or soul is from the God of Light, the King of Heaven; but the body is of Ahriman, the Lord of Darkness. In the heart of every human being a fierce battle therefore rages between the spirit and the flesh: those who are redeemed are the Elect, the Children Light and Heaven; those who reject the pure religion of Zoroaster are reprobates, the Children of Hell and Darkness. This concept is reflected in Shakespeare's 146th sonnet, which begins: "Poor soul, the center of my sinful earth . . ." and constitutes the basis of the Pauline anthropology set forth in our New Testament. It is also the basis of the Augustinian, Lutheran. and Calvinist doctrines of predestination and moral depravity.

The second great element in the Zoroastrian system was its a eschatology, according to which every human being has an immortal soul; and, since this appears only once on earth, its eternal destiny is determined by its activities here. The human race was divided into three general categories: first, those whose deeds are preponderantly good and who, therefore, emerge as Children of Light—at death, these go directly to one of the seven heavens (reproduced in the *Divina Commedia* of Dante); second, those whose careers have been dedicated

to wickedness—these must be plunged into hell, there to suffer terrible and long drawn-out tortures; and, third, those in whom good and evil so nearly balance as to render them unfit for immediate entry into the celestial kingdoms, yet not deserving of hell-fire—these are consigned to purgatory, whence, after a Period of discipline purification, they are permitted to enter one of the lower celestial spheres.

THE ESSENE ANGEL-MESSIAH FROM ZOROASTRIAN-INDIA AND SUN-WORSHIP

The third basic Zoroastrian doctrine was that, following 660 B.C., would appear a great virgin-born savior, prophet, or Angel-Messiah, at the close of three consecutive millenniums. These concepts were taken directly from astrology and astronomy and later personified as if were a real person. Every Aryan nation had their own adaptation from the stars but Zoraster's influence made his the most prolific. On this web-site I have documented countless examples with more than sufficient bibliographies and references to prove the point beyond any reasonable doubt.

According to such Zoroastrian eschatology in 341 A.D., the great Hushedar was due; in 1341, the greater Hushedar-Mah would come; and in 2341, the greatest of all, the Soshans, would, after defeating all enemies at the final Armageddon, conduct the Last Judgment, and inaugurate the Kingdom of Saints, which would consist of a New Heaven and a New Earth, after the old had passed away in a cosmic holocaust.

We should note that Zoroastrianism was a universalist religion; for even the most wicked of men, after fearful refinement in a river of molten metal, would finally emerge as saints into an eternity of peace and glory.

Zoroastrianism included other important tenets; but these constitute its basic contributions to world-religion. By 510 B.C., Darius the Great Hystaspes, the son-in-law of Cyrus, ruled which stretched from Libya and Greece to the center of India, a territory comprising two million square miles and twenty-three nations. Throughout this vast complex, theology of Zoroaster exercised a potent and pervasive influence, and some of its elements became integral in Grecian Stoicism, in the creeds of the mystery cults, the tenets of the Jewish Chasids, and the speculative synthesis of the Orphic-Pythagorean brotherhoods. As you can see both the Pharisees as well as the Essenes were influenced by such a system and "borrowed" extensively from it in their writings. In the trappings of noisy and pagan solemnity, it is set forth in splendor in the Sixth Book of Virgil's Aeneid, composed in the first century, B.C., and in Dante's Purgatorio and Paradiso, composed in the fourteenth century, A.D. These concepts became the common heritage of the western world.

THE HUMAN MESSIAH: THE JUDAIC CONTRIBUTION

We should not discount entirely the influence upon Essene ideology of the Messiah-concept as found in orthodox Judaism, which may or may not have been directly altered by Zoroastrian influence. The belief that a powerful personality, a human agent, would one day emerge who, either by force of Jewish arms or by supernatural intervention by God and with God's support, would defeat all enemies and establish at least an independent nation, or, more probably, a great empire, had been a basic element in Jewish expectations for centuries before the time of Alexander. This Messiah, however, was quite different from the Angel-Messiah of Zoroastrian-Essene theology: his purposes were entirely temporal and terrestrial and were restricted to the ethnic interests of the Jews. He was not a moral judge; there was no Last Judgment; and his projected kingdom was not one of saints or of' righteousness. The Essene Angel- Messiah, in contrast, was the overwhelming Zoroastrian Soshans engrafted upon the age-old political and economic protagonists of Judaic visions.

THE SECOND COMING: AN ESSENE CONTRIBUTION

Every important new religious system draws heavily upon its predecessors as the basis for its novel synthesis;

and almost always it adds at least one or two significant origins elements of its own.

During their maturity and a later evolution of Essene theology, we find that the Essenes eliminated from their system the doctrine of purgatory (which they had previously embraced) as well as the possibility of post-mortem redemption. In Essene-Christian doctrine there is no second chance.

However, the most important specific ideological creation of the Essenes was the promulgation of the Second Conning known among Christian theologians as the Parousia. Paul teaches this doctrine along with Jesus in the New Testament. The Essene's last Teacher of Righteousness was expected, before the conclusion of the then-existing generation, to send a representative who would be endowed with power to conduct the Last Judgment and to set up the kingdom of the saints on earth. With the formulation of this doctrine, all the principal elements comprising the Synoptic synthesis had been incorporated into the Essene canonical system. The religion of the western world was thereby substantially completed and today Jesus is the one most look toward for the fulfillment of this religious synthesis.

PYTHAGORAS: THE FIRST GREAT RELIGIOUS SYNTHESIS ...PUTTING IT ALL TOGETHER

In the 6th century, B.C., Pythagoras organized the first great religious synthesis of the western world where all of the above concepts, and more, were combined into one religious ideology or philosophy. About 105 B.C., the Essenes incorporated the doctrines and practices of the Phythagoreans into their own system and superimposed these upon the Zoroastrianism which they had already adopted about seventy years earlier. By so doing, they became the transmission belt by which the principal elements Egyptian, Persian, Indian, and Greek-mystery religions became integral portions of western faith which today is called Christianity.

CONCLUSION

The broad appeal of Christianity stems from the fact that it is a synthesis of the most important doctrines which had already been developed in the great pre-Christian pagan cultures during thousands of years.

Had this not been so, it would simply have been a narrow creed and would, like many others, soon have vanished from the stage of history. The central elements in the Synoptic Gospels (Matthew, Mark, and Luke) are:

- **The divine, atoning, and sacrificial savior, who gives his own life to redeem that of mankind and who, by rising from the grave, is empowered to confer divinity and immortality upon them also**
- **An ethical system which makes everyone economically and politically equal in a social order where want and injustice are forever abolished**
- **A doctrine concerning the after-life according to which the redeemed will enjoy everlasting happiness in communion with each other in a kingdom of righteousness**
- **The promise of an imminent Second Coming, when the Savior as the Great Messiah will reappear in power to conduct the Last Judgment and institute the kingdom of heaven, which will then belong to the saints forever.**
- **The redeemed would be healed of all physical and spiritual maladies in time for all eternity.**

What will be most shocking to you as a typical Gentile Christian is that the immediate source of these concepts was the Essene society; but their ultimate origins must be traced to the mystery-cults and the major religions of the pre-Christian-world.

I know this is a shock to many of our readers. Let me only say that we have in reality no recourse but to reevaluate the Christian faith in light of this information and re-examine Yeshua the Jew to see if we be in the faith of Torah and Tanakh. One must realize that the early church, Essenic in character, has put much into the mouth of Jesus on the pages of the New Testament. As you can see Yeshua was not a Christian but a Jew and it would serve us well to investigate Biblical Judaism as the faith once given to the saints. If those doctrines as espoused by the Essenes can be found in the Law, the Prophets, and the Writings, so be it and this is good. If not however, and if these Essenic religious beliefs which can be found not only in their sectarian writings as well as the New Testament can be shown to contradict Moses and the Prophets, then they must be cast aside as leaven. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ALEXANDRIAN INFLUENCE UPON EARLY CHRISTIANITY

In Alexandria, in Egypt, there was an immense library, founded by the Ptolemies. This library was situated in the Alexandrian Museum; the apartments which were allotted for it were beautifully sculptured, and crowded with the choicest statues and pictures; the building was built of marble. This library eventually comprised four hundred thousand volumes. In the course of time, probably on account of inadequate accommodation for so many books, an additional library was established, and placed in the temple of Serapis. The number of volumes in this library, which was called the daughter of that in the museum, was eventually three hundred thousand. There were, therefore, seven hundred thousand volumes in these royal collections.

In the establishment of the museum, Ptolemy Soter, and his son Philadelphus, had three objects in view:

1. **The perpetuation of such knowledge as was then in the world;**
2. **Its increase;**
3. **Its diffusion.**

1. For the perpetuation of knowledge. Orders were given to the chief librarian to buy, at the king's expense, whatever books he could. A body of transcribers was maintained in the museum, whose duty it was to make correct copies of such works as their owners were not disposed to sell. Any *books brought by foreigners into Egypt* were taken at once to the museum, and when correct copies had been made, the transcript was given to the owner, and the original placed in the library. Often a very large pecuniary indemnity was paid.

2. For the increase of knowledge. One of the chief objects of the museum was that of serving as the home of a body of men who devoted themselves to study, and were lodged and maintained at the king's expense. In the original organization of the museum the residents were divided into four faculties-Literature, Mathematics, Astronomy, and Medicine. An officer of very great distinction presided over the establishment, and had general charge of its interests. Demetius Phalareus, perhaps the most learned man of his age, who had been Governor of Athens for many years, was the first so appointed. Under him was the librarian, an office sometimes held by men whose names have descended to our times, as Eratosthenes and Apollonius Rhodius. In connection with the museum was a botanical and a zoological garden. These gardens, as their names imply, were for the purpose of facilitating the study of plants and animals. There was also an astronomical observatory, containing armillary spheres, globes, solstitial and equatorial armils, astrolabes, parallactic rules, and other apparatus then in use, the graduation on the divided instruments being into degrees and sixths.

3. For the diffusion of knowledge. In the museum was given, by lectures, conversation, or other appropriate methods, instruction in all the various departments of human knowledge.

***There flocked to this great intellectual centre, students* from all countries. It is said that at one time not fewer than fourteen thousand were in attendance. Subsequently even the Christian church received from it some of the most eminent of its Fathers, a Clement of Alexandria, Origen, Athanasius, etc.**

The library in the museum was burned during the siege of Alexandria by Julius Caesar. To make amends, for this great loss, the library collected by Eumenes, King of Pergamus, was presented by Mark Antony to Queen Cleopatra. Originally it was founded as a rival to that of the Ptolemies. It was added to the collection in the Serapion, or the temple of Serapis.

It was not destined, however, to remain there many centuries, as this very valuable library was willfully destroyed by the Christian Theophilus, and on the spot where this beautiful temple of Serapis stood, in fact, on its very foundation, was erected a church in honor of the "noble army of martyrs," who had never existed.

This we learn from the historian Gibbon, who says that. after this library was destroyed, the appearance of the empty shelves excited the regret and indignation of every spectator, whose mind was not totally darkened by religious prejudice.

The destruction of this library was almost the death-blow to free-thought - wherever Christianity ruled - for more than a thousand years.

The death-blow was soon to be struck, however, which was done by *Saint Cyril,* who succeeded *Theophilus* as Bishop of Alexandria.

***Hypatia,* the daughter of Theon, the mathematician, endeavored to continue the old-time instructions. Each day before her academy stood a long train of chariots; her lecture-room was crowded with the wealth and fashion of Alexandria. They came to listen to her discourses on those questions which man in all ages has asked, but which have never yet been answered What am I ? Where am I? What can I know ?**

Hypatia and Cyril; philosophy and bigotry; they cannot exist together. As Hypatia repaired to her academy, she was assaulted by (Saint) Cyril's mob - a mob *of* many monks. Stripped naked in the street, she was dragged into a church, and there killed *by the club of Peter the Reader.* The corpse was cut to pieces, the flesh was scraped from the bones with shells, and the remnants cast into a fire. *For this frightful crime Cyril was never called to account.*

It seemed to be admitted that the end sanctified the means. So ended Greek philosophy in Alexandria, so came to an untimely close the learning that the Ptolemies had done so much to promote.

The fate of Hypatia was a warning to all who would cultivate profane knowledge. Henceforth there was to be no freedom for human thought. Every one must think as ecclestical authority ordered him ; A.D. 414.

In Athens itself philosophy awaited its doom. Justinian at length prohibited its teaching and caused all its schools in that city to be closed.

After this followed the long and dreary *dark ages,* but the sun *of science,* that bright and glorious luminary, was destined to rise again.

THE LINK TO THE MESSIAH OF CHRISTIANITY

The history of this great Alexandrian library is one of the keys which unlock the door, and exposes to our view the manner in which the Hindoo incarnate god *Chrishna,* and the meek and benevolent Buddha, came to be worshiped under the name of *Christ Jesus.* For instance, we have just seen:

- **That, "orders were given to the chief librarian to buy at the king's expense *whatever books he could."***

- That, “one of the chief objects of the museum was that of serving as the home of a *body* of men who devoted themselves to study."
- That, “any books brought by foreigners into Egypt were taken at once to the museum and correct copies made."
- That, "there flocked to this great intellectual center students from all countries."
- That, "the Christian church received from it some of the most eminent of its Fathers.”

And also:

- 6. That, the chief doctrines of the Gnostic Christians “had been held for centuries before their time in many of the cities in Asia Minor. There, it is probable, they first came into existence as Mystae upon the establishment of a direct intercourse with India under the Seleucidae and the Ptolemies."
- That, "the College of Essenes at Ephesus, the Orphics of Thrace, the Curetes of Crete, *are all merely branches of one* antique and common religion, and *that originally Asiatic."*
- That, "*their introduction of Buddhism into Egypt and Palestine affords the only true solution of innumerable difficulties in the history of religion."*
- That, “Buddhism had actually been planted in the dominions of the Seleucidae and Ptolemies (Palestine belonging to the former)*before the beginning of the third century* B. C., and is proved to demonstration by a passage in the edicts of Asoka."[BEFORE THE THIRD CENTURY B.C.E.!]
- That, “it is very likely that the commentaries (Scriptures) which were among them (the *Essenes)* were the Gospels."
- That, "the principal doctrines and rites of the *Essenes* can be connected with the East, with Parsism, and especially with *Buddhism."*
- That, “among the doctrines which the *Essenes and Buddhists* had in common was that of the *Angel-Messiah."*
- That, " they (the Essenes) had a flourishing university or corporate body, established at Alexandria, in Egypt, long before the period assigned for the birth of Christ."
- That, “the *very ancient and Eastern doctrine of the Angel-Messiah* bad been applied to Gautama Buddha, *and so it was applied to Jesus Christ by the Essenes of Egypt and Palestine,* who introduced this new Messianic doctrine into Essenic Judaism and Essenic Christianity."

THE CORRUPTION OF THE JEWISH BIBLE WHEN TRANSLATED INTO GREEK

What you need to know is that these Essenic-Phytagorean-Buddhists of Alexandria, Egypt, 200 B.C.E. translated the Jewish Bible into Greek. It is called the Septuagint. What you don't know is that many of these ancient religious tenants possessed by these Buddhist Essenes would be written into the Greek translation of the Bible. The existing Jewish Scriptures (the Tanakh) would be mistranslated on purpose in hundreds of places whereby the existing "theologies" of the Greek-Jewish Phythagorean-Buddhists would be intermingled among the existing Jewish texts in order to promote their "beliefs." The theology of this Egyptian sect replaced the writings of Moses and the Prophets in many places and few know it today.

This was the modus operandi used to corrupt the Jewish Scriptures. Of major interest in New Testament study is the alterations of many passages whereby the Essenic Cosmic Angel-Messiah was to replace the Davidic Messiah of the Jewish Scriptures. The Essenes believed in a Cosmic Angel-Messiah godman which finds its ultimate origin in sun-myths from the most ancient of days. This Angel-Messiah was made to be the fulfillment of Messianic prophecy originally intended to apply to the Davidic Messiah only!

The doctrine of the "Anointed Angel-Messiah" as taken from the evolution of sun-myths consisted of:

- **1. The Sun-godman from heaven (Angel-Messiah incarnation as personified from sun-worship).**
- **2. This sun-godman was also the Creator**
- **3. The doctrine of the atoning sacrificial death of this Sun-godman....called the Angel Messiah... these concepts coming from originally Egyptian, then later Iranian, Pythagorean, Buddhist backgrounds and influences upon the Essenes}**
- **4. The resurrection of this Angel-Messiah following 3 days [taken from the winter soltice]**

These doctrines which most think Paul first taught can, with more or less certainty, be connected with the Essenes; even the Essenes in Egypt. It becomes almost a certainty that Eusebius was right in surmising that Essenic writings have been used by Paul and the evangelists. So Paul's "gospel" was not unique by any means but had been taught in all the world for thousand of years among the nation who worshipped the sun.

This Angelic-Messiah had evolved from the Phythagorean synthesis of Indian and Buddhist beliefs which they themselves had assimilated from Egypt. Thus we find the blending of a sun-godman and an earthly Davidic Messiah-king. This will not be a problem until the death of Jesus and the application of these cosmic sun-god myths to him following the Essenes converting to the Jesus Movement following his crucifixion.

Acts 6:7 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. (KJV)

Simply said these Essenes priests became believers and followers of Jesus and entered the Jesus Movement after his crucifixion. One should not forget that what began as a righteous separation from the Temple by the Zadok priests in the early second century B.C.E. would later evolve into the current "Essenes" of Jesus' day. It should be remembered that these Essenes were once considered priest of Zadok: The word "Zadok" in Hebrew means:

6659Tsadowq- Zadok="righteous";

Zadok was the high priest, son of Ahitub of the house of Eleazar the son of Aaron, and 11th in descent from Aaron; he joined David after Saul's death and supported him against Absalom and Adonijah; and later anointed Solomon as king. In the time of Jesus the Zadoks no longer had connections to the Temple.

When these remnant Essenic priests converted they brought their cosmic redeemer theology with them and applied this to a crucified Jesus in the same motif as their beliefs in their sun-myths. Now we have the Pharisees expecting a Davidic Messiah and these Essenes expecting a godman crucified. The New Testament contains both "theologies" jumbled together thanks to the writers of the New Testament. To understand how these Essenes understood that the Angel-Messiah was to be crucified one needs to understand how they believed in a crucified sun-godman redeemer.

That, "we hear very little of them (the Essenes) after A.D. 40; and there can hardly be any doubt that the Essenes as a body must have embraced Christianity" Christian Ginsburg, The Essenes, 1864.

Thus you can easily see how these Essene Buddhist of the first century A.D. brought their religious ideas and beliefs concerning the Angel-Messiah with them. Later those influenced by this theological thought center of Alexandria, with its great library and its university, will write from this perspective and viewpoint, and we, two thousand years later when reading such materials, will not have the facts to understand why people wrote that Jesus was a god, etc. The early Greek Church Fathers, many of which grew up in Alexandria and were schooled there, could not help be influenced by such religious ideas. That is why many of their writings contain such

ideas not found in the Jewish Bible and its teachings on Messiah.

THE SOLUTION TO THE PROBLEM

The sacred books of Hindus and Buddhists were among the Essenes, and in the library at Alexandria. The *Essenes*, who were afterwards called *Christians*, applied the legend of the *Angel-Messiah to the Jesus of history!;* the very ancient Eastern doctrine," which I have both read and researched out beyond satisfaction, but also have such information delineated at our various websites. We have shown throughout this site how the Gentile nations personified their sun-myths into a "pattern" redeemer. The nations, having seen the same things in the heavens, have quite similarity in their myths. Over time, however, would come *additions* to the legend from other sources. That is why the myths are similar, yet divergent.

Portions of the legends related of the Persian, Greek and Roman Saviours and Redeemers of mankind, were, from time to time, added to the already legendary history of the Christian Saviour. This is especially prominent by the Essenes whose writings already had deviated from the Jewish Bible and contained similar sun-god myths within their "holy scriptures."

Thus history was repeating itself. Thus the virgin-born God and Saviour, worshiped by all nations of the earth, though called by different names, was but one and the same.

Albert Reville' says:

"Alexandria, the home of Philonism, and Neo-Platonism, was naturally the center whence spread the dogma of the deity of Jesus Christ." In that city, through the third century, flourished a school of transcendental theology, afterwards looked upon with suspicion by the conservators of ecclesiastical doctrine, but not the less the real cradle of orthodoxy. It was still the Platonic tendency which influenced the speculations of Clement, Origen and Dionysius, and the theory of the Logos was at the foundation of their *theology."*

Among the numerous gospels in circulation among the Christians of the first three centuries, there was one entitled The Gospel of the Egyptians.

"Epiphanius (A. D. 385), speaking of it, says :

"Many things are proposed (in this Gospel of the Egyptians) in a bidden, *mysterious* manner, as by our Saviour, as though he had said to his disciples, that the Father was the same person, the Son the same person, and the Holy Ghost the same person."

That this was one of the "scriptures" of the Essenes, becomes very evident when we find it admitted by the most learned of Christian theologians that it was in existence *"before either of the canonical Gospels,"* and that it contained the doctrine of the *Trinity*, a doctrine not established in the Christian church until A. D. 327, but which was taught by this Buddhist sect in Alexandria, in Egypt, which has been well called, " Egypt, the land of Trinities."

The learned Dr. Grabe thought it was composed by *some Christians in Egypt,* and that it was published *before either of the canonical Gospels.* Dr. Mill also believed that it was composed before *either of the canonical Gospels,* and, what is more important than all, that the authors of it were Essenes.

***These" Scriptures" of the Essenes were undoubtedly amalgamated with the "Gospels" of the Christians, the result being the canonical Gospels as we now have* them. The "Gospel of the Hebrews," and such like, on the one band, and the "Gospel of the Egyptians," or Essenes, and such like, on the other. That the "Gospel of the Hebrews" spoke of Jesus of Nazareth as the son of Joseph and Mary, according to the flesh, and that it taught nothing about his miracles, his resurrection from the dead, and other such prodigies, is admitted on all hands. That the "Scriptures " of the Essenes contained the whole legend of the Angel-Messiah, which was afterwards**

added to the history of Jesus, making him a CHRIST,*or an Anointed Angel,* is a probability almost to a certainty.

This information should now help you to better understand how all the traditions and legends, originally Indian, escaping from the great focus through *Egypt,* were able to reach Judea, Greece and Rome. Besides that you now should be able to see how Alexandria, the center for Essenic study, aided by the great library and university, was the mecca for the synthesis of religious ideas from Iran, Egypt, the Orient, Persia, Israel, etc. Out of this theological mix will come a great synthesis of the Phythagoreans to which the Essenes would not be immune. We have the blending of a little bit of everything as it is later applied to Jesus. The early Greek philosophers were not immune from such influences; thus we find as early as 110 A.D. Church Fathers from Alexandria teaching concerning the Angel Messiah of the Essenes; however one thing is different, they give him a name; Jesus.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TRANSLATION OF THE JEWISH SCRIPTURES INTO GREEK...THE TRUTH ABOUT THE BACKGROUND OF THE NEW TESTAMENT

In order to come to an accurate understanding of the value and authority of the New Testament for the Christian believer today many things need to be understood; most of which few Christians have ever concerned themselves with. Your research must begin at the origin of the New Testament and that, believe it or not, begins long before it was written.

WHICH OLD TESTAMENT ARE WE TO HONOR AND USE?

Within the New Testament are hundreds of quotes taken from the Old Testament. The problem is which Old Testament are we to believe because there is in reality are two every different translations of the Jewish Scriptures. The Jews today have one and the Christians have one. They are not the same! The Jewish Old Testament is called the Palestinian Jewish Scriptures or the Masoretic text. Christianity has their Old Testament as taken from the Greek translation, or should I say "a purposeful mistranslation" of the Hebrew Scriptures. The translators of the Jewish Scriptures altered them terribly and wrote their sect's beliefs within it in the form of prophecies giving authority to their sect's beliefs. That is right, there are two very different Old Testaments today and the vast majority of Christians have never heard about this. Most of you never knew that. There was a time I did not as well. What I will show you in the beginning of our study is the truth and facts concerning the translation of the Jewish Scriptures into Greek and how pagan concepts were purposefully mingled within in by the Alexandrian translators and later these concepts concerning pagan sun-godmen were applied to Jesus by the apocalyptic messianic believers of the first century following the crucifixion of Jesus. We ended up with the conservative Pharisees looking for a Davidic Messiah or the return of Jesus to fulfill that mode; opposite this we had the Pythagorean-Buddhist Essenes who believed in a cosmic godman as their "anointed redeemer." These concepts were later mixed together and applied to Jesus and today we read them again mingled together in the New Testament never knowing that they were originally two conflicting and contradicting concepts; one Biblical and one Extra-Biblical. Dear ones, there is a big difference between legend and fact. The selection of which Old Testament you read and believe is of monumental importance for the Christian faith. One leads the reader down the path of righteousness and the other the path of idolatry.

The vast majority of Christian believers never even considered that their Old Testaments in their Christian Bible could possibly contain falsifications and purposeful mistranslations of the Jewish Masoretic text made over 2200 years ago which were made to further the theological agenda of the Greek-Jews of Alexandria, Egypt. If you were like me once you took it for granted when you bought your first Bible that you had the "Word of God." Well, yes and no. It never entered your mind that you might be reading religious passages that were never read by Jesus when reading the Old Testament. You simply took it for granted that you were buying the same Bible that Jesus used. If you bought a Christian Bible instead of a Jewish Tanakh nothing could have been further from the truth for you. Jesus would not use the Old Testament that is used by Christians today

because the quotes taken from there and used in the New Testament about the "messiah" are adulterated and corrupted in most places when compared to the Hebrew Masoretic text. So by default the New Testament, in quoting much of the Old Testament prophecies as taken from the Christian Old Testament are incorrect and misrepresent the historical Jesus.

What we will examine first is the corruption of the Jewish Hebrew Scriptures when they were translated by the Greek-Jews of Alexandria, Egypt, over 200 years before the birth of Jesus. The importance for you to understand in this study is that the New Testament contains hundreds of quotes from this Greek Old Testament, and if it can be proven that this Greek translation of the Jewish Scriptures contain purposeful mistranslations, misquotations, and scriptures continually taken out of context from the original documents used in the translation in order to promote the religious beliefs of the translators in Alexandria, Egypt, then that means that "these quotes" as as taken from this forged Old Testament translation as found in the New Testament distorts the truth about Jesus and recasts him in the image of pagan godmen. This is a very serious charge and one not made lightly. The reason I and others can bring such a charge against the New Testament is that we have done the research over years that proved beyond any shadow of doubt these tragic facts. That is why I had to leave the pastorate after several years of such study; I was wrong and preaching lies. The Jews were right; their Jewish Scriptures are the ONLY Holy Word of God we have! The time to learn and repent is now in hope before we die we can return to the faith once given to the saints; the true faith of Jesus (Yeshua). Such would be a honor to both Jesus and the God you love. Let us begin by letting us prove this to yourself beyond any doubt. It will require some reading but the trip is worth the price.

SEPTUAGINT STUDIES

The Jewish Scriptures were translated from the Hebrew into the Greek language in Alexandria, Egypt. We must begin our study here as we attempt to familiarize ourselves with the religious climate of the day and the influences at work which played a huge part on the translations and corruption of the Jewish Scriptures. It will be this fraudulent Greek translation of the Old Testament which will sever as the Bible for the Western World let alone the substrate for the quotations in the New Testament. If it can be shown, and it can, that this was a faulty translation to say the least, then the impact upon the New Testament is devastating.

THE ALEXANDRIAN INFLUENCE UPON EARLY CHRISTIANITY

THE ESSENE INFLUENCE AT ALEXANDRIA ON THE TRANSLATION OF THE OLD TESTAMENT INTO GREEK

WHAT SCHOLARS HAVE SAID CONCERNING THE TRANSLATION OF THE JEWISH SCRIPTURES AND THE PRODUCTION OF THE GREEK OLD TESTAMENT

AN HISTORICAL ACCOUNT OF THE SEPTUAGINT AS TAKEN FROM ITS OWN INTRODUCTION

WHAT IS THE MASORETIC TEXT...AND IS IT FAITHFULLY REPRODUCED IN THE CHRISTIAN BIBLE?

DID THE RABBIS TRANSLATE ONLY THE FIRST FIVE BOOKS OF MOSES INTO GREEK?

THE "SEPTUAGINT" TRANSLATION INTO GREEK

THE HEBREW MANUSCRIPTS OF THE BIBLE

THE TRUTH ABOUT WHAT WAS FOUND AT QUMRAN

THE MASORETIC TEXT AND THE GREEK SEPTUAGINT...WHAT IS OF GOD?

THE ESSENES AND THEIR INFLUENCE BEHIND THE NEW TESTAMENT



bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT SCHOLARS HAVE SAID ABOUT THE GREEK TRANSLATION OF THE HEBREW SCRIPTURES (OLD TESTAMENT)

Let me set the stage for what you will see in these articles. There are two completely different "Messiah" in the New Testament; one real and one false. One was the culmination of Eastern and Oriental sun-myths and the other from the Davidic lineage of Israel. They two very different concepts concerning the redeemer to come are blurred in the New Testament. One approaches the New Testament and reads it as if both these concepts were included in Jesus of Nazareth. The later "Gospels" would be written under a Pauline and an Essenic influence; and influence that promoted an Angel-Messiah instead of a Davidic human Messiah. Such a doctrine of the Messiah would be the last straw to break the camel's back and separate the Jewish church from the Gentile church along with the repudiation of the Torah by the evolving Gentile Christian community. The Jews in Palestine in the days of Jesus had their Palestinian Jewish Scriptures (the Palestinian Masoretic text) preserved and it read completely different from the corrupted Greek translation (Septuagint) and these Jews looked yet for the Davidic Messiah and not a cosmic sun-godman as taught in the doctrines of the Angel-Messiah which were added throughout the Greek translation of the Jewish Scriptures by these Greek-Jews of Alexandria, Egypt. One only needs to read the Gospel of John and compare it with the Jesus of the Synoptic Gospels to see we are talking about two very different persons!

In other words reading the Gospel attributed to John we read of a godman, but when reading the Synoptic Gospels attributed to Matthew, Mark, and Luke, we find a human anointed leader only. But such a dual-Messiahship is not true to the Jewish Scriptures not the beliefs of the Jews who were not looking for a cosmic redeemer but the Messiah of Israel.

The translators of the Jewish Scriptures, the Greek-Jewish Pythagorean-Buddhist sects of Alexandria, Egypt, 200 years before Jesus, wrote "into" their Greek translations of the Jewish Scriptures the religious beliefs of their sect intermingled among the pages of their Old Testament translation. THIS IS A FACT THAT CAN BE SEEN TODAY! Today we read the Christian Old Testaments, which came from this Greek source, never knowing that such forgery has been done. We fall into the trap of reading such "added sun-myths" and concepts concerning Jesus as quoted in the New Testament, as taken from this corrupted Old Testament, as if they are truths concerning the Jesus of history. Nothing could be further from the truth.

THE SCHOLARS SPEAK CONCERNING THE ALEXANDRIAN LINK AND THE CORRUPTION OF THE TRANSLATION OF THE JEWISH SCRIPTURES INTO GREEK

EUSEBIUS

These Essenes had a flourishing university, or corporate body, established upon these principles, at Alexandria

in Egypt, long before the period assigned for the birth of Christ Jesus. The Essenes abounded in Egypt, especially about Alexandria (Eusebius, Eccl. Hist., lib. 2, ch. xvii). They esteemed this "corporate body" to such a degree that went so far as to mistranslation on purpose much of the Tanakh to promote their theological ganeda (Christian Ginsburg, The Essenes , Their History And Doctrines, 1863, p. 32).

C.D.F. MOULE

C.D.F. Moule, in The Birth Of The New Testament, records for us on page 59 that the Greek translation of the Jewish Scriptures is "a wildly inaccurate translation."

LUCETTA MOWRY

Likewise, Lucetta Mowry, in The Dead Sea Scrolls and the Early Church, again tells us on page 11-12: "...the Qumran authors....altered the stories of the Pentateuch by pious and frequently fanciful embellishments. A more serious purpose of alteration was the attempt to use the stories as authoritative expression of the tenants of the Sect....rewriting familiar events of Israel's history and by inserting legendary details to make the Law of Moses correspond with Qumran thought. These documents, together with the commentaries, testify to the Sect's interest in supplementing biblical authority by adapting canonical works to its own purpose. The community desired in particular to prove that its members were the true heirs of Israel's tradition and that the promise of redemption revealed by God to the patriarchs and to Moses now belonged to their brotherhood." This is just the tip of the iceberg and you should understand that many Greek Fathers of the church, men like Clement of Alexandria, who grew up and was schooled in Alexandria, not only heard this Essene theology and their teachings on the Angel-Messiah, but their documents, even the Greek translation of the Jewish Bible had such tenants of the group included within it. This explains the natural tendency for these early Greek Fathers to accept and promote a theology that was in opposition to what the conservative Jews of Palestine believed as preserved in their Jewish Scriptures, which now read quite differently from the Greek translation of the Essenes in Alexandria.

There are literally hundreds of embellishments, but let me give you one such example as I have dealt with hundreds of examples of the corruption of the Jewish Scriptures when then were translated on another website that you might wish to examine to see the evidence for yourself: http://faithofyeshua.faithweb.com.

CHRISTIAN GINSBURG

Now for example... Christian Ginsburg details for us on page 32 of his monumental work The Essenes, Their History and Doctrines, when these Greek-Jews of Alexandria were employed to translate the Prophet and the Psalms into Greek, that they availed themselves of the opportunity to introduce their tenants and rites into their version of the translation. This version is called the Septuagint and is a grossly mistranslated version of the Jewish Scriptures. Millions of Christians are not aware of this and many of the Christian scholars stop short to examine the evidence for themselves; simply they just don't know it happened. Not being able to read Hebrew for themselves, they accept the Greek translation bequeathed to them as if it came for God. Your evaluation of the facts concerning this translation will show you otherwise. One example should suffice to begin your curiosity into the matter. Thus, for instance, when David said "Sacrifice and burn offering thou didst not desire, mine ears has thou opened" (Psalm 40:6) was changed by the Essenes translators of Alexandria to: "Sacrifice and burnt offering thou didst not desire, but a body hast thou prepared me." The Essenes, by changing this verse and taking away and adding to the Word of God introduced three of their tenets:

1. They made the Prophets speak absolutely as if God had entirely rejected sacrifices because they themselves would offer none

2. By dropping my the words, "mine ears has thou opened," they showed disapproval of slavery:

Exod 21:6 6 Then his master shall bring him (his slave) unto the judges; he shall also bring him to the door, or

unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever. (KJV)

3. By substituting "a body has thou prepared me," the were promoting their college of devout Essenes in Alexandria who met together as a body, and whom they believed God had appointed instead of the corrupt Priesthood. This body of Essenes was to be the now corporate "body" of Israel; the New Israel. Along with this the Torah and the Tanakh had been replaced with the religious and Apocalyptic writings of the community.

From this Essene corporate body of the "New Israel" they sent out missionaries promoting their theologies, and had established colonies, auxiliary branches, and affiliated communities, in various cities of Asia Minor, which colonies were in a flourishing condition before the preaching of St. Paul. Now you can understand that when Paul went on his journeys preaching "Christ crucified" that this was not a new message to his recipients. Jesus was just another name in a long line of crucified sun-god saviors that had come before. Chrishna crucified was now Christ crucified: http://paganizingfaithofyeshua.netfirms.com. There had been a long line of "personified sun-godmen" who were crucified; first in the heavens due to the blending of astrology and religion, and later personified in human terms reflecting the "heroes" of various Indo-Germanic nations since the beginning of time.

Col 1:23 23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; (KJV) Notice please Paul used the "past tense" indicating that "his gospel" had already gone into all the world. A little study in comparative religion verifies the truth to his statement.

Answer for yourself: Have you ever wondered what was "the gospel" preached all over the world before Paul took the Christian message? These nations had already received the cosmic sun-myths from these Buddhist-Essene missionaries which covered according to their own testimony the whole of the known world. So Christ crucified was not a new message, but the personification of sun-myths long held by primitive mankind. Paul was only reiterating what they already knew and this explains the rapid spread of the Christian message...he had to give them nothing new...only a new name for their crucified godman. This also explains why the Jews continually followed Paul on his travels troubling him in their efforts to "undo" his preaching as the men from Jerusalem knew the distortions Paul was preaching about the Jesus that had personally known! Sadly, the New Testament blasts these men as "Judaizers." Redactionist history at its best!

THE CATHOLIC ENCYCLOPEDIA

Thus the pseudo-Aristeas, as cited by Josephus; thought, as a matter of fact, this Septuagint Version, so-called because of the legendary Seventy-two, was in the grossest manner inaccurate, and imported innumerable errors into the Christian religion which was based upon and propagated for several centuries only through the Septuagint texts. Indeed, "the text of the Septuagint was regarded as so unreliable, because of its freedom in rendering, and of the alterations which had been introduced into it, etc., that, during the second century of our era it was discarded by the Church." (Catholic Encyclopedia. iv, 625.)

In the course of a century or two before the Christian Era, the other Hebrew sacred books were likewise translated into Greek for the use of the Greek-speaking Jews of "the Dispersion," together with numbers of the forged Jewish apocrypha, and all these were added to the rolls of "Scriptures." This final and adulterated form of the Septuagint "was the vehicle which conveyed these additional Scriptures [i.e. the apocryphal Tobias, etc.] into the Catholic Church." (Catholic Encyclopedia, iii, 271.)

The role of the Holy Ghost in certifying the ill-translated and tempered Septuagint for the foundations of Christian Faith, was very disastrous, as CE. Points out:

"The Church had adopted the Septuagint as its own; this differed from the Hebrew not only by the addition of

several books and passages but also by innumerable variations of text, due partly to the ordinary process of corruption in the transcription of ancient books, partly to the culpable temerity, as Origen called it, of correctors who used not a little freedom in making 'corrections,' additions, and suppressions, partly to mistakes in translation, and finally in great part to the fact that the original Septuagint had been made from a Hebrew text quite different from that fixed at Jamnia as the one standard by the Jewish Rabbis." (CE. vii, 316.)

"Copies of the Septuagint," says CE., "were multiplied, and, as might be expected, many changes, deliberate as well as involuntary, crept in." (CE. xiii, 723.)

ARTHUR G. PATZIA

Arthur Patzia is associate professor of New Testament and director of Fuller Theological Seminary in Norther California. On the translation of the Jewish Scriptures into the Greek he says this in his book The Making Of The New Testament: "The formation of the LXX was a gradual process spanning several centuries. Scholars have rightly judged that the Letter of Aristeas (B.C.E. 275-295) is a legendary or romantic piece of Jewish propaganda about the origin of the LXX.....But the translation of certain parts of the Old Testament into Greek was not always done consistently and carefully. Some books differ considerable from our present Hebrew Bible.....there are many Old Testament passages in the New Testament which agree with the LXX but differ considerably from the Hebrew Old Testament.....the LXX became identified as the Old Testament of the Christian Church....this led to a Jewish rejection of the LXX in its current form and the production of several other Greek versions that attempted to translate the Hebrew text more accurately...by becoming the Bible of the early church fathers, the LXX influenced church dogma....even the threefold division of Law, Prophets, and Writings was replaced with the Greek fourfold division of Law, History, Poetry, and Prophets" (p. 25-26).

FRANK MOORE CROSS

Frank Moore Cross, in Qumran And The History Of The Biblical Text, says in speaking of the translation of the Jewish Scriptures into the Greek: "these errors and textual diversities between the versions affect the intrinsic message only in relatively few instances. Nevertheless this may occur. Some examples of variants significant from a theological or ideo-historical angle may in fact be found....the Septuagint, commonly designated LXX, was in the Pentateuch less open to the uncontrolled impact of translators' idiosyncrasies. It contains indeed fewer deviations from the Hebrew text here than in the renderings of the other books...the ensuing embarrassing textual diversity of the versions of the sacred books soon called for the application of the methods of textual analysis and textual criticism to remedy this deficiency.....the Masoretic manuscripts showed no deviation of any consequence....all (Hebrew manuscripts of the Old Testament known today) exhibited a tradition which was identical to the smallest minutiae....taken as a whole the Greek tradition represented a textual family which differed from the Masoretic text."

MILLAR BURROWS

In Burrows' The Dead Sea Scrolls he says in regard to the Jewish Masoretic text of which we no earlier manuscript evidence than the ninth century until the discovery of the Dead Sea Scrolls in 1948 say regarding this: "The age of the manuscript, of course, does not establish its importance. An old manuscript is not necessarily a good manuscript. A copy made in the ninth or tenth century A.D. may be more accurately reproduce the original text than one made in the first or second century B.C." [this in response to many Christian commentators which have supposed the Greek translation of the Jewish Scriptures to be superior to the Jewish Masoretic text because we had "older manuscripts;" thus believing that "oldest" is most accurate]. As you can see this is not always correct!

"Many of the differences between the St. Mark's Isaiah scroll [discovered at Qumran] and the Masoretic text can be explained as mistakes in copying. Apart from these, there is remarkable agreement, on the whole, with the text found in the medieval manuscripts. Such agreement in a manuscript so much older gives reassuring testimony to the general accuracy of the traditional text...what it shows is that anymajor changes that

occurred in the translation of the text had already been made before the beginning of the Christian era. In other words, a virtual standardization of the text had come about more or less automatically two or three centuries before the Masoretes made it official. As Hempel puts it, the decisive history of the text of the Old Testament had already been completed by the time of Jesus, not only in the books of the law, of which no jot or title should be altered, but also in the books of the prophets" (pp. 303-304).

Let me explain what you just read. The Christian Old Testament, corrupted since the Greek translation from which it was later re-translated, contains many passages interpreted as "messianic" and the church interprets these as if Jesus is the fulfillment. In reality, these are not true "messianic passages" as spoken by the prophets but adulterations meant to promote the sun-godmen theology of the translators in Alexandria. As Christians, we read them as if they are "messianic" and apply them to Jesus as if they were originally written concerning him. Needless to say, the Jewish Hebrew Scriptures do not read like this Greek "messianized" translation and many passages which read as if they were "messianic" in the Christian Old Testament were never given by the prophets as recorded in the Christian Bibles. The Christian response, when shown that their Old Testament is completely different in this regard when compared with the Jewish Scriptures, respond that the "Jews changed their Bible in response to the Christian message and tried to write-out Jesus from the Old Testament and "de-messiahize the prophets." This is simply false. As you read from scholar after scholar the Masoretic text, although until recently no copies could be discovered as early as the Greek translations, did not undergo change in reaction to the Christian church and its theology; rather the Masoretic text has been an accurate translation esteemed by the Jews since well before the days of Jesus and the passages that the Christian Church reads as if "messianic" are in reality purposeful corruptions of the Jewish text by the translators of the Jewish Scriptures in Alexandria.In other words, many of the beliefs held and applied to Jesus from this corrupted Old Testament in the Christian Bible are completely false and pagan in origin; and if that was not bad enough, such beliefs renders one an idolator!

Further Burrows states: "Considering how widely the earliest manuscripts of the New Testament vary, how radically, the ancient Greek versions differ from the traditional Hebrew text, and what a long time interval between the Dead Sea Scrolls and the oldest of the medieval manuscripts, one might have expected a much larger number of variant readings and a much wider degree of divergence. It is a matter for wonder that through something like a thousand years the text (of the Jewish Masoretic text) underwent so little alterations" (p. 304).

Now listen to what he says that I have already alluded to above: "We must still ask, however, whether the official scribes altered the text to eliminate what they considered objectionable implications, or whether the alteration was made by the covenanters [Essenes[to introduce their own beliefs into the text [beliefs about the Angel-Messiah in contrast to the Davidic Messiah]. That the latter procedure would not have been out of the question is shown by what was done by what was done with the text of Habakkuk..." (p. 313).

Again, "We cannot pause here to discuss each of those variants, but anyone who carefully examines the passages in question will find that the supposed Messianic implications are decidedly questionable" (p. 313)

Again, in contrasting the LXX and the Masoretic text he says: "By and large it confirms the antiquity and authenticity of the Masoretic text. Where it departs from the traditional text, the latter (the Masoretic text) is usually preferable" (p. 314).

ST. AUGUSTINE

Augustine, in his City of God 15:14 speaking of these Greek translations of the Jewish Scriptures states: "Apart from the errors of copyists, there are discrepancies which may conform to and even emphasize the truth. In such cases, we may well believe that the translators were inspired by divine Spirit to depart deliberately from the original, for along with their duties as scholars they had rights as prophets. [WHAT?] This explains why as Apostles rightly lend their authority not only to the Hebrew text but also the Septuagint, as when they quote Scripture texts from the latter."

Answer for yourself: Did you hear what he just said...that the Holy Spirit inspired these translators to depart deliberately from the original Words of God? What did YHVH warn us about adding to or taking away from His Word? Then how can we rightfully understand that God lied as Augustine just said?

THE PESHITTA HOLY BIBLE...GEORGE LAMSA'S TRANSLATION

The versions translated from Semetic languages into Greek and Latin were subject to constant revisions. Learned men who copied them introduced changes.....The Septuagint was made in the 3rd century B.C., for the Alexandrian Jews. This version was never officially read by the Jews in Palestine who spoke Aramaic and read Hebrew. Instead, the Jewish authorities condemned the work and declared a period of mourning because of the defects in the version. Evidently Jesus and his disciples used a text which came from an older Hebrew original. This is apparent because Jesus' quotations from the Old Testament agree with the Peshitta text but do not agree with the Greek text (Peshitta, pp. vi-ix).

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



A HISTORICAL ACCOUNT OF THE TRANSLATION OF THE HEBREW SCRIPTURES INTO GREEK...AS TAKEN FROM THE INTRODUCTION OF THE SEPTUAGINT (LXX)

The earliest version of the Old Testament Scriptures which is extant, or of which we possess any certain knowledge, is the translation executed at Alexandria in the third century before the Christian era: this version has been so habitually known by the name of the Septuagint, that the attempt of some learned men in modern times to introduce the designation of the Alexandrian version (as more correct) has been far from successful.

The history of the origin of this translation was embellished with various fables at so early a period that it has been a work of patient critical research in later times to bring into plain light the facts which may be regarded as well authenticated.

We need not wonder that but little is known with accuracy on this subject; for, with regard to the ancient versions of the Scriptures in general, we possess no information whatever as to the time or place of their execution, or by whom they were made: we simply find such versions in use at particular times, and thus we gather the fact that they must have been previously executed. If, then, our knowledge of the origin of the Septuagint be meager, it is at least more extensive than that which we possess of other translations.

After the conquests of Alexander had brought Egypt under Macedonian rule, the newly-founded city of Alexandria became especially a place where the Greek language, although by no means in its purest form, was the medium of written and spoken communication amongst the varied population there brought together. This Alexandrian dialect is the idiom in which the Septuagint version was made.

Amongst other inhabitants of Alexandria the number of Jews was considerable: many appear to have settled there even from the first founding of the city, and it became the residence of many more during the reign of the first Ptolemy. Hence the existence of the sacred books of the Jews would easily become known to the Greek population.

The earliest writer who gives an account of the Septuagint version is Aristobulus, a Jew who lived at the commencement of the second century B.C. He says that the version of the Law into Greek was

completed under the reign of Ptolemy Philadelphus, and that Demetrius Phalereus had been employed about it. Now, Demetrius died about the beginning of the reign of Ptolemy Philadelphus, and hence it has been reasonably inferred that Aristobulus is a witness that the work of translation had been commenced under Ptolemy Soter.

Different opinions have been formed as to what is intended by Aristobulus when he speaks of the Law: some consider that he refers merely to the Pentateuch, while others extend the signification to the Old Testament Scriptures in general: the former opinion appears to be favored by the strict meaning of the terms used, the latter by the mode in which the Jews often applied the name of Law to the whole of their sacred writings.

The fact may, however, be regarded as certain, that prior to the year 285 B.C. the Septuagint version had been

commenced, and that in the reign of Ptolemy Philadelphus, either the books in general or at least an important part of them had been completed.

The embellishments and fictitious additions which this account soon received might be scarcely worthy of notice in this place, were it not that they are intimately connected with the authority which this version was once supposed to possess, and with the name by which it is commonly known.

A writer, who calls himself Aristeas, says that when Ptolemy Philadelphus was engaged in the formation of the Alexandrian Library, he was advised by Demetrius Phalereus to procure a translation of the sacred books of the Jews. The king accordingly, as a preliminary, purchased the freedom of more than one hundred thousand Jewish captives, and he then sent a deputation, of which Aristeas himself was one, to Eleazar the high-priest to request a copy of the Jewish Law and seventy-two interpreters, six out of each tribe. To this the priest is represented to have agreed; and after the arrival of the translators and their magnificent reception by the king, they are said to have been conducted to an island by Demetrius, who wrote down the renderings on which they agreed by mutual conference; and thus the work is stated to have been completed in seventy-two days. The translators are then said to have received from the king most abundant rewards; and the Jews are stated to have asked permission to take copies of the version.

As stated earlier legends abound concerning the translation of the Jewish Scriptures into the Greek. Other additions were subsequently made to this story: some said that each translator was shut into a separate cell and that all by divine inspiration made their versions word for word alike, others said that there were two in each cell, accompanied by an amanuensis; but at all events miracle and direct inspiration were supposed to be connected with the translation: hence we cannot wonder that the authority attached to this version in the minds of those who believed these stories was almost unbounded.

The basis of truth which appears to be under this story seems to be, that it was an Egyptian king who caused the translation to be made, and that it was from the Royal Library at Alexandria that the Hellenistic Jews received the copies which they used.

In examining the version itself, it bears manifest proof that it was not executed by Jews of Palestine, but by those of Egypt:—there are words and expressions which plainly denote its Alexandrian origin: this alone would be a sufficient demonstration that the narrative of Aristeas is a mere fiction. It may also be doubted whether in the year 285 B.C. there were Jews in Palestine who had sufficient intercourse with the Greeks to have executed a translation into that language, for it must be borne in mind how recently they had become the subjects of Greek monarchs, and how differently they were situated from the Alexandrians as to the influx of Greek settlers.

Some in rejecting the fabulous embellishments have also discarded all connected with them: they have then sought to devise new hypotheses as to the origin of the version. Some have thus supposed that the translation was made by Alexandrian Jews for their own use, in order to meet a necessity which they hail felt to have a version of the Scriptures in the tongue which had become vernacular to them.

There would be, however, many difficulties in the way of this hypothesis. We would hardly suppose that in a space of thirty-five years the Alexandrian Jews had found such a translation needful or desirable: we must also bear in mind that we find at this period no trace of any versions having been made by Jews into the languages of other countries in which they had continued for periods much longer than that of their settlement at Alexandria.

The most reasonable conclusion is, that the version was executed for the Egyptian king; and that the Hellenistic Jews afterwards used it as they became less and less familiar with the language of the original (Hebrew).

If the expression of Aristobulus does not designate the whole of the books of the Old Testament as translated in the time of Ptolemy Philadelphus, the question arises, when were the other books besides the Pentateuch

turned into Greek? To this no definite answer could be given: we may however be certain that various interpreters were occupied in translating various parts, and in all probability the interval between the commencement and the conclusion of the work was not great.

The variety of the translators is proved by the unequal character of the version: some books show that the translators were by no means competent to the task, while others, on the contrary, exhibit on the whole a careful translation. The Pentateuch is considered to be the part the best executed, while the book of Isaiah appears to be the very worst.

In estimating the general character of the version, it must be remembered that the translators were Jews, full of traditional thoughts of their own as to the meaning of Scripture; and thus nothing short of a miracle could have prevented them from infusing into their version the thoughts which were current in their own minds. They could only translate passages as they themselves understood them. This is evidently the case when their work is examined.

[Let me interject that you think about what you just read and then try to reason with yourself that such a translation could even possibly be considered inspired, infallible, and inerrant. This alone testifies to the numerous contradictions when compared to the Jewish Masoretic Text]

It would be, however, too much to say that they translated with dishonest intention; for it cannot be doubted that they wished to express their Scriptures truly in Greek, and that their deviations from accuracy may be simply attributed to the incompetency of' some of the interpreters, and the tone of mental and spiritual feeling which was common to them all.

One difficulty which they had to overcome was that of introducing theological ideas, which till then had only their proper terms in Hebrew, into a language of Gentiles, which till then had terms for no religious notions except those of heathens. Hence the necessity of using words and phrases in new and appropriated senses.

These remarks are not intended as depreciatory of the Septuagint version: their object is rather to show what difficulties the translators had to encounter, and why in some respects they failed; as well as to meet the thought which has occupied the minds of some, who would extol this version as though it possessed something resembling coordinate authority with the Hebrew text itself.

[There you have the redactor of the LXX testifying to the inferior authority of the LXX when compared with the Jewish Scriptures]

One of the earliest of those writers who mention the Greek translation of the Scriptures, speaks also of the version as not fully adequate. The Prologue of Jesus the son of Sirach (written as many suppose B.C. 130) to his Greek version of his grandfather's work, states: "For the same things expressed in Hebrew have not an equal force when translated into another language. Not only so, but even the Law and the prophecies and the rest of the books differ not a little as to the things said in them." The writer of this Prologue had come into Egypt from the Holy Land: he had undertaken the translation of his grandfather's work into Greek, but in explanation of the difficulty which he had to encounter in this work, he refers to the defects found even in the version of the Law, the prophets, and the other books, of which he had previously spoken. Doubtless coming into Egypt he wads more conscious of the defects of the Septuagint version than could have been the case with Egyptian Jews, who had used the translation commonly and habitually for a century and a quarter,

At Alexandria the Hellenistic Jews used the version, and gradually attached to it the greatest possible authority: from Alexandria it spread amongst the Jews of the dispersion, so that at the time of our Lord's birth it was the common form in which the Old Testament Scriptures had become diffused.

In examining the Pentateuch of the Septuagint in connection with the Hebrew text, and with the copies

preserved by the Samaritans in their crooked letters, it is remarkable that in very many passages the readings of the Septuagint accord with the Samaritan copies where they differ from the Jewish. We cannot here notice the various theories which have been advanced to account for this accordance of the Septuagint with the Samaritan copies of the Hebrew; indeed it is not very satisfactory to enter into the details of the subject, because no theory hitherto brought forward explains all the facts, or meets all the difficulties. To one point however, we will advert, because it has not been sufficiently taken into account,—in the places in which the Samaritan and Jewish copies of the Hebrew text differ, in important and material points, the Septuagint accords much more with the Jewish than with the Samaritan copies, and in a good many points it introduces variations unknown to either.

The Septuagint version having been current for about three centuries before the time when the books of the New Testament were written, it is not surprising that the Hellenistic writers of the New Testament should have used it more often than not in making citations from the Old Testament. They used it as an honestly-made version in pretty general use at the time when they wrote. They did not on every occasion give an authoritative translation of each passage, but they used what was already familiar to the ears of converted Hellenists {thus the parallels to their existing heathen legends worked in among the texts), when it was sufficiently accurate to suit the matter in hand. In fact, they used it as did their contemporary Jewish writers, Philo and Josephus, but not, however, with the blind implicitness of the former.

In consequence of the fact that the New Testament writers used on many occasions the Septuagint version, some have deduced a new argument for its authority,—a theory which we might have thought to be sufficiently disproved by the defects of the version, which evince that it is merely a human work. But the fact that the New Testament writers used this version on many occasions supplies a new proof in opposition to the idea of authority, for in not a few places they do not follow it, but they supply a version of their own which rightly represents the Hebrew text, although contradicting the Septuagint.

The use, however, which the writers of the New Testament have made of the Septuagint version must always invest it with a peculiar interest; we thus see what honor God may be pleased to put on an honestly-made version, since we find that inspired writers often used such a version, when it was sufficiently near the original to suit the purpose for which it was cited, instead of rendering the Hebrew text exactly on every occasion.

Another important point on which the Septuagint stands in close connection with the New Testament is the general phraseology of the version,—a phraseology in which the traces of Hebrew elements are most marked, but with regard to which we should mistake greatly if we supposed that it originated with the New Testament writers. Thus we may see that the study of the Septuagint is almost needful to any biblical scholar who wishes to estimate adequately the phraseology of the New Testament.

Besides the direct citations in the New Testament in which the Septuagint is manifestly used, there are not a few passages in which it is clear that the train of expression has been formed on words and phrases of the Septuagint: thus an intimate acquaintance with this version becomes in a manner necessary on the part of an expositor who wishes to enter accurately into the scope of many parts of the New Testament.

Thus, whatever may be our estimate of the defects found in the Septuagint—its inadequate renderings, its departures from the sense of the Hebrew, its doctrinal deficiencies owing to the limited apprehensions of the translators—there its no reason whatever for our neglecting the version, or not being fully alive to its real value and importance. But one, when he studies this out, must be alert that within it exists major departures from the sense of the Hebrew that is manifested in doctrinal errors from the pens of its translators!

After the diffusion of Christianity, copies of the Septuagint became widely dispersed amongst the new communities that were formed; so that before many years had elapsed this version must have been as much in the hands of Gentiles as of Jews.

The veneration with which the Jews had treated this version (as is shown in the case of Philo and Josephus), gave place to a very contrary feeling when they found how it could be used against them in argument due to its inadequate translations and its doctrinal changes: hence they decried the version, and sought to deprive it of all authority. As the Gentile Christians were generally unacquainted with Hebrew, they were able to meet the Jews on the ground which they now took; and as the Gentile Christians at this time believed the most extraordinary legends of the origin of the version, so that they fully embraced the opinions of its authority and inspiration, they necessarily regarded the denial on the part of the Jews of its accuracy, as little less than blasphemy, and as a proof of their blindness. But being incapable of reading and translating the Hebrew thereby seeing the discrepancies, it was they who were blinded to the alterations, substitutions, and doctrinal inadequacies of the Septuagint!

In the course of the second century, three other complete versions of the Old Testament into Greek were executed: these are of importance in this place, because of the manner in which they were afterwards connected with the Septuagint.

The first off the Greek versions of the Old Testament executed in the second century was that of Aquila. tie is described as a Jew or Jewish proselyte of Pontus, and the date commonly attributed to his version its about the year A.D. 126. His translation is said to have been executed for the express purpose of opposing the authority of the Septuagint: his version was in consequence upheld by the Jews. His labor was evidently directed in opposing the passages which the Christians were accustomed to cite from the Septuagint as applicable to the Lord Jesus. The general characteristic of this version is bold literality of rendering: such an endeavor is made to render each Hebrew word and particle into Greek, that all grammar its often set at defiance, and not infrequently the sense is altogether sacrificed. From the scrupulosity of Aquila in rendering each Hebrew word, his work, if we possessed it complete (and not merely in scattered fragments), would be of great value in textual criticism.

Another Greek translator at a subsequent period in the second century was Syrnmachus. He is described as an Ebionite, a kind of semi-Christian. His version seems to have been executed in good and pure Greek perhaps he was the more particular in his attention to this in consequence of the mere barbarism of Aquila.

A third translator in the same century was Theodotion, an Ebionite like Symrnachus, to whom he was probably anterior. His version is in many parts based on the Septuagint. He is less servile in his adherence to the words of the Hebrew than Aquila, although he is void of the freedom of Symmachus. His knowledge of Hebrew was certainly but limited, and without the Septuagint it is hardly probable that he could have undertaken this version.

Thus, before the end of the second century there were, besides the Septuagint, three versions of the Old Testament in Greek, known to both Jews and Christians. All this could not fail in making the Old Testament Scriptures better known and more widely read.

Although many Christians believed in the inspiration and authority of the Septuagint, yet this could not have been universally the case; otherwise the disuse of the real Septuagint version of the book of Daniel, and the adoption of that of Theodotion in its stead, could never have taken place. This must have arisen from an apprehension of the poverty and inaccuracy of the Septuagint in this book, so that another version similar in its general style was gladly adopted.

We have now to speak of the labors of Origen in connection with the text of the Septuagint This learned and enterprising scholar, having acquired a knowledge of Hebrew, found that in many respects the copies of the Septuagint differed from the Hebrew text. It seems to be uncertain whether he regarded such differences as having arisen from mistakes on the part of copyists, or from errors of the original translators themselves.

The object which he proposed to himself was not to restore the Septuagint to its original condition, nor yet to correct mere errors of translation simply as such, but to cause that the Church should possess a text of the Septuagint in which all additions to the Hebrew should be marked with an obelus, and in which all that the

Septuagint omitted should be added from one of the other versions marked with an asterisk. He also indicated readings in the Septuagint which were so incorrect that the passage ought to be changed for the corresponding one in another version.

With the object of thus amending the Septuagint, he formed his great works, the Hexapla and Tetrapla; these were (as the names imply) works in which the page was divided respectively into six columns and into four columns.

The Hexapla contained, 1st, the Hebrew text; 2nd, the Hebrew text expressed in Greek characters; 3rd, the version of Aquila; 4th, that of Symmachus; 5th, the Septuagint; 6th, Theodotion. The Tetrapla contained merely the four last columns.

Besides these four versions of the entire Old Testament, Origen employed three anonymous Greek versions of particular books; these are commonly called the fifth, sixth, and seventh versions. Hence in the parts in which two of these versions are added, the work was designated I Octapla, and where all the three appeared, it was called Enneapla.

References were then made from the column of the Septuagint to the other versions, so as to complete and correct it: for this purpose Theodotion was principally used. This recension by Origen has generally been called the Hexaplar text. The Hexapla itself is said never to have been copied: what remains of the versions which it contained (mere fragments) were edited by Montfaucon in 1714, and in an abridged edition by Bahrdt in 1769-70.

The Hexaplar text of the Septuagint was copied about half a century after Origen's death by Pamphilus and Eusebius; it thus obtained a circulation; but the errors of copyists soon confounded the marks of addition and omission which Origen placed, and hence the text of the Septuagint became almost hopelessly mixed up with that of other versions.

The Hexaplar text is best known from a Syriac version which was made from it; of this many books have been published from a MS at Milan; other books are now in the British Museum amongst the rest of the Syriac treasures obtained from the Nitrian monasteries. This Syro-Hexaplar translation preserves the marks of the Greek text, and the references to the other translations. It may yet be made of great use in separating the readings which were introduced by Origen from those of an older date.

There were two other early attempts to revise the Septuagint besides that of Origen. In the beginning of the fourth century, Lucian, a presbyter of Antioch, and Hesychius, an Egyptian bishop, undertook similar labors of the same kind. These two recensions (which they were in the proper sense of the term) were much used in the Eastern Churches.

From the fourth century and onward, we know of no definite attempt to revise the text of the Septuagint, or to correct the discrepancies of various copies. It is probable, however, that just as the text of the Greek New Testament became in a great measure fixed into the same form as we find it in the modern tropics, something of the same kind must have been the case with the Septuagint. As to the Greek New Testament, this seems to have occurred about the eleventh century, when the mass of copies were written within the limits of the patriarchate of Constantinople. It is probable that certain copies approved at the metropolis, both politically and religiously, of those who used the Greek tongue, were tacitly taken as a kind of standard.

We find amongst the members of the Eastern (churches who use the Greek language), that the Septuagint has been and is still so thoroughly received as authentic Scripture, that any effort to introduce amongst them versions which accurately represent the Hebrew (as has been attempted in modern times) has been wholly fruitless.

Thus the Septuagint demands our attention, were it only from the fact that the whole circle of religious ideas and thoughts amongst Christians in the East has always been molded according to this version, Without an acquaintance with the Septuagint, numerous allusions in the writings of the Fathers become wholly

unintelligible, and even important doctrinal discussions and difficulties (such even as some connected with the Arian controversy) become wholly unintelligible,

As the Septuagint was held in such honor in the East, it is no cause for surprise that this version was the basis of the other translations which were made in early times into vernacular tongues. There was, however, also another reason;—the general ignorance of the original Hebrew amongst the early Christians prevented their forming their translations from the fountain itself. The special exception to this remark is the Syriac version of the Old Testament formed at once from the Hebrew.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT IS THE MASORETIC TEXT AND IS IT IN THE CHRISTIAN'S BIBLE?

YES AND NO! This needs explanation.

The term “Masoretic Text” is the name for the Hebrew text handed down from the Jews since the Babylonian captivity. The word “Masoretic” comes from “masor,” a Hebrew word meaning “traditional.” It means to hand down from person to person. The Masoretes handed down this text from generation to generation, guarded it and kept it well. There were families of Hebrew scholars in Babylon, in Palestine, and in Tiberius. According to most students of these matters, these Masoretes safeguarded the consonantal text of the Jewish Scriptures.

"The Masoretes flourished from about 500 to 1000 A.D. They were supposed to have standardized the Hebrew O.T. in about 600-700 A.D. by putting in the vowel pointings to aid in the pronunciation of the consonantal text. Their text is called the Masoretic Text or M.T. if you want to abbreviate it. Many assume that these Jewish Scriptures, as preserved by these Masoretes, are the "same" Jewish Scriptures contained in their Christian Bibles today. Nothing could be further from the truth!

DOES THE CHRISTIAN BIBLE CONTAIN THE JEWISH MASORETIC TEXT.....OR HAS IT BEEN ALTERED?

It would be a wonderful thing if in the Christian Bible we had a faithful replication of the Jewish Palestinian Masoretic text but we do not. Therefore the need for ministries like Bet Emet to bring this sad fact to your attention in hopes that your recognition of such a problem will lead to your own investigation into the matter to not only confirm what we have said, but also lead you in repentance of many false religious beliefs you hold as a traditional "Christian."

In looking over the introductory notes of several of the Bibles I posses I was struck by the statements by several Bible committees guarantying that within their “translations” we have the Jewish Scriptures. One hardly ever approaches one's Christian Bible thinking it could be wrong and thus we, by default, are led astray.

If you open the beginnings of your Christian Bibles you often find in the preface to the Old Testament a commentary detailing how your Christian Old Testament was put together. Granted this is just a collection of summary statements but you can get the drift. Let me give you an example.

The Oxford Study Edition of The New English Bible with Apocrypha states on page xix: “the earliest known Hebrew manuscripts containing any parts of the Old Testament are among the Scrolls (commonly called the Dead Sea Scrolls) found in the caves of Qumran near the north-western end of the Dead Sea; they may be dated in the last two centuries B.C., though some may be a little earlier and others somewhat later.”

So far so good. But watch what they say later:

"The text which they present is to a large extent identical with that in our Hebrew Bibles."

THAT STATEMENT IS SIMPLY JUST NOT TRUE AND I CAN PROVE IT TO YOU IF YOU WILL LISTEN!

WHAT YOU DON'T KNOW CAN HURT YOU

Most of you would read such a comment "large extent identical with that in our Hebrew Bibles" and be reassured that your Christian Old Testament is a faithful representation of the Old Testament in the Jewish Hebrew Bible.

Answer for yourself: What about those portions that do not fall within the above "To a large extent"? Do these portions make a major theological difference? Are these differences the reason why the Jews do not accept the Christian's Old Testament and much that is taught about Jesus by the Christian church and their texts?

Answer for yourself: What if I could show you that the above statement as representative of most Christian Old Testaments was a lie?

Over my dedicated fifteen plus years as a serious Bible researcher I have heard it all. The only way to know the truth for yourself is to find it yourself. I set out to do that and I have. And it is this truth I share with you. So many today have "holes" in their beliefs; holes when filled would alter their perspectives. But most study to a superficial level it seems and end up accepting and promoting the "party line" or "denominational position" for acceptability within the fraternity, or being preconditioned to a particular "belief" then when challenged they dismiss their opponents challenges.

What you just read above "that the Christian Old Testament in your Bibles is to a 'large extent identical' with the Hebrew Bible" is a lie spread by those of a particular religious position that produced that particular Bible. I have invested great time and finances to find out what the facts are concerning the changes and differences in the Jewish Hebrew Bible that are "NOT to a large extent" the same as the Christian Old Testament.

I have been humbled to say the least by my research and these comparisons and this led directly to my resignation as a Christian Pastor. As my studies progressed during the eight years of my pastorate I came to a place finally where I could no longer continue the charade. I had to resign. Simply said, based on what I discovered the facts were as plain as the nose on my face; I had not been preaching the truth as taught by the Bible Jesus used and read. Then why continue.

SO WHAT IS WRONG WITH THE CHRISTIAN OLD TESTAMENT IN MOST CHRISTIAN BIBLES?

There are basically two major problems with the Christian Old Testament: Doctrine and Prophecy.

The Christian Old Testament is not a faithful representation of the Jewish Hebrew Scriptures in multiple places. Simply said, many DOCTRINES as recorded and taught about Jesus in the New Testament come directly from what is recorded in the Christian's Old Testament. If these doctrines find their origin in a falsified and corrupted Old Testament which the Christian Bibles use, then understand such doctrines in the New Testament are false! That means the quotes in the New Testament are wrong if the sources for them can be shown to be wrong! A simple comparison between the Christian's Old Testament, along with the Septuagint (the corrupted Greek translation of these Jewish Scriptures) against these Jewish Scriptures in the Jewish Tankah will convince even a blind man! You just need to know they exist and that your investigation into the matter will reveal it beyond any doubt.

What I am saying is that what are supposedly "fulfilled prophecies" from the Old Testament in our Christian

Bibles, seen as quotes in the New Testament, are in reality quotes of forgeries in many places because the Christian's Old Testament come from texts which were altered and falsified in the Greek translation of them 200 years before Jesus. Therefore the New Testament's reference to these as "fulfillments," upon examination with the real Jewish Masoretic text, can be shown to but gross falsifications and purposeful mistranslations in many instances. Understand I am not saying "all Messianic prophecy" is corrupted, but much is and you should know about it. There is a big difference when reading the Old Testament and believing what you are reading came from God or from men with a theological agenda. Many of these "doctrines" and "prophecies" were literally "created" by the Pythagorean-Greek Jews of Alexandria which they translated the Jewish Scriptures into Greek.

THE TERRIBLE IRONY OF THIS

Answer for yourself: Have you ever confused "Messianic prophecy" with "Sun-worship" and the prophecy concerning the coming of sun-god redeemers?

Before you say "no" you need to listen to this. These Pythagorean-Greek Jews of Alexandria (the Essenes) had long since separated from conservative Judaism. Study will reveal this to you. Just because Jews lived in Alexandria does not mean they were not Hellenized and had been influenced by the religious climate that existed in Alexandria, Egypt.

These Greek-Jews (Essenes) of Alexandria were the translators of the Jewish Scriptures and were responsible for the Greek translation of the Old Testament which would later find its way into the Christian Bible. In other words, many religious teachings of these Pythagorean-Buddhist Essenes, as taken from Pythagorean and Buddhist religious beliefs, as well as Iranian sun-worship, were "added" into their Greek translation of the Jewish Scriptures in order to enhance the religious authority of their sect. This is a fact! They made it look as if God had sanctioned them as "His people" instead of Israel! Besides that they altered what the Tanakh said concerning the "anointed one to come" and patterned the Messiah after sun-gods.

These Pythagorean-Buddhist Greek-Jews looked toward a cosmic sun-god incarnated man. This man will be "crucified" and killed in the heavens. These concepts were later personified as if this man was real. The stories and legends grew (http://paganizingfaithofyeshua.netfirms.com). The irony is that when Jesus was "crucified," this large group of Essene believers, in the turbulent Messianic confusion of the first century, looked to the "crucified Jesus" as the one they had been waiting for, but admittedly missed identifying him as such while he was alive. So, if you followed, these pagan beliefs as held by these Pythagorean-Buddhist Essenes, which originated from sun-worship, the same "pagan religious beliefs" which had been "added" to the Greek translation of the Jewish Scriptures, were now applied to Jesus after his crucifixion. Jesus became the "fulfillment" of them only because these Essenes identified him after he was crucified with their crucified theological heroes.

So what was never Messianic prophecy in the Greek translation and alteration of the Jewish Scriptures, now becomes "Messianic prophecy" to these Essenes in the first century. Religious concepts held by these Essenes which they applied to their incarnated sun-god redeemer Angel-Messiah were now applied to Jesus. These Essenes literally convert as a large group to the Jesus' movement in the first century and almost totally vanish. They become the first Christians. Now within the synagogues in the latter part of the first century and later we have two Messianic beliefs jockeying for mastery: one Davidic, and one Cosmic; one from the Tanakh and one from a synthesis of Pythagorean-Indian-Buddhist belief which trace their origin to astrology and sun-worship and which were recorded in a falsified

translation of the Jewish Scriptures by prior Essenes in Alexandria in order to bolster the authority of their sect by promoting the sect and their religious views as if given by God in the Bible. No wonder the Jews down through history, as well as today, don't accept much what is taught by the Christian church about Jesus and the Messiah; their Bibles never had such stuff in it!

The problem for the Christian is that the Tanakh never said such things about the Davidic Messiah. Many of these concepts as held by these Essenes which were applied by them from the corrupted Greek Old Testament to Jesus, their acclaimed Angel-Messiah, never could be found in the Jewish Tanakh. Their beliefs about Messiah were not to be found in the Tanakh, but only in their own writings to which they exalted above the writings of Moses and the prophets.

The same passages that these Essenes yielded to in the Greek Old Testament for their beliefs concerning their godman, when examined in the Jewish Scriptures and rightly understood and interpreted by conservative Rabbis, never were intended to be of a Messianic nature in the first place.

Answer for yourself: Do you want to believe the truth about Jesus and the Messiah, or will fantasy and pagan beliefs, long ago added to the Word of God and undetected by most today, suffice for your religious beliefs as far as your concerned?

Tragically, we read these "added" religious doctrines in our Christian Old Testament, and read the "quotes in the New Testament as taken from the same source" as if given by God. We read them as if this were the truth about the Messiah and Jesus. We never had a reason to doubt our Christian Old Testament or its quotes in the New Testament. Just a cursory reading of these documents will not reveal what I have said in this article to hardly anyone. Only serious study and comparative study of the documents will do this. We choose to believe like "good and faithful" Christians and like sheep we were led astray and never knew it. And we never knew, that is up till now! God knows we have believed a lie even if we don't, and I thank Him that is love is not contingent on us being "right." But if we can learn the truth and alter our worship whereby we remove ourselves, based on what we learn, from idolatry, then our love for God should demand we study to find the truth and not die as idolators.

The Christian Old Testaments might read as if came from God, because most of it did, and the New Testament's quotes of these falsified passages might seem reassuring, but if you took the time to compare these problem passages with the Jewish Bibles today you would see for yourself the prophets never said such things as recorded in many places in the Christian Old Testaments. Besides that, the quotes in the New Testament, when taken from these problem passages, are completely wrong and misleading as well.

There exists today the Jewish Hebrew Scriptures and the Christian Old Testament and they are not the same in very important places affecting both doctrines and prophecies. As a Christian you will never know that until someone first tells you and then you go look for yourself to see if this be true. When I was confronted with such information I, as a Pastor, had to know. What if I had been wrong? What if I had the wrong book? What if 2000 years ago things were changed and I don't know it and believe what I have been told and taught by others who don't know as well?

As stated above, but its importance requires its restatement. Many quotes from this altered Christian Old Testament were again included in the New Testament and you read them as if they are again true and given by God. All you are reading are the accepted traditions of those who came before you who either never knew how to read Hebrew, knew of this deception or willfully added to it.

The New English Bible goes on to say:

"In the second century A.D. or even earlier the Rabbis, the Jewish religious leaders, compiled a text from such manuscripts as had survived the destruction of Jerusalem in A.D. 70, and on this basis was established the

traditional or Massoretic text, so called from the Hebrew word “massorah” or “tradition”. The earliest surviving manuscripts of this text date from the ninth to eleventh centuries A.D.; and it is this text, as printed in R. Kittel’s Biblia Hebraica (3rd edition, 1937), which has been used for the present translation".

Let me tell you what you just read....Another lie!

The text in the Oxford’s New English Bible, like all Christian Old Testaments, is NOT the text that is used, or has been used, by the Jewish Rabbis and people since long before Jesus! That's right. The text you are reading is the one handed down by the Alexandrian translators which forged many of their sects Pythagorean-Buddhist and Essene doctrines into their translations. You are reading the evolution of their Greek translation and not the Hebrew Masoretic text in all instances. In the majority of the passages we find agreement between the Greek and the Hebrew, and any differences are minor to say the least. Yet, it not these passages that trouble us, but the one which make for theological and doctrinal diversity.

This is the purpose of the Web Site and the many articles listed; to reveal this problem to all those who show interest. On this site I have provided for you what I believe to be overwhelming evidence to not only the falsification and purposeful mistranslation of the Jewish Scriptures, but hundreds of examples of these divergent doctrines and religious beliefs which influenced many in the early years of the early church. Some never deterred from the faith of Jesus; but many did. Many were influenced by this Greek adulteration of the Jewish Bible, and forthcoming were doctrines taken from this Greek text along with variant readings which ended up in your Christian Bibles. We go to church and "hear" these falsehoods taught and "amended" but never take the time to compare. I have don't that for you. The evidence is not pretty, but repentance is. With every lie exposed, with every false doctrine crushed, and with every step toward truth and obedience, then God is closer.

Not only did you not know of these things before now, but those who published this Oxford Bible did not know as well; at least hopefully for it would be a terrible thing to think that such deception was done on purpose. To list all the Christian Bibles which have fallen to this same deceptions would take forever.

THE CHRONOLOGY OF THE CHRISTIAN’S OLD TESTAMENT TEXT

"What about the Hebrew text used by the KJV translators? Here is some background on it. The Daniel Bomberg edition, 1516-17, was called the "First Rabbinic Bible." That's a joke. This text, in many places, was derived from the Septuagint instead of the Palestinian Masoretic text, which I will show you in the following pages on this web site, is but an altered and poorly constructed falsification of the Jewish Scriptures in many places. Again, I must be fair. Much confirms the Jewish Masoretic text, but there are instances where it does not and these are theological and doctrinal problems for the Christian if he only knew.

Then in 1524-25, Bomberg published a second edition edited by Abraham Ben Chayyim (or Ben Hayyim) iben Adonijah. This is called the Ben Chayyim edition of the Hebrew text. Daniel Bomberg's edition, on which the KJV is based, was the Ben Chayyim Masoretic Text. This was called the Second Great Rabbinic Bible. This became the standard Masoretic text for the next 400 years. All along you need to understand this is a fraudulent text and now the people, uneducated, never knew. Sounds a lot like today. They accepted what they had been handed just like you and me. Bomberg never knew himself for the adulteration of the Jewish Scriptures into Greek was clouded in embellished legends (the letter of Aristeas) which had grown around the importance and divine creation of the Greek translation which scholars today recognize as lies told to increase the importance and acceptance of this falsified text by the Gentiles as against the Jewish Bible. You need to realize when one begins with a misrepresented text, and when quotes are taken from these falsified, perverted, twisted, and adulterated passages, then the quotes are just a wrong as its parent document!

"The Ben Chayyim Masoretic Text was used even in the first two editions of Biblia Hebraica by Rudolf Kittel.

The dates on those first two editions were 1906 and 1912. He used the same Hebrew text as the KJV translators (it is already corrupted). Now the KJV has this same falsified and corrupted Old Testament as the Septuagint and few know today; except the Rabbis who both know and read Hebrew.

Answer for yourself: Have you ever wondered why the Rabbis don't use the Christian Bible's Old Testament? Could it be that they know it is theologically mutant in many places? Why not use it if it is accurate?

SO WHY HAS CHRISTIANS REJECTED THE JEWISH BIBLE JESUS USED? IS "OLDEST" REALLY THE "BEST"?

Today, the reason that most of the Hebrew departments, in colleges, universities, and seminaries who teach Hebrew, use Septuagint and Christian Old Testaments instead of the Palestinian Masoretic text is the same reason they use the critical Greek text in the N.T. They believe the "oldest" texts, either in Hebrew or in Greek, must always be the best.Not necessarily. Since no copies of the Masoretic text could be found till the 9th century A.D. these “differences” of what I spoke were assumed to be nothing more than a Jewish reaction to Christianity. Christian writers and scholars of their day assumed that the variant readings were because the Jewish Rabbis removed the “prophecies” in reaction to Christianity and Jesus. Without sufficient knowledge and on the surface this makes all the sense. We have two Old Testaments. One is made to be a constant prophecy about the Messiah or Jesus. The other is not. The Greek manuscripts of the Jewish Hebrew Scriptures were older than any existing Jewish Masoretic texts by a thousand years, and following the rule "oldest is best" preference was given by most to the Greek translation over the Hebrew Masoretic text. Not all agreed however. I find it rather startling that Clement of Rome, the first Bishop of Rome, referenced in all his writings the Jewish Masoretic Palestinian text and never quoted from the Greek. Check me out and see if I am right. The first Church father beyond Paul did not use the Greek Scriptures and he was the Bishop of Rome.

Answer for yourself: What did he know that we don't? Could he possibly have known that the Greek translation had been perverted and misrepresented the Messiah so badly that he could not use it?

So, logically following the “oldest is best” rule the Christians paid little attention the the Jewish Bible and their Jewish texts which were definitely “not Christianized (in the form of promotion of the Essene Angel-Messiah).” What you need to understand is that even though these Greek translations might be the oldest, they were doctored by Essene heretics and therefore are not the "best" regardless that they are the oldest. Oldest never means most accurate or truthful.

Answer for yourself: But how can we know for sure? How can we know the Rabbis' Old Testaments today are true and the Christian Old Testament falsified? Until the last 50 years it has been one camp vs the other camp; opinion vs opinion. Nothing was settled.

THE ROCKS CRY OUT

Then God did something wonderful.

With the discovery of the Dead Sea Scrolls came evidence to the existence of this Jewish Masoretic text just as old or older then the Septuagint (Greek translations of the Old Testament). The identical similarity of a texts separated by over a thousand years was infinitesimal. The accuracy was astonishing and almost beyond belief. No longer could Christians say the Jews changed their Old Testaments after Jesus as a sour-grapes reaction to Christianity! Since the discovery of the manuscripts at Qumran we now have copies of the same texts reading identical which are separated by more than one thousand years. This exactness in the comparison of the 900 A.D. texts with the 200 B.C.E. texts has convinced textual scholars, both Jews and Christians, that such uniformness can be applied safely to all of the Masoretic texts. It must not be forgotten that we now have in our possession Masoretic texts as old or order than the Septuagint which contradict and correct the deviant readings which were added to the Greek mistranslation of the Hebrew texts by the Alexandrian Greek-Jews and

Essenes. We now know the Septuagint is the errant text and one needs to begin to examine the origin of this translation in order to come to an understanding who it was that was behind the translation, and the existing religious beliefs of the sect that translated it, and their reasons for doing so.

The discovery at Qumran revealed that the Masoretic text we have today as preserved and used by Rabbis all over the world, is the same Masoretic text unaltered for the most part that existed long before the time of Jesus. It is this Masoretic text which should have been used in all readings of the Christian's Old Testament and it was not! And again let us not forget that this Jewish Masoretic text, as found at Qumran, differs considerably with the Greek translations found there also. If this more accurate Masoretic text had been used for the Christian's Old Testament instead of the corrupted Essene one, then the lies told about Jesus in the New Testament would not have existed, or at least been promulgated as if were Divine fiat.

What should concern you now is whether you want to read the real Word of God before you die or not. What should concern you is that you have a choice before you: you can obtain an "accurate" translation of the Jewish Scriptures in English by accepting the Jewish Tanakh, or you can continue to read your contemporary Christian Old Testament and its fables concerning a godman Angel-Messiah. A "translation" is what you were expecting when you bought your Christian Bible; you got a purposeful mistranslation in many places, and not possessing the knowledge, you are forced to read it not discerning the meat from the bones.

Answer for yourself: Don't you want a faithful translation? If it could be proven to you that the Greek translation was falsified over two thousand years ago would you not want to know? It it could be shown that those who did this translation were not the Rabbis as attested by legend as you have been told... would you want to know? Do you want to get behind the legends and get the facts and the truth?

DID JESUS LEAVE US ANY CLUES?

Not only was the Jewish Scripture preserved by the Jews in Palestine, but it was authorized by Jesus. Understand that in Jesus' day the Greek translation of the Jewish Scriptures existed and had for almost two hundred years. It can be shown that Jesus authorized the traditional Masoretic Hebrew O.T. text and not the Greek translation of these Jewish Scriptures:

Matt 4:4

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Matt 5:17-18

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (referencing the Hebrew text and not the Greek).

Luke 24:44

44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

Jesus never refuted any text, any word, or any letter in the Hebrew O.T. He didn't say, "Now Moses was misquoted here, it should have been this..." Jesus neve said: "We need to get the Greek translation because the Messianic prophecies in the Hebrew have been altered and I have been taken out of them." He never said: "The doctrines as taught in the Hebrew texts have passed away and the newer ones in the Greek is what God really intended to say." THINK!

He offered no textual criticism whatever. Had there been any changes, I'm sure he would have at least mentioned it somewhere in his teaching and preaching or at least corrected it if it had been in error. If he had then we would have some record of it, but in all that is recorded of his life and his sayings there is not one instance of him ever correcting "the text" or telling us that the existing Greek translation is the true Word of God and should be heeded over the Palestinian Masoretic text. Jesus was quick to correct sin and error in behavior of the people, and the source for his authority and truth which was the standard for all mankind's conduct was the Hebrew texts. It would seem that if such beliefs and dogmas in the Hebrew Masoretic text had been wrong and different ones and changes in the Greek translation had been right, then Jesus would have been a hypocrite to teach from and correct others from a Hebrew Masoretic text which was not authoritative or Divine. Jesus, if from God, would have been obligated to teach from the new improved Greek Bible. He did not!

Jesus never alluded to the Greek Bible once, but always referred to the Jewish Masoretic text as it existed in his day! Understand the Greek texts and translation of the Jewish Scriptures existed in his day and this Greek Bible had 4 divisions and not 3 like the Jewish Bible. Again, he tells us in Luke 24:44 that it is the: 1) Law of Moses, 2) prophets, and 3) psalms where all is to be fulfilled. (3 divisions and not 4). Jesus alludes directly to the Jewish Bible and not the Greek Bible.

Answer for yourself: Don't you think Jesus knew of the alterations and corruptions of the Greek translation and could this be the reason both he and the Jewish religious leaders in Palestine refused to use it?

Jesus' stamp of approval is on the Masoretic Hebrew text, and yours needs to be as well.

Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

DID THE RABBIS TRANSLATE ONLY THE FIRST 5 BOOKS OF THE OLD TESTAMENT?

As legends would have it the Jews are credited with translating the Jewish Scriptures in the Greek; thus giving the world the Greek Old Testament. In reality, this is just not so. Only when one come to the correct understanding of history and the origin of the LXX can one explain why this Greek OT deviates in hundreds of places from the Masoretic Hebrew Text. Often men will say that the LXX is a faithful translation of the Jewish Masoretic Text, but personal research into the true history will reveal to the serious student the fallacy of such false traditions. This explains the hundreds of purposeful misquotations and mistranslations that litter the pages of the LXX. The problem is no one knows, unless he compares line upon line and precept upon precept with the Jewish Tanakh. Such research will reveal to you how, among other things how "young woman" becomes "virgin" in Isaiah. I have done such homework. Have you? So let us study Josephus and see what he has to say on the matter of the translation of the Jewish Scriptures into the Greek.

THE ANTIQUITIES OF THE JEWS…PREFACE

1. **THOSE who undertake to write histories, do not, I perceive, take that trouble on one and the same account, but for many reasons, and those such as are very different one from another. For some of them apply themselves to this part of learning to show their skill in composition, and that they may therein acquire a reputation for speaking finely: others of them there are, who write histories in order to gratify those that happen to be concerned in them, and on that account have spared no pains, but rather gone beyond their own abilities in the performance: but others there are, who, of necessity and by force, are driven to write history, because they are concerned in the facts, and so cannot excuse themselves from committing them to writing, for the advantage of posterity; nay, there are not a few who are induced to draw their historical facts out of darkness into light, and to produce them for the benefit of the public, on account of the great importance of the facts themselves with which they have been concerned. Now of these several reasons for writing history, I must profess the two last were my own reasons also; for since I was myself interested in that war which we Jews had with the Romans, and knew myself its particular actions, and what conclusion it had, I was forced to give the history of it, because I saw that others perverted the truth of those actions in their writings.**
2. **Now I have undertaken the present work, as thinking it will appear to all the Greeks (2) worthy of their study; for it will contain all our antiquities, and the constitution of our government, as interpreted out of the Hebrew Scriptures. And indeed I did formerly intend, when I wrote of the war, (3) to explain who the Jews originally were, - what fortunes they had been subject to, - and by what legislature they had been instructed in piety, and the exercise of other virtues, - what wars also they had made in remote ages, till they were unwillingly engaged in this last with the Romans: but because this work would take up a great compass, I separated it into a set treatise by itself, with a beginning of its own, and its own conclusion; but in process of time, as usually happens to such as undertake great things, I grew weary and went on slowly, it being a large subject, and a difficult thing to translate our history into a foreign, and to us unaccustomed language. However, some persons there were who desired to know our history, and so exhorted me to go on with it; and, above all the rest, Epaphroditus, (4) a man who is a lover of all kind of**

learning, but is principally delighted with the knowledge of history, and this on account of his having been himself concerned in great affairs, and many turns of fortune, and having shown a wonderful rigor of an excellent nature, and an immovable virtuous resolution in them all. I yielded to this man's persuasions, who always excites such as have abilities in what is useful and acceptable, to join their endeavors with his. I was also ashamed myself to permit any laziness of disposition to have a greater influence upon me, than the delight of taking pains in such studies as were very useful: I thereupon stirred up myself, and went on with my work more cheerfully. Besides the foregoing motives, I had others which I greatly reflected on; and these were, that our forefathers were willing to communicate such things to others; and that some of the Greeks took considerable pains to know the affairs of our nation.

3. **I found, therefore, that the second of the Ptolemies was a king who was extraordinarily diligent in what concerned learning, and the collection of books; that he was also peculiarly ambitious to procure a translation of our law, and of the constitution of our government therein contained, into the Greek tongue. Now Eleazar the high priest, one not inferior to any other of that dignity among us, did not envy the forenamed king the participation of that advantage, which otherwise he would for certain have denied him, but that he knew the custom of our nation was, to hinder nothing of what we esteemed ourselves from being communicated to others. Accordingly, I thought it became me both to imitate the generosity of our high priest, and to suppose there might even now be many lovers of learning like the king; for he did not obtain all our writings at that time; but those who were sent to Alexandria as interpreters, gave him only the books of the law, while there were a vast number of other matters in our sacred books. They, indeed, contain in them the history of five thousand years; in which time happened many strange accidents, many chances of war, and great actions of the commanders, and mutations of the form of our government. Upon the whole, a man that will peruse this history, may principally learn from it, that all events succeed well, even to an incredible degree, and the reward of felicity is proposed by God; but then it is to those that follow his will, and do not venture to break his excellent laws: and that so far as men any way apostatize from the accurate observation of them, what was practical before becomes impracticable (5) and whatsoever they set about as a good thing, is converted into an incurable calamity. And now I exhort all those that peruse these books, to apply their minds to God; and to examine the mind of our legislator, whether he hath not understood his nature in a manner worthy of him; and hath not ever ascribed to him such operations as become his power, and hath not preserved his writings from those indecent fables which others have framed, although, by the great distance of time when he lived, he might have securely forged such lies; for he lived two thousand years ago; at which vast distance of ages the poets themselves have not been so hardy as to fix even the generations of their gods, much less the actions of their men, or their own laws. As I proceed, therefore, I shall accurately describe what is contained in our records, in the order of time that belongs to them; for I have already promised so to do throughout this undertaking; and this without adding any thing to what is therein contained, or taking away any thing therefrom.**

4. But because almost all our constitution depends on the wisdom of Moses, our legislator, I cannot avoid saying somewhat concerning him beforehand, though I shall do it briefly; I mean, because otherwise those that read my book may wonder how it comes to pass, that my discourse, which promises an account of laws and historical facts, contains so much of philosophy. The reader is therefore to know, that Moses deemed it exceeding necessary, that he who would conduct his own life well, and give laws to others, in the first place should consider the Divine nature; and, upon the contemplation of God's operations, should thereby imitate the best of all patterns, so far as it is possible for human nature to do, and to endeavor to follow after it: neither could the legislator himself have a right mind without such a contemplation; nor would any thing he should write tend to the promotion of virtue in his readers; I mean, unless they be taught first of all, that God is the Father and Lord of all things, and sees all things, and that thence he bestows a happy life upon those that follow him; but plunges such as do not walk in the paths of virtue into inevitable miseries. Now when Moses was desirous to teach this lesson to his countrymen, he did not begin the establishment of his laws after the same manner that other legislators did; I mean, upon contracts and other rights between one man and another, but by raising their minds upwards to regard God, and his creation of the world; and by persuading them, that we men are the most excellent of the creatures of God upon earth. Now when once he had brought them to submit to religion, he easily persuaded them to submit in all other things: for as to other legislators, they followed fables, and by

their discourses transferred the most reproachful of human vices unto the gods, and afforded wicked men the most plausible excuses for their crimes; but as for our legislator, when he had once demonstrated that God was possessed of perfect virtue, he supposed that men also ought to strive after the participation of it; and on those who did not so think, and so believe, he inflicted the severest punishments. I exhort, therefore, my readers to examine this whole undertaking in that view; for thereby it will appear to them, that there is nothing therein disagreeable either to the majesty of God, or to his love to mankind; for all things have here a reference to the nature of the universe; while our legislator speaks some things wisely, but enigmatically, and others under a decent allegory, but still explains such things as required a direct explication plainly and expressly. However, those that have a mind to know the reasons of every thing, may find here a very curious philosophical theory, which I now indeed shall wave the explication of; but if God afford me time for it, I will set about writing it (6) after I have finished the present work. I shall now betake myself to the history before me, after I have first mentioned what Moses says of the creation of the world, which I find described in the sacred books after the manner following.

SO WHY SHOULD THIS MATTER TO THE CHRISTIAN?

First of all you should desire as truthful translation of the Jewish Scriptures Yeshua used as possible. For over 200 years the Greek translation had been in existence and falsely translated by the Greek-Jews of Alexandria for theological purposes who patterned YHVH's Messianic predictions after their pagan gods. Such is the fruit of Hellenization on the Jews. In many places the Word of YHVH has been altered to make the Messiah conform to the pattern of mystery religions. As it that was not enough, when one's religious belief system includes a belief about Yeshua, then understand prophecies altered in the LXX would mistakenly be applied to him which have little relevance to his historical existence. False beliefs are attached to Yeshua let alone the Jewish Messiah. Many of these beliefs, all stemming from a fraudulent translation, are in the Words of the Jewish Scriptures considered sin by YHVH. And if that is not enough, this falsified Greek translation, in which the Jewish Rabbis only translated the first 5 books, has become the substrate for all Greek New Testaments which follow. If the Greek NT is based off a fraudulent translation of the Palestinian Masoretic text in hundreds of places because of the theological agendas of these Greek-Jewsish Pythagorean-Buddhists of Alexandria, Egypt, in the first two centuries B.C.E. as well as the futher corruptions by the monks during the Church age, then understand the Christian Bibles we have are false as well in these places. The quest for you is to divide the truth from the chaff. Such is an absolute impossibility without years of intense study in manuscript evidences. I have devoted much of my life to such a purpose and share these findings with you in hopes you, the reader, will understand that such alterations pass off today as truth and the sad fact of the reality of the matter is that God never gave it and Yeshua never believed it. Thus when alluding to the Scriptures in his day, Yeshua on two occasions mentions that the Palestinian text, and not the LXX, refers to him. Without a doubt Yeshua knew of the problems with the Greek translation in his day. So did the Rabbis.

Answer for yourself: Do You? And does it matter to you? The bottom line in all of this dear one, is that unless you have the Palestinian text, you have never read the unadulterated Word of God yet in you life. You have accepted in total faith a religious propagandist document full of hundreds of mistranslations, misquotations, and verses lifted out of context which has almost destroyed the true revelation of the Messiah given to Israel. If this touches your heart let us hear from you as we can help you better worship the Father in Spirit and in Truth and not through corrupted pagan texts mixed with some truth as found in your Christian Bibles. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

MORE TRUTH ABOUT THE ORIGIN OF THE GREEK TRANSLATION OF THE HEBREW SCRIPTURES

Werner Keller in his book The Bible As History: Second Revised Edition, gives us an interesting insight into the origin of the Greek Scriptures. He has no ax to grind. He isn't writing "contra" anything, but simply showing how archaeology and science delve 4,000 years into the past to document the Bible as history. He writes:

"Two unusually far-sighted rulers, Ptolemy I and his son Ptolemy II Philadelphus, developed their capital city of Alexandria into a nursery of Hellenistic culture and learning . . . and made it a radiant center of attraction for emigrants from Judah among others. In this crucible they steeped themselves in the beauty of the Greek language . . . It was the international language of learning and of commerce, the language of tens of thousands of Israelites who knew no other home.

"The rising generation no longer knew Hebrew as their mother tongue. They could no longer follow the sacred text in the services of the synagogue. Thus it came about that the Jews in Egypt decided to translate the Hebrew scriptures. About 250 B.C. the Torah [FIRST FIVE BOOKS OF THE BIBLE ONLY...my emphasis] was translated into Greek, a fact of immeasurable import for Western civilization.

"The translation of the Bible into the Greek tongue was for the Jews in Egypt such an incredible step forward that legend took hold of it. The story is told in an apocryphal letter of Aristeas of Alexandria.

"Philadelphus, the second of the Ptolemaic dynasty, took great pride in the fact that he possessed a collection of the finest books in the world. One day the librarian said to the monarch that he had brought together in his 995 books the best literature of all nations. But, he added, the greatest books of all, the five books of Moses, were not included among them. Therefore Ptolemy II Philadelphus sent envoys to the high Priest to ask for a copy of these books. At the same time he asked for men to be sent who could translate them into Greek [the five books only]. The High Priest granted his request and sent together with the copy of the Torah 72 learned and wise scribes. Great celebrations were organized in honour of the visitors from Jerusalem, at whose wisdom and knowledge the king and his courtiers were greatly astonished. After the festivities they betook themselves to the extremely difficult task which had been assigned to them . . ." (p.312).

Max I. Dimont, in his book Jews, God and History, also discusses the Septuagint.

"There is an interesting legend telling how the Greek translation of the Old Testament came to be called the Septuagint. About 250 B.C., word of a famous and beautifully written book possessed by the Jews had reached the ear of the Ptolemaic King Philadelphus. He suggested that seventy Jewish scholars translate the work into Greek. According to this pious legend, each of the seventy scholars worked independently, yet all seventy translations, when completed, were identical, word for word, thus proving God's guiding hand. And so the work became known as the book of the 'Seventy,' or Septuagint in Greek" (p.114).

Modern scholars tend to discount this legend, as preserved in a "Letter of Aristeas." All scholars agree that the first five books of Moses were translated in Alexandria, Egypt, during the time of the reign of Ptolemy Philadelphus! Furthermore, all the ANCIENT sources agree that the essentials of the "letter of Aristeas" are true -- including the Jewish high priest Aristobulus who lived in Alexandria less than a century later, the Jewish historian Josephus of the first century A.D., and the Jewish philosopher and moralist Philo, who lived in Alexandria during the time of Peter and the apostles.

Philo, in his account of the history of the Septuagint, relates the following:

"Some persons, thinking it a scandalous thing that these laws [of Moses] should only be known among one half portion of the human race, namely, among the barbarians, and that the Greek nations should be wholly and entirely ignorant of them, turned their attention to their translation...He, then, being a sovereign of this character, and having conceived a great admiration for and love of the legislation of Moses, conceived the idea of having our laws translated into the Greek language; and immediately he sent ambassadors to the high-priest and king of Judea, for they were the same person. And having explained his wishes, and having requested him to pick him out a number of men, of perfect fitness for the task, who should translate the law, the high-priest, as was natural, being greatly pleased, and thinking that the king had only felt the inclination to undertake a work of such character from having been influenced by the providence of God, considered, and with great care selected the most respectable of the Hebrews whom he had about him, who in addition to their knowledge of their national scriptures, had also been well instructed in Grecian literature, and cheerfully sent them... (The Works of Philo, p.494).

The Witness of Aristobulus, the High Priest, says The New Westminster Dictionary of the Bible about the origin of the Septuagint:

"The Septuagint. The Old Greek version of the Hebrew Scriptures and the earliest complete translation of them. It was called the Septuagint, commonly designated by LXX, after the 70 translators reputed to have been employed on the Pentateuch in the time of Ptolemy Philadelphus, 285-246 B.C. The number 70 may be an approximation for 72, or it may have developed traditionally . . . Originally the name was applied to the translation of the Pentateuch, but eventually to the whole Greek Old Testament. Aristobulus, a Jewish high priest who lived in Alexandria during the reign of ptolemy philometor 181/180-145 B.C., and who is mentioned in II Maccabees 1:10b, is quoted by Clement of Alexandria and Eusebius as stating that while portions relating to Hebrew history had been translated into Greek previously, THE ENTIRE LAW WAS TRANSLATED from the Hebrew IN THE REIGN OF PTOLEMY PHILADELPHUS under the direction of Demetrius Phalereus" (p.971).

Before we go on, notice that this man, Aristobulus, himself was a high-ranking High Priest and obviously a well-informed, intelligent man, and he lived in Alexandria, Egypt for a while, and that he lived between 60-100 years after the translation was reputed to have taken place. This is important to consider. He very likely had access to knowledge and information we do not have, today. His testimony that the translation of the Hebrew Scriptures contained only the First Five Books Of Moses ought to be considered conclusive on this point. He testifies that indeed the law of Moses was translated from Hebrew to Greek during the reign of Ptolemy Philadelphus. There was no doubt in his mind, and he lived there -- and only one or two generations removed from the actual event itself!

The same tradition, but considerably embellished, is contained in a letter purporting to have been written by Aristeas to Philocrates. This letter is generally regarded by modern scholars as spurious. It is the same story as that told by Aristeas which is repeated with slight variations by Josephus, who may have had access to the letter."

Notice! Now we have two ancient authorities who confirm the essential story of the translation of the Pentateuch into Greek during the reign of Ptolemy Philadelphus. "In the mouth of two or three witnesses he every word be established," God says. The fact that Josephus' account differs slightly -- has "variations" -- from the letter of

Aristeas is proof that he did not just copy the letter or get his information from the letter itself, entirely, but had other sources at his disposal. These slight "variations" add further weight to the evidence that only the First Five Books of the Hebrew Scriptures were translated into the Greek and not the whole of the Hebrew Scriptures.

Josephus, the Jewish historian of the first century, gives us additional insight into the origin of the Septuagint. His version tends to confirm at least the essentials of the so-called "legend" as given in the "Letter of Aristeas." Josephus, who lived in the generation following Christ, and who fought in the Jewish-Roman war of 70 A.D., wrote in his Antiquities of the Jews this straightforward account:

". . .Philadelphus then took the kingdom of Egypt, and held it forty years within one. He procured the law to be interpreted, and set free those that were come from Jerusalem into Egypt, and were in slavery there, who were a hundred and twenty thousand. The occasion was this: -- Demetrius Pharerius, who was library-keeper to the king, was now endeavoring, if it were possible, to gather together all the books that were in the habitable earth, and buying whatsoever was anywhere valuable, or agreeable to the king's inclination, (who was very earnestly set upon collecting of books;) to which inclination of his, Demetrius was zealously subservient. And when once Ptolemy asked him how many ten thousands of books he had collected, he replied, that he had already about twenty times ten thousand; but that in a little time, he should have fifty times ten thousand. But he said he had been informed that there were many books of laws among the Jews worthy of inquiring after, and worthy of the king's library, but which, being written in characters and in a dialect of their own, will cause no small pains in getting them translated into the Greek tongue . . . So the king thought that Demetrius was very zealous to procure him abundance of books, and that he suggested what was exceeding proper for him to do; and therefore he wrote to the Jewish high priest that he should act accordingly" (Antiquities, Book XII, 1, p.246).

Josephus gives a very in depth presentation of the details of this event. He tells how Aristeus, one of the king's most intimate friends, resolved to petition the king to set all the captive Jews in his kingdom free. Knowing of the desire to get the Jewish books of the law, for the king, he made the following speech to the king:

"It is not fit for us, O king, to overlook things hastily, or to deceive ourselves, but to lay the truth open: for since we have determined not only to get the laws of the Jews transcribed, but interpreted also, for thy satisfaction, by what means can we do this, while so many of the Jews are now slaves in thy kingdom? Do thou then what will be agreeable to thy magnanimity, and to thy good-nature: free them from the miserable condition they are in, because that God, who supporteth thy kingdom, was the author of their laws, as I have learned by particular inquiry; for both these people and we also worship the same God, the framer of all things" (XII, 2).

The entire account, preserved in Josephus, rings true. The king was appealed to and his counselors backed up the request, and the slaves who had been captured by his father or himself were released. Josephus quotes the king's decree. The king then sent fifty talents of gold to the Jewish high priest, and a huge quantity of precious stones, and appointed one hundred talents in money to be used for temple sacrifices in Jerusalem, accompanied by a letter to the high priest Eleazar, stating, in part:

> **"I have determined to procure an interpretation of your law, and to have it translated out of Hebrew into Greek, and to be deposited in my library. Thou wilt therefore do well to choose out and send to me men of a good character, who are now elders in age, and six in number out of every tribe. These, by their age, must be skillful in the laws, and of abilities to make an accurate interpretation of them; and when this shall be finished, I shall think that I have done a work glorious to myself . . ."**

Eleazar the high priest send back a reply as follows:

> **"When we received thy epistle, we greatly rejoiced at thy intentions; and when the multitude were gathered together, we read it to them, and thereby made them sensible of the piety thou hast**

towards God. . . . Know then that we will gratify thee in what is for thy advantage, though we do what we used not to do before. . . We have also chosen six elders out of every tribe, which we have sent, and the law with them . . ."

The details that Josephus brings to the whole account, together with the witnesses of Philo, Aristobulus, and Biblical scholarship, all prove conclusively that the translation of the five books of Moses during the time of Ptolemy Philadelpus was not a mere legend, but that the essential contents of the "letter of Aristeas" are based on actual fact. Josephus gives rich incredible detail as to the gifts sent, the return to Egypt, the celebrations, and the journey to the island where the work of translation of the five books of Moses was to be undertaken. Josephus records:

"When he had brought them thither, he entreated them (now they had all things about them which they wanted for the interpretation of their law), that they would suffer nothing to interrupt them in their work. Accordingly, they made an ACCURATE INTERPRETATION, with great zeal and great pains; and they continued to do until the ninth hour of the day; after which time they relaxed and took care of their body, while their food was provided for them in great plenty Now when the law was transcribed, and the labour of interpretation was over, which came to its conclusion in seventy-two days, Demetrius gathered all the Jews together to the place where the laws were translated, and where the interpreters were, and read them over. The multitude did also approve of those elders that were the interpreters of the law" (Antiquities, Bk XII, 13-14).

THE DIFFICULTY SURROUNDING WHEN WAS THE SEPTUAGINT WRITTEN?

You may not know it yet but there is a real problem associated with the dating of the Septuagint. If we go with the tradition that the Septuagint was translated by the Rabbis then we date the book in the third century as the accounts above attest. But we find that only the Rabbis translated the first 5 Books of the Torah only. What we uncover is that the Gnostic Essenes of Alexandria will translate the Prophets and Writings later in the second century. Let us examine some sources that discuss the dating of the Septuagint. Says Unger's Bible Dictionary, about the origin of the Septuagint:

"The Greek Septuagint. The Hebrew Old Testament enjoys the unique distinction of being the first book or rather library of books, for such it is, known to be translated into another language. This translation is called the Septuagint and was made IN THE THIRD AND SECOND CENTURIES B.C. During this period the entire Hebrew Bible was put into the Greek language. It was in the reign of Ptolemy Philadelphus (285-246 B.C.) that the Pentateuch was put into the Greek tongue Certainly by the middle of the second century B.C. the Old Testament was COMPLETELY RENDERED IN GREEK. The name Septuagint was eventually applied to the entire Greek Old Testament" (p.1147).

Answer for yourself: Why must we be careful about the above attestation by the Under Bible Dictionary? Simply because there is a big difference between the translation of the Law by the Rabbis and the later translation of the Prophets and Writings some 100 plus years later. It would be during this time that many theological dogmas would be altered as well as inserted into the Essene translation of the Hebrew Scriptures.

The dean of evangelical Biblical scholars, F. F. Bruce, says in his excellent book The Canon of Scripture concerning the Septuagint:

"The Greek translation of the scriptures was made available from time to time in the third and second centuries B.C. (say during the century 250-150 B.C.). The law, comprising the five books of Moses, was the first part of the scriptures to appear in a Greek version; the reading of the law was essential to synagogue worship, and it was important that what was read should be intelligible to the congregation" (p.43-44).

The Interpreters Dictionary of the Bible, under the heading "Septuagint," tells us about the character of the Septuagint. Says this multi-volume authority:

"The Greek OT as it exists today is a composite book, the work of various translators of varied ability who worked at different times. The whole OT was probably complete by the middle, certainly by the end, of the second century B.C. It is generally held that the provenance of all of them was Egypt . . . The Pentateuch was undoubtedly translated first, probably during the reign of Philadelphus" (volume 4, p.276). *"Probably" is not good enough for me*. So let us keep going.

Peloubet's Bible Dictionary tells us further, about the Septuagint:

"The Jews of Alexandria had probably still less knowledge of Hebrew than their brethren in Palestine; their familiar language was Alexandrian Greek. They had settled in Alexandria in large numbers soon after the time of Alexander, and under the early Ptolemies. They would naturally follow the same practice as the Jews in Palestine; and hence would arise in time an entire Greek version. The commonly received story respecting its origin is contained in an extant letter ascribed to Aristeas . . . This is the story which probably gave to the version the title of the Septuagint, and which has been repeated in various forms by the Christian writers. But it is now generally admitted that the letter is spurious, and is probably the fabrication of an Alexandrian Jews shortly before the Christian era. Still, there can be no doubt that there was a basis of fact for the fiction; on three points of the story there is no material difference of opinion, and they are Confirmed by the study of the version itself:

- **1. The version was made at Alexandria.**
- **2. It was begun in the time of the early ptolemies, about 280 B.C.**
- **3. The law (i.e., the Pentateuch) alone was translated at first" [this is what I have been saying...the Rabbis only translated the first five Books of Moses ONLY].**

"The Septuagint version was highly esteemed by the Hellenistic Jews before the coming of Christ. Because of the dispersion of the Jews throughout the world the Greek translation of their Scriptures was an important factor in preparing the way for Christ's coming. Its existence in a language which could be read throughout the world made even the Gentiles familiar with the beliefs of the Jews, and their wonderful history which would of course include the guiding Providence of God, and his promise of a Saviour to come, throughout the nations. No less wide was the influence of the Septuagint in the spread of the Gospel. For a long period the Septuagint was the Old Testament of the far larger part of the Christian Church" (p.604).

No doubt the LXX paved the way for the acceptance of later Christian religious dogmas concerning the Christ; namely it will become the Old Testament of the Gentile Christian Church along with the fact that it contained the addition and adulteration of the Hebrew Scriptures in which religious doctrines concerning the Essene's Angel-Messiah were written in places within the translation normally reserved for the Jewish human messiah. The Cosmic Godman dogmas were inserted and developed in the Essene's translation of the Hebrew Scriptures and later this assumes a life of its own under the Pauline influence which itself also later shaped and influenced the writers of the New Testament.

The New Bible Dictionary tells us more about the Septuagint. It corroborates the account of Peloubet, and other scholars, and provides additional details for us to consider. As to the origin of the Septuagint, it declares:

"1. ORIGINS. Its precise origins are still debated. A letter, purporting to be written by a certain Aristeas to his brother Philocrates in the reign of Ptolemy Philadelphus (285-246 B.C.), relates how Philadelphus, persuaded by his librarian to get a translation of the Hebrew scriptures for his royal library, appealed to the high priest at Jerusalem The same story is told WITH VARIATIONS by Josephus [indicating that Josephus the historian also had OTHER SOURCES for his detailed version of the event], but later writers embellish it with miraculous details. A Jewish priest Aristobulus, who lived in the 2nd century B.C., is quoted by Clement of

Alexandria and Eusebius as stating that while portions relating to Hebrew history had been translated into Greek previously, THE ENTIRE LAW WAS TRANSLATED IN THE REIGN OF PTOLEMY PHILADELPHUS . . ." (p.1258).

NOW LET US PAY ATTENTION TO WHAT IS SAID NEXT....VERY CAREFULLY

The New Bible Dictionary provides us the some other very important information concerning the Septuagint by pointing out:

"But in numerous places the unrevised LXX text disagrees with the MT in meaning, order, and content; and this is important, since the LXX was, until recently, the earliest witness to the Old Testament text." No Hebrew MS, until the discovery of the Dead Sea Scrolls, was earlier than the late 9th century A.D. Moreover, these Hebrew MSS all contained the text as edited by the Masoretes, whereas the LXX (i.e., before the main revisions) witness to a pre-Masoretic text. Where it differs from the MT, the LXX is in some places evidently inferior, in other places just as clearly superior; sometimes it is supported by the Samaritan text or one of the Dead Sea Scrolls. These latter occasionally agree with the LXX, where formerly we thought that the LXX was merely a loose paraphrase, unauthorized by any Hebrew . . ." (p.1260).

Answer for yourself: How in the world can the LXX disagree the Hebrew Masoretic Text "IN MEANING, ORDER, AND CONTENT" if it is an accurate translation taken from it? Simply it cannot; unless the Jewish scribes and scholars purposely altered their texts to "write out Jesus."

We have to consider that it is possible that the Jewish sages and scholars possibly did "write out Jesus" during the years of the canonization of the Hebrew Scriptures as the reason for such a wide theological diversity that exits between the LXX and the Jewish Masoretic text. The Gentile Christian Church, which has accepted the LXX for their Old Testaments over the Hebrew Masoretic text, has believed that to be the case now for over 1900 years as the reason why the earliest known copies of the Jewish Bible from the 9th century differ so significantly theologically when compared with the LXX.

But if we are honest we have to allow likewise that it was not the Palestinian Jews but the Essene translators of Alexandria, Egypt, who would later "write into the Greek translation of the Hebrew Scriptures" their own religious beliefs concerning their Angel-Messiah...Cosmic godman and that it would be these erroneous and bogus religious texts that would later be applied to their Teacher of Righteousness and later Jesus following his death not only by the Essenes in Palestine but by the non Hebrew speaking Gentiles and Jews (being that this is the only Bible that they could read). Let us never forget that the Essene Angel-Messiah was but a concept, an office if you like, that was to be fulfilled by one who was to come. History records for us that this cosmic godman was first recognized in the Essene's Teacher of Righteousness and following his death his return was seen by then in his reincarnation as Jesus much later (Acts 6...where a great company of Priests [Essenes] converted to the faith).

Answer for yourself: Which is it? Was the LXX a butchered and forged translation of the existing Hebrew Scriptures or was the Hebrew Masoretic Texts altered to "write out Jesus?"

We have seen that it was only the Palestinian Rabbis which translated the first Five Books of Moses ONLY! If you are not aware of it there is not a lot of "messianic materials" explicitly mentioned in these 5 books. We have to look elsewhere for our "messianic doctrines" like the Prophets and the Writings, but as we saw, the Palestinian Rabbis did not translate them but this translation was done over the next 150 year or so by others in Alexandria, Egypt. We know from other studies that it was the Essenes of Alexandria who had their own theolgoical university no less which would undertake such a task. It would be this Essene translation when added to the first Five Books of Moses which would later comprise the LXX we know today.

Let us read and think clearly about what comes next!

It is not in question that Paul and the early Gentile Church along with the later Gospel writers who were under his influence used the Septuagint version of the Old Testament and not the Masoretic Hebrew texts that existed. Of course this is to be expected considering that the intended audience could not read Hebrew and since they were unfamiliar with the readings from the Hebrew these Greek renderings of these prior Essene translated texts suited their purpose and theological agendas especially in light of the fact that both Paul and the Essenes saw in the expected Jewish Messiah a "Divine Mediator" as the Gnostic Redeemer. If you know anything about Gnosticism then you know their understanding of the Messiah of Israel was that he was not a "human" but a Divine Creature. Thus the injunction to believe that "Christ has come in the flesh." The Gnostic Redeemer had no physical body. This explains why Paul hardly deals with the historical Jesus and only mention just two of Jesus' teaching which are but "one liners" in all of his writings in the New Testament which is primarily 2/3 Pauline literature. Paul never met nor was interested in the human Jesus or the human Messiah. What we fail to understand today is that the apocalyptic sects of that day and time expected a Cosmic Godman-Redeemer to come in the the like of the Osiris Pattern. This sadly is what we read in the New Testament and a lot of places in our Christian Old Testaments in these Essene altered texts and never know it!

Heightened credibility was given the translation of the LXX not only by the false traditions of the Letter of Aristeas and the later embellishments as to the miracle of its very translation but Irenaeus, who would respond to Marcion's First New Testament with his own Second New Testament, will also state "The Old Testament writings are indispensable witnesses to the history of salvation; the Septuagint version was DIVINELY INSPIRED" (Bruce, p.173; Iraneaus, Against Heresies, 3.21.2). Now we have the testimony of a very important Church Father that the LXX is from God! The Fathers, however, could not rest content with this unvarnished original fabrication in the name of Aristeas, of an ordinary human and errant translation of the "Law"; they avidly set about embellishing it in the accepted clerical style, adding fanciful and lying details to emphasize the miraculous and inspired origin of the Version. Later on their own attestation as to the Divine origin of the LXX guaranteed the success of the LXX over the Palestinian Masoretic text.

Clement of Alexandria, also, stresses the inspiration of the Septuagint version of the Old Testament (Bruce, p.188; Clement, Strom. 1.22). He spent the last quarter of the second century, in Alexandria, before migrating to Asia Minor when persecution came on the church in Alexandria in 202 A.D.

What bothers me is what I discovered in my studies concerning Clement of Rome. What I find amazing is that Clement of Rome, the Bishop of Rome, the first major Christian writer after Paul, used only the Jewish Palestinian text for "all" his quotations of Scripture in his writings and refused to use the LXX. This is not a widely know fact but it is damaging to the typical LXX propaganda churched out by the early Gentile Church (James Kleist, The Epistles of St. Clement Of Rome And St. Ignatius Of Antioch, Newman Press, 1946). It is not as if he did not know Greek, for being the Bishop of Rome dictated such, but yet, he quoted only from the Jewish Scriptures and not the Greek translation.

Answer for yourself: What did he know that we have not been told or know today that made he use the Hebrew over the Greek, yet being the first Pope of the Roman Church in a Greek-Latin speaking nation?

WHAT VERSION DID JESUS AND THE APOSTLES QUOTE FROM?

We read in The New Bible Dictionary:

"V. SIGNIFICANCE. Valuable as a monument of Hellenistic Greek, the LXX occasionally preserves meanings of Hebrew words that were current when the LXX translation was made, but which were subsequently lost. It acts also as a linguistic and theological bridge-head between the Hebrew of the Old Testament and the Greek of

the New; for it served as 'Bible' to generations of Greek-speaking Jews in many countries, and it is OFTEN QUOTED IN THE NEW TESTAMENT. The New Testament quotations which do not agree with the LXX can be attributed to inexact quotation from memory, the writer's own translation, translation of Aramaic sources, translation of Hebrew texts different from the MT, perhaps to other Greek translations, perhaps also to deliberate adaptation of the Hebrew under the Holy Spirit's guidance.)" (p.1261).

I don't know if you just caught that but the authors of the New Bible Dictionary just told you that the Holy Spirit gave permission to misquote the Word of God!

- ***Deut 4:2 2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. (KJV)***
- ***Deut 12:32 32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. (KJV)***

Let it be known that I am not speaking of small differences to what I address; but major theolgoical doctrinal differences between the LXX and the Jewish Masoretic texts of the 9th century A.D.

We really have not proof that the Septuagint was the translation of choice in the vast majority of New Testament quotations from the Old Testament by Christ and the apostles due to the heavy censoring by the Roman church of these texts let alone their continual alteration and subjection of them chronologically to their successive Church Councils where "accepted religious dogmas" were being ground out and "heresies" identified.THINK!

We hear all the time that Jesus quoted from the LXX in the New Testament. We simply don't know this for a fact due to manipulation of these texts by the monks and religious clerics of the Roman Church. We can know certain things for certain if we read closely in the New Testament to information that survived the censors.

DID JESUS LEAVE US ANY CLUES?

Not only was the Hebrew Scriptures preserved by the Jews in Palestine throughout the centuries meticulously, but it was authorized by Jesus in the New Testament. This is just the opposite of what many New Testament writers and scholars would have us believe. Understand that in Jesus' day the Greek translation of the Jewish Scriptures existed and had for almost two hundred years. Jesus or any Rabbi in Palestine could have referenced it anytime they desired or could choose not to if knowing that is was a falsified and forged version of their Hebrew texts. Much escaped the scissors and pens of the monks and their creative history and theology down through the years but you have to know where to find it (like the fact mentioned above about Clement of Rome and his refusal to use the LXX).

It can be shown that Jesus authorized the traditional Masoretic Hebrew O.T. text and not the Greek translation of these Jewish Scriptures:

- ***Matt 4:4 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.***
- ***Matt 5:17-18 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled (referencing the Hebrew text and not the Greek).***
- ***Luke 24:44 44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in***

the prophets, and in the psalms, concerning me.

These three Scriptures found in the New Testament no less prove that Jesus did not and would not use the LXX as you shall quickly see! Jesus never refuted any text, any word, or any letter in the Hebrew O.T. He didn't say, "Now Moses was misquoted here, it should have been this..." Jesus neve said: "We need to get the Greek translation of the Old Testament used by the fringe movements of Judaism like the Essenes because the Messianic prophecies in the Hebrew have been altered by the Rabbis and they have taken me out of them." He never said: "The doctrines as taught in the Hebrew texts have passed away and the newer ones that replace them found only in the Greek is what God really intended to say." THINK!

He offered no textual criticism whatever. Had there been any changes to the Hebrew Scriptures that both he and the Pharisaical Rabbis used, I'm sure he would have at least mentioned it somewhere in his teaching and preaching or at least corrected it if it had been in error. If he had then we would have some record of it, but in all that is recorded of his life and his sayings there is not one instance of him ever correcting "the text" or telling us that the existing Greek translation is the true Word of God and should be heeded over the Palestinian Masoretic text in use at that time by the Jews of Palestine and Babylon. Jesus was quick to correct sin and error in behavior of the people, and the source for his authority and truth which was the standard for all mankind's conduct was the Hebrew texts. It would seem that if such beliefs and dogmas in the Hebrew Masoretic text had been wrong and different ones and changes in the Greek translation had been right, then Jesus would have been a hypocrite to teach from and correct others from a Hebrew Masoretic text which was not authoritative or Divine. Jesus, if from God, would have been obligated to teach from the new improved Greek Bible that we are told today Gentile Christianity that is superior to the Hebrew Scriptures. He did not!

Jesus never alluded to the Greek Bible once, but always referred to the Jewish Masoretic text as it existed in his day! Let me explain how this was done. Understand the Greek texts and translation of the Jewish Scriptures existed in his day and this Greek Bible in the days of Jesus was know to have 4 divisions and not 3 like the Jewish Bible. Again, he tells us in Luke 24:44 that it is the:

- **1) Law of Moses,**
- **2) prophets, and**
- **3) psalms where all is to be fulfilled. (3 divisions of the Bible and not 4).**

Answer for yourself: Which Bible is Jesus pointing to in his day...the LXX or the Hebrew Scriptures? Jesus alludes directly to the Jewish Bible and not the Greek Bible.

Answer for yourself: Don't you think Jesus knew of the alterations and corruptions of the Greek translation that were widely know in his day and this was the reason both he and the Jewish religious leaders in Palestine refused to use it?

Jesus' stamp of approval is on the Masoretic Hebrew text, and yours needs to be as well.

Answer for yourself: So what does all this mean to me?

It should mean that you should be suspect when a Hebrew text from the Jewish Hebrew-English Tanakh is at variance with the ones from the LXX or later Christian Old Testaments which are taken from it as well as any and all quotes or scriptural inventions in the New Testament. That means you have to compare line upon line, precept upon precept key texts if you want the truth today concerning Jesus since the Jewish sages and Rabbis had nothing to do with not only the translation of the LXX excepting the first Five Books of Moses ONLY!

THE JEWISH RESPONSE TO THE LXX

By the time of Christ, even among the Jews, a majority of the people spoke Aramaic and Greek, not Hebrew. The New Testament writers evidence their inclination to the Septuagint by using it when quoting the Old Testament. Because of the broad acceptance and use of the Septuagint which deviated so drastically from the earlier Hebrew texts as know and recognized by knowledgeable Jewish sages and scholar and owing to its use among Christians, the Jews renounced the LXX in favor of a number of other Greek versions. Aquila, a proselyte and disciple of Rabbi Akiba, produced a new translation around A.D. 130. In the spirit of his teacher, Aquila wrote an extremely literal translation, often to the point of communicating poorly in Greek. This literal approach, however, gained this version wide acceptance among Jews. The Jewish sages were so upset with the fact that the Christians were quoting from the Septuagint to promulgate their new "heresy" that they themselves came to "renounce" the Septuagint. If you take a second and think you should understand what these Jewish sages understood: What good is a mistranslation when it leads one astray in such important areas such as idolatry where a Cosmic godman has replaced the Davidic Messiah?

Acts 15:19-21 19 Wherefore my sentence is, that we trouble not them (Gentiles), which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV)

This same Hebrew Scriptures and texts should be the texts from which we as non-Jews are instructed today. One thing is for certain and that James and the Jerusalem church did not read from or use the LXX. They used the Hebrew Scriptures which today is called the Masoretic Texts by the Jewish nation and which as been preserved by them unto this day. This is the Bible that they and Jesus used and the one we should as well. I use the Stone Edition Tanakh and recommend it highly. If you do not own or have read the Jewish Tanakh then you have sadly NEVER read the true Word of God before in your life but have sadly inherited the forgery!

THE CHOICE IS YOURS

I have shared with you the truth as I know it to be after a resigned Pastorate and almost twenty years of scholarly study. I ask not anyone to believe anything I have said but only study to see if you can see what I have uncovered over my years of study.

Christian writers may acknowledge that the LXX differs from the Masoretic text, in several places, yet they bolster there cause by saying that the LXX was originally the OFFICIAL BIBLE OF JEWISH SYNAGOGUES throughout the Roman Empire, where Greek was spoken. What we fail to take thought of is sadly the LXX had to be since the Hebrew language was almost forgotten if not forgotten by the diaspora Jews during the centuries since the destruction of the Temple in 70 A.D. That being the case does not make it true or accurate to the Hebrew Scriptures and the doctrines that these Hebrew Scriptures both taught then and still teach today that are diametrically opposed to what the LXX espouses.

- **Answer for yourself: Why is the LXX different, and what do these differences mean?**
- **Answer for yourself: What is their significance? Is the truth about both Jesus and the Messiah obscured because of the LXX and its deviation from the Hebrew texts that existed prior to it?**
- **Answer for yourself: Has the Essenes fed us their Angel-Messiah for the Davidic Messiah along with a falsified Old Testament and we not know it?**
- **Answer for yourself: Are the Jews right about Messianic beliefs and the Christian Church and their Bibles wrong?**
- **Answer for yourself: Are the quotes from this falsified Old Testament as applied to Jesus distorted the truth concerning this man?**

- **Answer for yourself: Has the human Davidic Messiah been made into a Cosmic Godman and are we idolators for accepting and professing such beliefs about the Messiah and Jesus?**

That is for you to determine through your own study. I already have spent years getting the answers and know for certain!

You can either begin the most serious study of your life before it is too late or you can accept the standard propaganda by the Christian paper mill which says for example in the The New Westminster Dictionary of the Bible:

"The LXX REPRESENTS A PRE-MASORETIC HEBREW TEXT and accordingly is important for textual and exegetical studies

"The LXX became the O.T. of the Christians, who used it in their controversies with the Jews, even though it differed in various words or passages from the Hebrew text then in vogue. The quotations from the O.T. in the N.T. are usually citations from the LXX either verbatim or with unimportant verbal changes; in other cases, the N.T. writers apparently themselves translated from the original Hebrew.

That is simply the biggest lie ever told in the history of the planet!

The New Westminster Dictionary of the Bible goes on to tell you that the Septuagint text actually represents a PRE-MASORETIC HEBREW TEXT, which appears to have been lost over the centuries. They then tell you that it is this THIS PRE-MASORETIC TEXT, the basis of the LXX, that Jesus quoted from!

The writers of the New Testament who often betray their Gentile roots no doubt used the LXX for their religious propaganda and even state it plainly:

John 20:31 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. (KJV)

The problem for you and me is that if these passages we are told to trust are presented accurately in our Christian Bibles as well as the LXX from which they are taken.

Let me close with a promise, as I make very few if any in my articles. You will have an impossible task on your hand if you try to prove that Jesus, his Apostles, and the Jerusalem Church ever used the LXX or would condone what is taught today in religious documents touted to be accurate translations of the Hebrew Scriptures or the supposed accurate quotes from them as found in the New Testament!

The implications for us are staggering as the harsh reality begins to hit us head on once you begin serious study into these issues. We have been taught the lie of the Essenes and don't know it. Jesus did. The Apostles did. The Palestinian and Babylonian Jews did. The Jews and their sages of today know as well. There is no Cosmic Godman...only allegories and metaphors from observations of the Heavens and Nature later taught as if LITERAL as taken from the original Osiris Pattern and later applied to men as if real! Jesus is the last in a long line of them. The picture of Jesus and the Messiah as presented in the New Testament is sadly not factually true to the Hebrew Scriptures from which we have inherited Christian Bibles that misrepresent them repeatedly throughout the Book. Yet we are assured by our Christian teachers that we have a faithful translation in our Christian Bibles of the Hebrew Scriptures. I will let you decide once you undertake such a serious study.

Mark 13:5 5 And Jesus answering them began to say, Take heed lest any man deceive you: (KJV)

Good Advice!!!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



A RABBIS RESPONSE CONCERNING THE GREEK TRANSLATION OF THE HEBREW SCRIPTURES

The following is taken and presented as a paraphrase from an E-Mail response to a reader by Rabbi Singer in which he reflects the Jewish understanding concerning the authority of the Septuagint for Biblical studies.

It first has to be stated that the Septuagint which we possess today is not a Jewish document, but rather a Christian one. The original Septuagint, created 2,200 years ago by 72 Jewish translators, was a Greek translation of the Five Books of Moses alone. It the original Septuagint consisting only of the first Five Books of Moses which the Rabbis originally translated only did not contain prophetic Books of the Bible such as Isaiah, which many Christian commentators assert that Matthew quoted from. This fact alone explains all the tragic theological deviations from the original Hebrew which we find today in the Greek translation of the Hebrew Isaiah and its resulting duplication in the Christian Old Testament along with its resultant erroneous quotes in the New Testament (the Virgin Birth for example). The Septuagint as we have it today, which includes the Prophets and Writings as well, is a product of the Gentile Church and its theology, not the Jewish people. In fact, the Septuagint remains the official Old Testament of the Greek Orthodox Church, and the manuscripts that consist of our Septuagint today date to the third century C.E. The fact that additional books known as the Apocrypha, which are uniquely sacred to the Roman Catholic and Orthodox Church, are found in the Septuagint should raise a red flag to those inquiring into the Jewishness of the Septuagint.

Christians such as Origin and Lucian (3rd and 4th century C.E.) had an enormous impact on creating and shaping the Septuagint that Christianity down through the ages has used to advance their untenable arguments against Judaism. In essence, the present Septuagint is largely a post-second century, Christian translation of the Bible, used zealously by the church throughout the centuries as an indispensable apologetic instrument to defend and sustain Christological alterations of the Jewish scriptures.

The fact that the original Septuagint translated by rabbis more than 22 centuries ago was only of the Pentateuch and not of prophetic books of the Bible such as Isaiah is confirmed by countless sources including the ancient Letter of Aristeas, which is the earliest attestation to the existence of the Septuagint. The Talmud also states this explicitly in Tractate Megillah (9a), and Josephus as well affirms that the Septuagint was a translation only of the Law of Moses in his preface to Antiquities of the Jews (Josephus, preface to Antiquities of the Jews, section 3. For Josephus' detailed description of events surrounding the original authorship of the Septuagint, see Josephus, Antiquities of the Jews, XII, ii, 1-2).

Moreover, Jerome, a church father and Bible translator who could hardly be construed as friendly to Judaism, affirms Josephus' statement regarding the authorship of the Septuagint in his preface to The Book of Hebrew Questions (St. Jerome, Preface to the Book of Hebrew Questions, Nicene and Post-Nicene Fathers, Volume 6. Pg. 487. Hendrickson).

Likewise, the Anchor Bible Dictionary reports precisely this point in the opening sentence of its article on the

Septuagint which states, "The word "Septuagint," (from Lat septuaginta = 70; hence the abbreviation LXX) derives from a story that 72 elders translated the Pentateuch into Greek; the term therefore applied originally only to those five books" (The Anchor Bible Dictionary. Excerpt from "Septuagint," New York: Vol. 5, pg. 1093).

In fact, Dr. F.F. Bruce, the preeminent professor of Biblical exegesis, keenly points out that, strictly speaking, the Septuagint deals only with the Pentateuch and not the whole Old Testament. Bruce writes, "The Jews might have gone on at a later time to authorize a standard text of the rest of the Septuagint, but . . . lost interest in the Septuagint altogether. *With but few exceptions, every manuscript of the Septuagint which has come down to our day was copied and preserved in Christian, not Jewish, circles"* (F.F. Bruce, The Books and the Parchments, p.150).

Mention was made above about Isaiah and the supposed mention of the Virgin Birth in the Book of Isaiah. A fact known by too few Christians is that the Hebrew of Isaiah NEVER mentions a Virgin Birth; one has to go to the corrupted Greek translation of this Hebrew Book in order to find the mention of a "virgin." Rabbi Singer goes on to mention in his email response: "With regard to your assertion that Matthew was quoting from the Septuagint, nowhere in the Book of Matthew does the word Septuagint appear, or, for that matter, is there any reference to a Greek translation of the Bible ever mentioned in all of the New Testament; and there is good reason for this. The first century church was well aware that a Jewish audience would be thoroughly unimpressed by a claim that Jesus' virgin birth could only be supported by a Greek translation of the Bible. They (the Jewish audience) understood that if Jews were to find their Christian message convincing, they would need to assert that it was the actual words of the prophet Isaiah that clearly foretold Mary's virgin conception, not from the words of a Greek translation. *Therefore, in Matthew 1:22-23, the author of the first gospel insists that it was "spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child . . . " Matthew loudly makes the point that it was specifically the prophet's own words that proclaimed the virgin birth, not the words of any translator. Isaiah, of course, did not preach or write in Greek, and therefore the word parthenos never left the lips of the prophet throughout his life."*

All 66 chapters of the Book of Isaiah were spoken and then recorded in the Hebrew language alone. The author of the Gospel of Matthew, however, was attempting to place in the mind of his intended Jewish reader that it was the words of prophet Isaiah himself that declared that the messiah would be born of a virgin. Nothing of course could be further from the truth.

Rabbi Singer goes on to further state: "Furthermore, this contention becomes even more preposterous when we consider that the same missionaries who attempt to explain away Matthew's mistranslation of the Hebrew word alma by claiming that Matthew used a Septuagint when he quoted Isaiah 7:14 also steadfastly maintain that the entire first gospel was divinely inspired. That is to say, these same Christian missionaries insist that every word of the New Testament, Matthew included, was authored through the Holy Spirit and is therefore the living word of God. Are these evangelical apologists therefore claiming that God needed a Greek translation of the Bible and therefore quoted from the Septuagint? Did the passing of 500 years since His last book cause God to forget how to read Hebrew that He would need to rely on a translation? Why would God need to quote from the Septuagint?"

Rabbi Singer goes on to state: "Matthew's mistranslation of the Hebrew word alma was deliberate, not the result of his unwitting decision to quote from a defective Greek translation of the Bible. This is evidenced by the fact that the context of Isaiah 7:14 is not speaking of the birth of a messiah at all. The seventh chapter of the Book of Isaiah begins by describing the military crisis that was confronting King Ahaz of the Kingdom Judah. In about the year 732 B.C.E. the House of David was facing immanent destruction at the hands of two warring kingdoms: the Northern Kingdom of Israel and the Syrian kingdom. These two armies had laid siege to Jerusalem. The Bible relates that the House of David and King Ahaz were gripped with fear. In response these two warring armies, God sent the prophet Isaiah to reassure King Ahaz that divine protection was at hand - the Almighty would protect him, their deliverance was assured, and these two hostile armies would fail in their attempt to subjugate Jerusalem. It is clear from this chapter that Isaiah's declaration was a

prophecy of the unsuccessful siege of Jerusalem by the two armies of the Kingdoms of Israel and Syria, not a virgin birth more than 700 years later. If we interpret this chapter as referring to Jesus' birth, what possible comfort and assurance could Ahaz, who was surrounded by two overwhelming military enemies, find in the birth of a child seven centuries later? Both he and his people would long be dead and buried. Such a sign would make no sense. This fact remains obvious even to the most casual reader of the seventh chapter of Isaiah. For Matthew, the prophet's original intent regarding the young woman in Isaiah 7:14 was entirely superseded by his fervid desire to somehow prove to the Jewish people that the virgin birth was prophesied in the Hebrew scriptures. Bear in mind that the author of the first gospel - more than any other writer in the New Testament - shaped and contoured his treatise with the deliberate purpose of promoting Christianity amongst the Jews. In essence, Matthew was writing with a Jewish audience in mind. He understood that in order to convince the Jewish people to embrace Jesus as the messiah, it was essential to demonstrate his claim of the virgin birth from the Jewish scriptures. Luke, in contrast, was writing for a non-Jewish, Greek audience and therefore makes no attempt to support his version of the virgin birth from the Hebrew Bible."

Rabbi Singer next mentions a fact that I have ascertained as well from many years of serious study into textual matters when contrasting the Hebrew Scriptures against later Greek and English counterparts. I concur with his statements and this fact, coupled with others, was one of the leading reasons for my resignation from my Pastorate years ago. Rabbi Singers states: "In his attempt to promote numerous Christian creeds amongst the Jews, Matthew was faced with a serious quandary. How would he prove that Jesus was the messiah from the Jewish scriptures when there is no relationship between the Jesus of Nazareth of the New Testament and the messianic prophecies of the Jewish scriptures? How was he going to merge newly inculcated pagan myths into Christianity such as the virgin birth with a Hebrew Bible where a belief in a virgin birth was unknown?"

"In order to accomplish this daunting task, verses in the Hebrew scriptures were altered, misquoted, taken out of context, and mistranslated by the author of the Book of Matthew in order to make Jesus' life fit traditional Jewish messianic parameters, and to make traditional Jewish messianic parameters fit the life of Jesus. In essence, he had to claim that it was the Hebrew prophets themselves who foretold that Jesus was the messiah. It is therefore no coincidence that no other writer in the New Testament misuses the Jewish scriptures with abandon to the extent that Matthew does throughout his gospel."

"The irony of all this Bible manipulation is that the first gospel was written for the sole purpose of convincing a Jewish audience that Jesus was the promised messiah. Yet, if the Book of Matthew had never been written, the church would almost certainly have been more effective in its effort at evangelizing the Jews. In essence, had promoters of Christianity avoided the kind of scripture tampering that can be found in virtually every chapter in the Book of Matthew, the church might have enjoyed far more success amongst the Jews as did previous religions that targeted the Jewish people for conversion."

Once the nation of Israel was confronted with a corruption of their sacred scriptures which they knew by heart by authors and apologists of the New Testament, their apostasy to Christianity for the most part became unpalatable and the Jewish people remained the most difficult nation for the church to convert throughout history. Consequently, whereas the gospels of Mark, Luke, and John enjoyed overwhelming success amongst their targeted gentile audiences which lacked the knowledge of them by heart let alone the ability to read the Hebrew Scriptures or even to possess them, the gospel of Matthew played an enormous role in the ultimate failure of the church to effectively convert the Jews to Christianity, at least the knowledgeable ones.

As Christians and followers of Jesus we are at the terrible disadvantage. Not possessing Hebrew as our native tongue and not possessing the knowledge that the Hebrew Scriptures have been tragically altered in "key theological positions" throughout our Christian Bibles we approach our Christian Bibles taught to believe everything in it as "inerrant and inspired." Nothing could be further from the truth once one begins to compare

these "key theological passages" in a Hebrew-English Bible against their later Greek and English counterparts. This is by no means a simple or short task but sadly a necessary one owing to the corruption of our Christian Old Testaments and New Testaments which goes undetected by almost all today unless possessing a most critical eye when reading these Christian texts. Understand that this corruption of the Hebrew Scriptures began long ago with the purposeful alteration of the Prophets and Writings which the Rabbis of Palestine had nothing to do with; in fact they rejected the use of the Septuagint in Palestine because of such corruptions and made attempts to write their own Greek translations of the Hebrew Scriptures to counter the corrupt Septuagint since knowing that it sadly misrepresented the revelation given them by God. Only those Jews and Gentiles not possessing the ability to read Hebrew or possess copies of the Scriptures in Hebrew were relegated to having to use the Greek mistranslations (the diaspora) and in so doing were led astray daily in accepting an altered revelation from God provided them by men with theological agendas; namely the Essenes of Alexandria, Egypt. Later these altered Scriptures play right in the hands of Rome who likewise was involved in Astral-Theology and Sun Worship as had been the Essenes of Alexandria. These corrupted passages were then later applied to Jesus and out comes a "golden calf" and the truth about Jesus and the Messianic prophecies are lost to all but those possessing the Hebrew Scriptures and the knowledge of the Hebrew language. With the planned extermination of these Hebrew texts later by Rome the truth was eradicated from this planet.

"For then I will restore to the peoples a pure language, that they all may call on the name of the LORD, to serve Him with one accord." (Zephaniah 3:9)

Hebrew is one of the oldest languages in the world. It is also one of the newest. Or to be more accurate, it lived for thousands of years, it (mostly) died for thousands of years, and for the last, less than 200 years, it has lived and breathed once again. By the grace of God and the efforts of great Jewish men and women to recover their culture and language have the ability to learn to read the Hebrew Scriptures in their original language or at least use good Hebrew-English study aids which reveal to such students the Hebrew-English texts as they once read before their corruptions over the last 2,200 years by not only the Essenes but the Roman church as well in the supposed accurate translations we have been fed by them.

In closing the facts of language, history, and archeology today are laying bear the lies of yesterday; serious lies that have distorted not only the Bible that Jesus used but the ones we have inherited from the Roman propaganda mill. It is time we listen to men like Rabbi Singer and those elsewhere who are sounding a trumpet in Zion that repentance is needed in our lack of serious study of the Bible. Only in so doing can you, through tedious study of these Hebrew, Greek, and English texts, come to the truth about what has happened to the faith once given the saint and the Bible that Jesus used and the faith once given to the saints. Only in this way can we ever hope to be true followers of Jesus and not deceived ones.

Blessings.

- **Bet Emet Ministries**
- **Craig Lyons M.Div.**
- **Email: bennoah1@airmail.net**

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

JEROME'S AND HIS INFLUENCE UPON THE TRANSLATION OF THE HEBREW SCRIPTURES

Jerome was by no means the first translator. Nor was he the best. He often seems to have misunderstood the text he was translating. Jerome was, however, among the first to combine practice and theory. As a consequence, not only did he change the course of history with his major translation, the Latin version of the Hebrew Bible, but he also determined the way subsequent thinkers would regard the art and science of translation. Jerome is the paradigm for all those translators today who must both practice their art on a daily basis and theorize about their method, for all those who are both practical translators and linguistic scientists. Most importantly, he realized that translation is necessarily subjective.

Jerome (Eusebius Hieronymus in the Latin formulation of his Greek name) was born in Dalmatia around 348. He was raised a speaker of Latin, a skill which he polished at Rome in the school of the famed rhetorician Aelius Donatus. He went for advanced theological training to Antioch, a Greek-speaking city. Although he claims to have mastered Greek there, Jerome had probably spoken that language from childhood and meant, therefore, only that he developed his competence in Greek to the sophisticated level he had achieved in Latin. Like most citizens of the Roman Empire, Jerome was both bilingual and bicultural. In 375, when he was in his late twenties, Jerome began the study of his third language, Hebrew. He learned it with great difficulty and, although he developed a scholar's command of the then almost dead language of the Jews, Jerome was never able to read Hebrew with the facility with which he read Greek or Latin. He illustrates the strengths and weaknesses of his knowledge of Hebrew in his Onomastica Sacra, "Book of Sacred Names," a compendium of etymologies, sometimes insightful, as often, however, fantastic.

Jerome learned Hebrew to approach the Hebraica vera, the Hebrew truth, more closely. Up to the fourth century, the Latin West had only the so-called Vetus Latina for their knowledge of the Old Testament. The work done by various anonymous hands was, in fact, a translation of a translation since it rendered into Latin the Septuagint, the Greek version of the Hebrew Bible, a translation made in the third century B.C.E. in Alexandria. Understand clearly what was just said: the existings Latin translations of the Old Testament were taken from the Greek and not the Hebrew! Although it was commonly believed in Christian circles and even among some Jews outside Palestine in the diaspora that the Septuagint (mainly translated by non-Jews except for the first 5 books which were done by Rabbis) was divinely inspired, Jerome was early able to recognize that this Greek translation of the Hebrew Scriptures diverged, often dramatically, from Hebrew and was, in fact, inferior. Since Hebrew was little known in the West and no adequate translation of the Hebrew scriptures was available, Christian apologists, as Jerome realized, were at a serious disadvantage when they argued with Jews. About 390, Jerome thrust his "hand into the flame" and began his great task which he would complete only sixteen years later.

He was well prepared both as a translator and as a scholar. Already he had translated works of other Christian scholars and he had done extensive commentaries on many of the books of the Hebrew Bible. He knew the problems inherent in translating and he knew the text he was rendering. Just as important, he knew Latin. Of all the Fathers of the Western Church, Jerome wrote a Latin which most closely approximated the beauty and

power of the great classical authors. Jerome claims to have dreamed that a divine voice accused him of being not a Christian but a Ciceronian, that is, of being devoted more to the language of the secular masters than to the gospel of the Son of God. Jerome realized, however, that the Latin he wrote was not the Latin that people spoke but he was sufficiently competent in his native tongue that he could function brilliantly at all levels of style.

When he began what would become the Vulgate or People's Bible, Jerome made several decisions of the sort that every translator must make. He first determined that the Latin he would use would not be in the style of a Cicero or of a Seneca but in that of the people who were Christians, that is, people with an average education who spoke colloquial Latin. He chose, for example, to translate indirect discourse not with the standard infinitive and subject accusative but to follow the model of common language (and not so incidentally of Hebrew) and use a noun clause with a finite verb introduced by "quod." Jerome literally changed the way people speak.

Jerome also determined that he would not translate verbum ad verbum but ad sensum, not word for word but according to sense. Augustine, Jerome's contemporary, criticized this decision. Such a procedure, Augustine argued, would lead inevitably away from the sacred text and permit the introduction of error. Augustine had a point. Jerome, for example, was all too willing to emphasize the messianic implications of Hebrew text and insert his own doctrine into verses where it had not existed.

Augustine, however, was probably monolingual; certainly he knew only Latin well and not the Hebrew of which he spoke and he had a very poor appreciation of the problems the translator faces. Yet undeniably Jerome presented the world with a translation where the translator's subjectivity was often apparent.

Critics claimed that Jerome had inaccurately rendered the Greek original and had done so deliberately. Jerome rose to defend himself in his brilliant Letter LVII, sometimes given the title "On the Best Type of Translating." Here, several years before he began his work on the Bible he outlined his theory of translation.

After a lengthy invective against those who had attacked him, Jerome writes:

I not only confess but freely profess that in the rendering of Greek texts... I write not word for word but sense for sense. My authority in this matter is Cicero, who translated Plato's Protagoras, Xenophon's Oeconomicus and the two very beautiful speeches of Aeshines and Demosthenes against each other. This is not the moment to say how much in these works Cicero passed over, how much he added or how much he changed in order to explain the characteristics of the Greek in the idiom of the Latin. (Epist. LVII.5)

Jerome here states in summary what he argues then at length in the remainder of the letter, that the translator has the freedom to do what he must do to render the original language of a text into any other tongue. He suggests that addition and deletion are not only allowable but even desirable and necessary. How revolutionary a doctrine this must have seemed in a society where the number of letters in the Hebrew Bible was regarded as determined by God.

The American poet and translator, Louis Zukofsky, has written that a translation should "breathe the 'literal' meaning" of the original. He expresses well what Jerome argued and exemplified. Jerome recognized the importance of the subjective and the personal in translation. He knew that rendering the meaning of one language in the idiom of another is a human science, a fact often forgotten in today's world of translators and linguists.

I challenge anyone really interested in such a deviation from the true Jewish Text to investigate other articles on this website.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE "SEPTUAGINT"...THE GREEK TRANSLATION OF THE HEBREW SCRIPTURES

Answer for yourself: How do you give authority to a new book that is in competition with a prior "best seller?"

Well that is simply, you build up big legends about this "new book" and spread them to the populace. In time your "new book," if merchandised correctly, will outsell your competition. This was done with the Greek translation of the Jewish Scriptures.

THE LETTER OF ARISTEAS

Forged tales were fabricated to account for the translation into Greek of the Jewish Scriptures, in what is known as the Septuagint Version. After the conquests by Alexander the Great and his establishment of the city of Alexandria in Egypt, immense numbers of Jews were settled in the new city, which quickly became the commercial and intellectual center of the ancient world, with Greek the universal language. The holy Hebrew language had become a dead language to the Jews of the "Dispersion"; their synagogue services could not be conducted in the mother tongue. The Alexandrian Jews, the vast majority who had been influenced by Hellenism and the Greek religious culture, were accordingly under necessity to render the "Law" into Greek for their public use; and this was gradually done by such of them as thought themselves able to do such work. These Greek-Jewish Essenes of Alexandria would take it upon themselves to translation the Jewish Scriptures into Greek as well as add many of their sect's doctrines and dogmas among its pages. But this common-place mode of rendering the sacred Hebrew into a Gentile speech did not satisfy the pious wonder-craving Jewish mind. Accordingly, somewhere about 200 B.C., an anonymous Jew invented a more satisfactory tale, which has had incalculable influence on the Christian faith and dogmas. This pious Israelite had the customary recourse to religions forgery; he forged a letter in the name of one Aristeas, an official of Ptolemy II, Philadelphus, the Greek king of Egypt, 285-247 B.C., purporting to be addressed to his brother, Philocrates, and giving a marvelous history of the Translation.

Here, in substance, is what we read of the first origin of the Version, limited therein to the "law" of Moses, as first related by Josephus. What we need to do is stop and think right now: at this time at the translation of the Jewish Scriptures into Greek the Jews recognized as their "Bible' ONLY the first five books of Moses. This is important because the legend will make it sound as if the Rabbis translated the whole of the Law, the Prophets, and the Writings. Their failure to do so explains the hundreds of corruptions and adulterations made to the text as it was translated into Greek by these Greek-Jews of Alexandria later. Ptolemy had recently established a library at Alexandria, which he purposed should contain a copy of every obtainable literary work extant. This Library became the most extensive and celebrated of the ancient world, containing some 700,000 manuscript books at the time it was savagely destroyed, in 391 A.D., by the benighted Christian zeal and fury of Bishop Theophilus of Alexandria and his crazy monks of Nitria, as related in Kingsley's Hypatia or any history of the times. CE. xiv, 625.) At the suggestion of Demetrius, his Librarian, fables the pseudo-Aristeas through Josephus, that he should enrich the Library with a copy of the sacred law (notice again it was the first 5 books of the Law only) of the Jews Ptolemy wrote

to Eleazar the chief priest at Jerusalem, sending the letter and magnificent presents "to God" by the hand of a delegation including Aristeas, requesting a copy of the Law and a number of learned Jews competent to translate it into Greek. The embassy was successful; a richly ornamented copy of the holy law, written in letters of gold, was sent to the King, together with seventy-two Doctors of Israel, deputed to deliver the Book and to carry out the wishes of the King. They were received with great honor, says pseudo-Aristeas, and duly feted for several days; they were then conducted across the long causeway to the Island of Pharos to the place which was prepared for them, "which was a house that was built near the shore, and was a quiet place, and fit for their discoursing together about their work, ... Accordingly they made an accurate interpretation, with great zeal and great pains," working until the ninth hour each day, and visiting Ptolemy every morning. "Now when the Law was transcribed [first 5 books only],and the labor of interpretation was over, which came to its conclusion in seventy-two days," the work was read over to the assembled Jews, who rejoiced that "the interpretation was happily finished"; they were enjoined to report any errors or emissions which they might discover, to the "Seventy," who would make the necessary corrections in their work. (Josephus, Antiq. Jews, Bk. XII, chap. 2; CE. xiii, 722.) Thus the translation was only of "The Law," the Five Books of Moses; and it was open team-work, all the Seventy-two working together, comparing and discussing as they proceeded, and expressly enjoining the Jews to note and report for correction all errors of omission or commission which they might discover.

NECESSARY CORRECTIONS? WHAT'S UP?

Thus the pseudo-Aristeas, as cited by Josephus; thought, as a matter of fact, this Septuagint Version, so-called because of the legendary Seventy-(two), was in the grossest manner inaccurate, and imported innumerable errors into the Christian religion which was based upon and propagated for several centuries only through the Septuagint texts. Indeed, "the text of the Septuagint was regarded as so unreliable, because of its freedom in rendering, and of the alterations which had been introduced into it, etc., that, during the second century of our era it was discarded by the Church." (Catholic Encyclopedia. iv, 625.) We shall notice the fearful error of Isaiah's "virgin-birth" text; for other well-known instances, it makes out Creation 1195 years earlier than the Hebrew and Vulgate, 4004 B.C., and the venerable Methuselah is made to survive the Flood by fourteen years.Despite, however, its patently legendary character, the pseudo-Aristeas' account, the forged letter and the story, were eagerly accepted as genuine and authentic by Fathers, These Greek early Church Fathers, *believing the legend*, fell prey to the errors in the Greek text. Coupled with that and their inability to read Hebrew whereby such "purposeful mistranslations" could be easily spotted, they like most of us, fell prey to relying on a text full of error of which they never knew since adopting and believing in simple faith that this Greek translation was accurate and was the "Bible from God!" Popes and ecclesiastic writers until the sixteenth century, when their spurious character was revealed by the nascent modern criticism. "The authenticity of the letter, called in question first by Louis Vives (1492-1540), professor at Louvain, is now universally denied." (CE. xiii, 722.)

FURTHER EMBELLISHING OF THE LXX LEGEND...THE CREATIVITY OF THE CHURCH FATHERS

The Fathers, however, could not rest content with this unvarnished original fabrication in the name of Aristeas, of an ordinary human and errant translation of the "Law"; they avidly set about embellishing it in the accepted clerical style, adding fanciful and lying details to emphasize the miraculous and inspired origin of the Version. These actions guaranteed the success of the LXX over the Palestinian Masoretic text. What I find amazing is that Clement of Rome, the Bishop of Rome, the first major Christian writer after Paul, used only the Jewish Palestinian text for "all" his quotations of Scripture in his writings. It is not as if he did not know Greek, for being the Bishop of Rome dictated such, but yet, he quoted only from the Jewish Scriptures and not the Greek translation.

Answer for yourself: Did he know something we don't, are as yet just coming to the knowledge of?

As this notable instance of belief in legends serves admirably to illustrate the childish and uncritical credulity of the Fathers, their reckless disregard of truth, their chronic zest for any untruth or fable quotable to pander to the glory of God and enhance the pious superstition of the Faithful, let us here watch the growth of this simple human yarn of the Jewish Aristeas-forger into the wonderful and ever more embellished miracle as it passes from Father to Father, -- exactly as the Gospel-fables grew from "Mark" to "John." According to Fathers Tertullian, St. Augustine, St. Jerome, et als., the 72 were inspired by God each severally for the entire work; in translating they did not consult with one another; they had been shut up incomunicados in separate cells on Pharos, either singly or in pairs, and their several translations, when finished and compared, were found to agree entirely both as to sense and the expressions employed, with the original Hebrew text and with each other (St. Clement of Alexandria, St. Irenaeus, Justin Martyr). Finally, the 72 translated not only the Law, but the entire Old Testament, -- several of whose Books were not yet at the time written. Again this betrays the lack of truth and honesty as found in the early Church Fathers and yet we are to believe them and untold is the influence they had upon what we call Christianity today!

WHY CAN'T JUSTIN MARTYR GET THE FACTS RIGHT THE SECOND TIME?

Father Justin Martyr adds near-eye-witness verification to the false and already embroidered history, saying that the "Seventy" were, by order of the King, (Ptolemy)" shut up in as many separate cells, and were obliged by him, each to translate the whole Bible apart, and without any communication with each other, yet all their several translations were found to agree verbatim from the beginning to the end, and were by that means demonstrated to be of divine inspiration"; and he adds, for confirmation of faith! -- like Paul, protesting he is not lying in anticipation of the accusation: "These things, ye men of Greece, are no fable, nor do we narrate fictions; but we ourselves having been in Alexandria, saw the remains of the little [cells] at the Pharos still preserved." (Ad Graec. ch. xiii; ANF. i, 278-9.)

But in repeating the tale to the Roman Emperor, Father Justin makes the unhappy blunder of saying, that Ptolemy "sent to Herod, who was at that time king of the Jews, requesting that the books of the prophets [pseudo-Aristeas said the "Law"] be sent to him; and the king did indeed send them" (I Apol. ch. xxxi; ANF. i, 173).

Answer for yourself: Did you catch his lie?

Herod lived some 300 years after Ptolemy died. This forged fable is time and again repeated as sober truth.

Bishop Saint Irenaeus emphasizes the miraculous nature of the translation of all the Books, saying that when the 72 identical translations were compared, "God was indeed glorified, and the Scriptures were acknowledged an truly divine; ... even the Gentiles present perceived that the Scriptures had been interpreted by the inspiration of God. And there was nothing astonishing in God having done this. ... He inspired Esdras the priest (after the return from captivity) to recast all the words of the former prophets, and to reestablish with the people of God the Mosaic legislation." (Adv. Haer. III, xxi, 2; ANF. i, 451-2.) By now you should be seeing little miraculous was connected with them.

THE TRANSLATION OF THE REST OF THE JEWISH SCRIPTURES

In the course of a century or two before the Christian Era, the other Hebrew sacred books were likewise translated into Greek for the use of the Greek-speaking Jews of "the Dispersion," together with numbers of the forged Jewish apocrypha, and all these were added to the rolls of "Scriptures." This final and adulterated form of the Septuagint "was the vehicle which conveyed these additional Scriptures [i.e. the apocryphal Tobias, etc.] into the Catholic Church." (CE. iii, 271.)

The role of the Holy Ghost in certifying the ill-translated and tempered Septuagint for the foundations of Christian Faith, was very disastrous, as CE. Points out:

"The Church had adopted the Septuagint as its own; this differed from the Hebrew not only by the addition of several books and passages but also by innumerable variations of text, due partly to the ordinary process of corruption in the transcription of ancient books, partly to the culpable temerity, as Origen called it, of correctors who used not a little freedom in making 'corrections,' additions, and suppressions, partly to mistakes in translation, and finally in great part to the fact that the original Septuagint had been made from a Hebrew text quite different from that fixed at Jamnia as the one standard by the Jewish Rabbis." (CE. vii, 316.)

So YHVH only knows what he actually said and did in the 4004 years up to the time of the birth of Jesus.

BUT THE WORST IS YET TO COME...IF THAT IS POSSIBLE

Matters grew worse as time progressed: the ex-Pagan Greek Fathers who founded Christianity, propagated the new Faith for several centuries only from the tortuous texts of this falsified Septuagint, which was the only Old Testament "Scriptures" known to and used by them as the source of the "prophecies fulfilled by Jesus Christ" and the holy mysteries of the Jewish-Christian Faith. "Copies of the Septuagint," says CE., "were multiplied, and, as might be expected, many changes, deliberate as well as involuntary, crept in." (CE. xiii, 723.) Indeed, the itch for Scripture-scribbling was so rife among such ex-Pagan Christians as could write and get hold of a copy, that St. Augustine complains: "It is possible to enumerate those who have translated the Scriptures from Hebrew into Greek, but not those who have translated them into Latin. In sooth, in the curly days of the faith whoso possessed a Greek manuscript and thought he had some knowledge of both tongues was daring enough to undertake a translation." (De Doct. Christ. II, xi; CE. ix, 20.) So the Faith was founded on befuddlement of the Blessed Word of God as any nondescript scribbler palmed it off to be.

The Holy Church never possessed or used a single book of "Scripture" or other document of importance, to the glory of God and the glorification of the Church, which was not a rank original forgery and bristled besides with "many deliberate changes" or forged interpolations.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

THE FORGERY OF JESUS' BIBLE...AND WE WERE NEVER TOLD!

Very few Christians I know have ever taken the time to study out for themselves the extent of the forgery of the Hebrew Scriptures as contained in the Christian's Bibles that we have inherited today. Few know of the need to do such study let alone the extent of such forgery of the Hebrew Scriptures in the Bibles they carry. I must admit when my studies began to lead me into such areas of study I cringed at the thought that such charges against my Christian Bible might possibly be true. I remember the fear that rose up inside me when confronted with such challenges against my Christian Bible because at that time I had done already considerable study into the Hebrew Roots of Christianity and in so doing had exposed much of what had been taught as Christian truth to be little more than antisemitic lies. That being so I feared that this ultimate challenge to my Bible might again be proved correct when examined. But I had to know for sure so a new branch of study was undertaken to see if my Christian Bible might pass the test if put to such scrutiny by comparison of it's texts when compared with the Hebrew texts from the Jewish Bibles.

It only took about nine months to get all the answers that I needed to remove the doubt and fears that I carried concerning this issues. As I had previously discovered that priestly forged tales were fabricated to account for the origin and preservation of many sacred religious books so like pious frauds were adopted to account for the very notable translation into Greek of the Hebrew Scriptures as found in the letter of Aristeas. This translation of the Hebrew Scriptures into Greek is known today as the Septuagint Version. After the conquests by Alexander the Great and his establishment of the city of Alexandria in Egypt, immense numbers of Jews were settled in the new city, which quickly became the commercial and intellectual center of the ancient world, with Greek the universal language. The holy Hebrew language had become a dead language to the Jews of the "Dispersion"; their synagogue services could not be conducted in the mother tongue. The Alexandrian Jews were accordingly under necessity to render the "Law" into Greek for their public use; and this was gradually done by such of them as thought themselves able to do such work. But this common-place mode of rendering the sacred Hebrew into a Gentile speech did not satisfy some of the Jews. Accordingly, somewhere about 200 B.C.E., an anonymous person invented a more satisfactory tale, which has had incalculable influence on the Christian faith and dogmas. This pious Israelite had the customary recourse to religious forgery; he forged a letter in the name of one Aristeas, an official of Ptolemy II, Philadelphus, the Greek king of Egypt, 285-247 B.C.E, purporting to be addressed to his brother, Philocrates, and giving a marvelous and embellished history of the translation of the Hebrew Scriptures into the Greek language.

Here, in substance, is what we read of the first origin of the Version, limited therein to the "Law" of Moses, as first related by Josephus. Contrary to tradition received today in Christianity the Jews only translated the first 5 Books of the Bible [the Torah] and did not translate the rest of the Hebrew Scriptures into Greek when translating the Septuagint. Now let us get back to our story. Ptolemy had recently established a library at Alexandria, which he purposed should contain a copy of every obtainable literary work extant. This Library became the most extensive and celebrated of the ancient world, containing some 700,000 manuscript books at the time it was savagely destroyed, in 391 A. D., by the benighted Christian zeal and fury of Bishop

Theophilus of Alexandria and his crazy monks of Nitria, as related in Kingsley's Hypatia or any history of the times (Catholic Encyclopedia, xiv, 625.) At the suggestion of Demetrius, his Librarian, fables the pseudo-Aristeas through Josephus, that he should enrich the Library with a copy of the sacred Law of the Jews, Ptolemy wrote to Eleazar the chief priest at Jerusalem, sending the letter and magnificent presents "to God" by the hand of a delegation including Aristeas, requesting a copy of the Law and a number of learned Jews competent to translate it into Greek. The embassy was successful; a richly ornamented copy of the holy Law, written in letters of gold, was sent to the King, together with seventy-two Doctors of Israel, deputed to deliver the Book and to carry out the wishes of the King. They were received with great honor, says pseudo-Aristeas, and duly feted for several days; they were then conducted across the long causeway to the Island of Pharos to the place which was prepared for them, "which was a house that was built near the shore, and was a quiet place, and fit for their discoursing together about their work.

Accordingly they made an accurate interpretation, with great zeal and great pains," working until the ninth hour each day, and visiting Ptolemy every morning. "Now when the Law [only the first 5 Books of the Old Testament] was transcribed, and the labour of interpretation was over, which came to its conclusion in seventy-two days," the work was read over to the assembled Jews, who rejoiced that "the interpretation was happily finished"; they were enjoined to report any errors or omissions which they might discover, to the "Seventy," who would make the. necessary corrections in their work. (Josephus, Antiq. Jews, Bk. XII, chap. 2; Catholic Encyclopedia, xiii, 722.) Thus the translation was only of "The Law," the Five Books of Moses; and it was open team-work, all the Seventy-two working together, comparing and discussing as they proceeded, and expressly enjoining the Jews to note and report for correction all errors of omission or commission which they might discover.

Thus the pseudo-Aristeas, as cited by Josephus; though, as a matter of fact, this Septuagint Version, so-called because of the legendary Seventy-(two), was in the grossest manner inaccurate, and imported innumerable errors into the Christian religion which was based upon and propagated for several centuries only through the Septuagint texts. If you have been a consistent reader of Bet Emet Ministries then you are acquainted with the efforts of Bet Emet to expose this forgery of the Hebrew Scriptures as many of our articles contrast the Hebrew texts with the later forgeries of them as found in the Greek and English mistranslations that followed. Such comparisons of texts is mandated by the very confessions of earlier Christians in history that spoke out in their day about such abominations and liberties being taken with the Hebrew Scriptures. I never cease to be amazed at the earlier testimonies of early Christians who spoke out about such corruptions. Sadly today their voices are covered over by the many years of Catholic tradition but yet the echoes of their voices can be heard if one diligent studies the origins of the Christian faith. Take time reading the next sentence and let the impact of what you read settle in before continuing to read the rest of this article. At one time, "the text of the Septuagint was regarded as so unreliable, because of its freedom in rendering, and of the alterations which had been introduced into it, etc., that, during the second century of our era it was discarded by the Church." (Catholic Encyclopedia, iv, 625.)

Please take note that this is a quote from a Christian source no less!

You just read that in the second century, before Constantine, there was a move to discard the Septuagint among Gentile Christianity because it was recognized as terrible translation of the Hebrew Scriptures and because of its numerous alterations and forgeries that it was known by most of that day to be worthless as a source for Biblical truth.

Despite, however, its patently legendary character, the pseudo-Aristeas' account, over time the forged letter and the story, were eagerly accepted as genuine and authentic by Fathers, Popes and ecclesiastic writers until the sixteenth century, when their spurious character was revealed by the beginning of Biblical modern criticism. "The authenticity of the letter, called in question first by Louis Vivés (1492-1540), professor at Louvain, is now universally denied" (Catholic Encyclopedia, xiii, 722.)

The Fathers, however, could not rest content with this unvarnished original fabrication in the name of

Aristeas, of an ordinary human and errant translation of the "Law"; they avidly set about embellishing it in the accepted clerical style, adding fanciful and lying details to emphasize the miraculous and inspired origin of the Version. As this notable instance serves admirably to illustrate the childish and uncritical credulity of the Fathers, their reckless disregard of truth, their chronic zest for any untruth or fable suitable to pander to the glory of God and enhance the pious superstition of the Faithful, let us here watch the growth of this simple human yarn of the Jewish Aristeas-forger into the wonderful and ever more embellished miracle as it passes from Father to Father, exactly as the Gospel-fables grew from "Mark" to "John." According to Fathers Tertullian, St. Augustine, St. Jerome, etc., the 72 were inspired by God each severally for the entire work; in translating they did not consult with one another; they had been shut up incomunicados in separate cells on Pharos, either singly or in pairs, and their several translations, when finished and compared, were found to agree entirely both as to sense and the expressions employed, with the original Hebrew text and with each other (St. Clement of Alexandria, St. Irenaeus, Justin Martyr). Finally, the 72 translated not only the Law, but the entire Old Testament; ironically several of whose Books were not yet at the time written!!! But that did not seem to matter as the need for the invention of authority for such a version overruled the desire for truth.

Father Justin Martyr adds near-eye-witness verification to the false and already embroidered history, saying that the "Seventy" were, by order of the King, "shut up in as many separate cells, and were obliged by him, each to translate the whole Bible apart, and without any communication with each other, yet all their several translations were found to agree verbatim from the beginning to the end, and were by that means demonstrated to be of divine inspiration"; and he adds, for confirmation of faith!-like Paul, protesting he is not lying in anticipation of the accusation: "These things, ye men of Greece, are no fable, nor do we narrate fictions; but we ourselves having been in Alexandria, saw the remains of the little [cells] at the Pharos still preserved." (Ad Graec, ch. xiii; ANF. 1, 278-9.) But in repeating the tale to the Roman Emperor, Father Justin makes the unhappy blunder of saying, that Ptolemy "sent to Herod, who was at that time king of the Jews, requesting that the books of the prophets [pseudo-Aristeas said the "Law"] be sent to him; and the king did indeed send them" (I Apol. ch. xxxi; ANF. i, 173); whereas Herod lived some 300 years after Ptolemy died! That is impossible and again betrays the fiction of which we read and rely upon for authority of this translation which so tragically departs from the Hebrew from which is supposedly taken. This forged fable is time and again repeated as sober truth. Bishop Saint Irenaeus emphasizes the miraculous nature of the translation of all the Book [only the first 5 books were done...remember], saying that when the 72 identical translations were compared, "God was indeed glorified, and the Scriptures were acknowledged as truly divine; . . . even the Gentiles: present perceived that the Scriptures had been interpreted by the inspiration of God. And there was nothing astonishing in God having done this. . . . He inspired Esdras the priest (after the return from captivity) to recast all the words of the former prophets, and to re-establish with the people of God the Mosaic legislation." (Adv. Haer. III, xxi, 2; ANF. i, 451-2.). Here is another proof that St. Irenaeus is a liar and if you begin to really get into it a forger of much of the New Testament that is "created" by him in response to Marcion's first New Testament in 150 A.D. [Irenaeus is responsible for much of the writing of the New Testament and New Testament theology in the names of Apostles and Paul...like Rom. chapters 9-11 which miraculously appears after 180 A.D. in Paul's name].

In the course of a century or two before the Christian Era, the other Hebrew sacred books were likewise translated into Greek for the use of the Greek-speaking Jews of "the Dispersion," together with numbers of the forged Jewish apocrypha, and all these were added to the rolls of "Scriptures." This final and adulterated form of the Septuagint "was the vehicle which conveyed these additional Scriptures *[i. e.* the apocryphal *Tobias*, etc.] into the Catholic Church." (Catholic Encyclopedia, iii, 271.) This conceit of the supposed Holy Ghost in certifying the ill-translated and tampered Septuagint for the foundations of Christian Faith, was very disastrous, as the Catholic Encyclopedia points out: "The Church had adopted the Septuagint as its own; this *differed from the Hebrew not only by the addition of several books and passage: but also by innumerable variations of texts, due partly to the ordinary process of corruption in the transcription of ancient books, partly to the culpable audacity, as*

Origen called it, of correctors who used not a little freedom in making "corrections," additions, and suppressions, partly to mistakes in translation, and finally in great part to the fact that the original Septuagint had been made from a Hebrew text quite different from that fixed at Jamnia as the one standard by the Jewish Rabbis" **(Catholic Encyclopedia, vii, 316.)**

It is absolutely amazing but here is Christian testimony to their own forgery of the Bible Jesus used!

Matters grew worse as time progressed: the ex-Pagan Greek Fathers who founded Christianity, propagated the new Faith for several centuries only from the tortuous texts of this falsified Septuagint, which was the only Old Testament "Scriptures" known to and used by them as the source of the "prophecies fulfilled by Jesus Christ" and the holy mysteries of the Jewish-Christian Faith. "Copies of the Septuagint," says Catholic Encyclopedia, "were multiplied, and, *as might be expected, many changes, deliberate as well as involuntary, crept in."* (Catholic Encyclopedia, xiii, 723.) READ THAT AGAIN!

Again such testimony of early Christianity to their own forgery of the Hebrew Scriptures is incredible. Indeed, the itch for Scripture-scribbling was so rife among such ex-Pagan Christians as could write and get hold of a copy, that St. Augustine complains: *"It is possible to enumerate those who have translated the Scriptures from Hebrew into Greek, but not those who have translated them into Latin. In truth, in the early days of the faith whoso possessed a Greek manuscript and thought he had some knowledge of both tongues was daring enough to undertake a translation."* (De Doct. Christ. II, xi; Catholic Encyclopedia, ix, 20.)

So the Christian Faith came to be founded on the corruption of the Hebrew Scriptures known then to be the Blessed Word of God as any nondescript scribbler palmed it off to be.

It has been said that the Holy Church never possessed or used a single book of "Scripture" or other document of importance, to the glory of God and the glorification of the Church, *which was not a rank original forgery and bristled besides with "many deliberate changes" or forged interpolations.*

Answer for yourself: What religious beliefs and religious doctrines in our New Testaments that come from quotes and passages from forged and corrupted Old Testament passages that were purposely invented, altered, misquoted, and mistranslated from the original Hebrew do we as Christians and followers of Jesus believe today and follow and trust in and should we? And which ones of the many in our New Testament are the forgeries and how do we learn the difference between the "real" and the "fake"?

Thank God that there are ministries like Bet Emet and others who are called of God to teach the truth in these days of religious confusion and deception passed off upon the world through Gentile Christianity.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE SEPTUAGINT...IS IT A FRAUD AND FORGERY? CAN WE TRUST IT?

Well the title of this article sure is alarming; especially when we discover that the foundation for all our Christian Old Testaments and quotes from it in the New Testament come from the Greek translation of the Hebrew Scriptures called the Septuagint (LXX).

Since the discovery of the Dead Sea Scrolls the Septuagint Version of the Old Testament has come in for a great deal of criticism, one writer calling it a fraud, forgery, and "utterly corrupt."

Answer for yourself: But is this true? When was the Septuagint translated? By whom and for whom? What is the TRUTH? Did Jesus and his apostles really quote from the Septuagint or are the records in the New Testament "back written" by the Gentile Church in order to show that Jesus, a Jew, used and condoned the use of the Septuagint translation of the Hebrew Scriptures? Was it commonly used in Jewish synagogues throughout the Greek speaking world? Was it used in Israel? Why then did they Jews in Palestine cease to use it yet was used in Greek speaking nations of the world.

I believer that the readers should know right up front that many scholars, but not all by any means, claim that the Septuagint Version of the Old Testament -- the Greek LXX as it has been called -- is "totally corrupt and unreliable!" These same scholars claim that the "only evidence" that a "Septuagint translation was ever made" was a document called the "letter of Aristeas" which is regarded today as a total fiction created to bolster the importance of the Greek translation of these Hebrew Scriptures to the Greek speaking world.

Some scholars maintain that there is only "ONE and one only" Greek manuscript of the Old Testament written before the time of Jesus. It is a minute scrap dated at 150 B.C. which is called the Rylands Papyrus #458 which contains only the 23-28 chapters of the book of Deuteronomy. I don't know about you that that is hardly convincing evidence that the whole of the Pentateuch or the whole Old Testament had been translated 130 years earlier.

Many scholars claim that the early church theologian Origen, out of a motive of vanity and desire for fame, apparently, sought to have official church recognition for his work, and produced a 6-column harmony of the available Greek texts of his time, called the Aquila, Symmachus, Theodotion, and LXX (Septuagint). This is seen by many scholars as nothing more than Origen's own attempt at producing a Greek version of the Old Testament for which he wanted official church recognition.

Besides the books of the Old Testament canon, the Septuagint includes other ancient Jewish books called the "Apocrypha," such as the first and second books of Maccabees. Catholic church tradition claims that even these books were supposed to have been translated by the 72 scholars sent to Egypt, along with the entire Septuagint. But such a boast flies directly into the face of historical facts. No Hebrew high priest would ever have sent these apocryphal books to be translated into Greek simply because they were not considered Scripture let alone authoritative at the time of the translation of the Hebrew Scriptures into Greek.

Many scholars today accuse Origen of having deliberately and knowingly taking the New Testament quotations from the Old Testament and inserting them into his Septuagint version as found in his Hexapla. They maintain that when Origen, in the process of putting together his version of the LXX, came to an O.T. passage that he knew is quoted in the N.T., he simply wrote the Greek text from the New Testament into the Greek LXX. In plain English, he made the Greek version of the Old Testament quote the Greek of the N.T. verbatim in order to give greater credibility to his work. That way it would look as if the New Testament writers were quoting from his LXX text. This implies clearly that Origen was less than honest and a deceitful manipulator, full of vain intrigue, who falsified his copy of the LXX by deliberately changing all Old Testament portions quoted in the Greek New Testament to conform to the New Testament!

Answer for yourself: If the Hebrew Scriptures were translated into Greek for the non-Hebrew speaking Jews in the Greek speaking nations of the world then why would the Jewish disciples and apostles write such New Testament documents about the Christ in Greek since living in Palestine where Hebrew/Aramaic was spoken? Does it not seem to you that if their witness of Christ was to the Jews that these documents, if written by them, would have been in Aramaic/Hebrew mix and not Greek? Do we have any records of a Gospel written in Hebrew?

DOES THE SEPTUAGINT AND OUR CHRISTIAN BIBLES MAKE US IDOLATORS?

Scholars with a critical eye point out to Biblical Students that in Hebrew 1:10 we read, "And, Thou, Lord, in the beginning hast laid the foundation of the earth," which he says, is quoted from Psalm 102:25: "Of old hast thou laid the foundation of the earth." Scholars maintain that the author, Origen added the word "Lord" to his Septuagint version, making it identical to the quotation from the book of Hebrews in the New Testament. This one example alone shows us the tendency of Origen to simply "copy" the text from Hebrews 1:10-12 back into his version of the LXX. Anyway you want to look at this we have a purposeful Scriptural forgery in the LXX.

In Hebrews 1:6, we read:

"And again, when he bringeth in the firstbegotten into the world, he said, And let all the angels of God worship him."

My KJV Bible has a reference in the center column referring me to Deut. 32:43 which indicates that this is quotation from the Old Testament.

The passage from the LXX is quoted next:

"Rejoice ye heavens, with him, and let all the angels of God worship him:"

Let me remind you that this is a quote supposedly taken from the Hebrew Scriptures; at least that is what my KJV and the LXX states. Now when I opened my Hebrew-English Bible to look at the Hebrew from which these two above "translations" come I found only this at Deut. 32:43 in the Jewish Tanakh:

Sing aloud, O ye nations, of His people; for He doth avenge the blood of His servants, and doth render vengeance to His adversaries, and doth make expiation for the land of His people

Answer for yourself: What is missing? What is the context of the verse in the first place which the LXX and later the New Testament writers supposedly quote...or should I say "misquote"?

THERE IS ABSOLUTELY NO REFERENCE IN THE HEBREW SCRIPTURES WHATSOEVER TO "WORSHIP" ANYONE HERE LET ALONE JESUS AS PAUL, OR THE WRITER OF THE BOOK OF HEBREWS INSISTS!

Jesus teaches us that a lot of the New Testament and Old Testament as has come down to us is false but we have to be on our toes and think clearly when we read the "red" of our Bibles to see this warning and make the accurate correlations.

Matt 4:10 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (KJV)

Here we have it very plainly. The correction of the Essenes and their falsification of the LXX and Paul and the writer of the Book of Hebrews as well as other New Testament books like John if we only think on our feet. Not only that we have in the mouth of two or more witnesses, let alone the testimony of the Jewish nation to whom these Scriptures were given in the first place that we are to worship God only and not a man or a cosmic godman as others do who get confused when reading the adulterated Christian religious texts.

The LXX translators at least point to the worship of God [understand that the Essene cosmic redeemer-angel messiah was God to hem] with the reference of the angels who are instructed to worship God but yet the later writer of the Book of Hebrews has inserted Jesus in the context as the object of worship instead of only God. The study notes in my KJV Annotated Study Bible explicitly say:

"The main point of chapters 1 and 2 of the Book of Hebrew is that Christ is superior to "the angels" because of the work He has accomplished. In verses 4-14 the writer of Hebrew proves Christ's superiority by citing seven Old Testament passages. It was necessary to prove to his readers Christ's superiority over the angels." These study notes in my KJV go on to explicitly say that "Christ is to be worshipped (v 6).

Now I just showed you that there is no reference whatsoever in the Hebrew Bible to worship the Messiah in Deut. 32:43 nor certainly Jesus but yet the translations that we have inherited that supposedly are faithful to the Hebrew certainly are not. it should be evident to you that the translators of the LXX INVENTED this passage as they recorded it since it did not exist in the Hebrew. Even if they had a different Hebrew text which might have contained such a rendering let us not forget that such a "unique rendering" flies right in the fact of over 3000 years of Conservative Jewish Biblical Exegesis of their own Scriptures. The problem, as delineated by Bet Emet Ministries elsewhere on our other websites, is that these Essenes who translated the Hebrew Scriptures in Alexandria, Egypt, had their own theological agenda where they had already significantly departed from normative Jewish Scriptural exegesis. This is a fact revealed over and over again on this website for those who have the courage and devote the time to read these articles.

Yet I head from many Christian writers that the LXX...the Greek translation of the Old Testament is superior to the Hebrew and that there are very few differences of any theological note. I heard that all the time in Seminary and in many books penned by Christians upon the LXX and the New Testament. They call these "minor" variants between the Septuagint and the Masoretic Text. Thank God that not all Christian scholars and writers don't all say that and with the discovery of the Dead Sea Scrolls only fifty years ago honest Christian scholars with integrity and with no fear of loosing a paycheck are beginning to speak out about the truth concerning the LXX and our Christian Bibles which lead us into idolatry due to the purposeful invention and mistranslation and misquotation of the Hebrew Scriptures.

Answer for yourself: Now I ask you: "Don't you think that being led by the writer of the Book of Hebrews to worship Jesus as if a quote from the Old Testament is serious in light of the fact that no such quote EVER EXISTED IN THE HEBREW BIBLE? The writer of the Book of Hebrews just made you an IDOLATOR in the sight of God by his renderings of the Hebrew Scriptures which he not only severely misquoted but INVENTED!

So what we have before us here is a bogus claim made by Paul or whomever was the Gnostic writer of the Book of Hebrews who saw in the Jewish Messiah a cosmic godman just like the Essenes who saw the same in first their Teacher of Righteousness and later Jesus after his crucifixion.

Either the Essenes deliberately put this phrase into Deut.32:43 or Origen did the same to make it appear that Paul quoted the phrase from the Septuagint. Being a Gentile who was unable to read or speak Hebrew such a deception would never be noticed by the typical Gentile of the day. The Gnostic cosmic godman was thereby written in the Greek when such a concept was never to be found in the Hebrew Scriptures nor the Masoretic text of 900 A.D. Let me say it again very clearly: this phrase is nowhere found in the Masoretic text of the Old Testament! This is another forgery of our Christian Bibles that goes undetected except by those with the most critical eye upon the texts.

I mentioned above the fact that modern biblical scholars now know there were a number of variant texts of the Hebrew Scriptures in the time before Christ, and one of these other variations was the primary source material for the Septuagint version itself -- a version in some respects distinctly different from the Masoretic text which is the commonly accepted version of the Old Testament, which was itself finalized during the time of the Masoretes, about 500 years after the time of Christ.

With such a possible duplication of the Hebrew texts then we must ask why the Essenes at Qumran possessed such a deviant Hebrew text from the accepted Hebrew Scriptures that will become later the true Masoretic text. Understand right up front that this Essene Hebrew text deviated in from the later accepted Masoretic text of Biblical and Rabbinical Judaism in that it promoted this cosmic godman over a human messiah. As shown on this site as well as others such an idea comes from Osiris, the first godman of Egyptian theology and no wonder the Essenes of Alexandria, Egypt, would include such concepts in their renderings of the Hebrew Scriptures when translated later into the Greek (especially the Prophets and the Writings).

The only LXX we have today stands exposed as a corrupt forgery and cannot be trusted for theolgoical dogmas and doctrines upon which we can trust for our Eternal Life. Just ask the Hebrew speaking Jews...they know of the horrible corruption of the Hebrew Scriptures and the Bible Jesus used.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE HEBREW MANUSCRIPTS OF THE BIBLE

THE TESTIMONY OF THE CATHOLIC ENCYCLOPEDIA CONCERNING THE HEBREW MANUSCRIPTS OF THE BIBLE

THE PRE-MASSORETIC TEXT

The earliest Hebrew manuscript is the Nash papyrus. There are four fragments, which, when pieced together, give twenty-four lines of a pre-Massoretic text of the Ten Commandments and the shema (Ex., xx, 2-17; Deut., v, 6-19; vi, 4-5). The writing is without vowels and seems paleographically to be not later than the second century. This is the oldest extant Bible manuscript (see Cook, "A Pre-Massoretic Biblical Papyrus" in "Proceed. of the Soc. of Bib. Arch.", Jan., 1903). It agrees at times with the Septuagint against the Massorah. Another pre-Massoretic text is the Samaritan Pentateuch. The Samaritan recension is probably pre-exilic; it has come down to us free from Massoretic influences, is written without vowels and in Samaritan characters. The earliest Samaritan manuscript extant is that of Nablûs, which was formerly rated very much earlier than all Massoretic manuscripts, but is now assigned to the twelfth or thirteenth century A.D. Here mention should be made of the non-Massoretic Hebrew manuscripts of the Book of Ecclesiasticus (q.v.). These fragments, obtained from a Cairo genizah (a box for worn-out or cast-off manuscripts), belong to the tenth or eleventh century of our ear. They provide us with more than a half of Ecclesiasticus and duplicate certain portions of the book. Many scholars deem that the Cairo fragments prove Hebrew to have been the original language of Ecclesiasticus (see "Facsimiles of the Fragments hitherto recovered of the Book of Ecclesiasticus in Hebrew", Oxford and Cambridge, 1901).

THE MASSORETIC TEXT

All other Hebrew manuscripts of the Bible are Massoretic, and belong to the tenth century or later. Probably the earliest Massoretic manuscripts are: "Prophetarium Posteriorum Codex Bablyonicus Petropolitanus", dated A.D. 916; the St. Petersburg Bible, written by Samuel ben Jacob and dated A.D. 1009; and "Codex Oriental. 4445" in the British Museum, which Ginsburg (Introduction, p. 469) assigns to A.D. 820-50. The text critics differ very widely in the dates they assign to certain Hebrew manuscripts. De Rossi is included to think that at most nine or ten Massoretic manuscripts are earlier than the twelfth century (Variæ Lectiones, I, p. xv).

The critical study of this rich assortment of about 3400 Massoretic rolls and codices is not so promising of important results as it would at first thought seem to be. The manuscripts are all of quite recent date, if compared with Greek, Latin, and Syriac codices. They are all singularly alike. Some few variants are found in copies made for private use; copies made for public service in the synagogues are so uniform as to deter the critic from comparing them. All Massoretic manuscripts bring us back to one editor -- that of a textual tradition which probably began in the second century and became more and more minute until every jot and tittle of the text was almost absolutely fixed and sacred. R. Akiba seems to have been the head of this Jewish school of the second century. Unprecedented means were taken to keep the text fixed. The scholars counted the words and consonants of each book, the middle word and middle consonants, the

peculiarities of script, etc. Even when such peculiarities were clearly due to error or to accident, they were perpetuated and interpreted by a mystical meaning. Broken and inverted letters, consonants that were too small or too large, dots which were out of place -- all these oddities were handed down as God-intended. This lack of variants in Massoretic manuscripts leaves us hopeless of reaching back to the original Hebrew text save through the versions. Kittel in his splendid Hebrew text gives such variants as the versions suggest.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TRUTH ABOUT WHAT WAS FOUND AT QUMRAN

There sure is a lot of talk about the Dead Sea Scrolls and what was discovered at Qumran. Sadly few know of what they are speaking of as rumor has again replaced solid facts and easily discernible evidence. The debate today, among those pseudo-scholars who have read at least one book on the subject, rages between which texts of the Bible found at Qumran are "authoritative." Many, too many, reply upon the Greek translation of the Jewish Bible for their Old Testaments today, and that for several reasons. First of all, this Greek translation was the translation used by the Greek-speaking church and later it would be the ultimate source and standard for all English translations since the beginning. Coupled with this was the discovery of portions of the Greek translations of the Jewish Scriptures at Qumran. With the failure of the church to read and understand Hebrew the Jewish Hebrews texts, along with the loss of the Hebrew language among the Hellenized Jews of the Second Temple period, even in the days of Jesus, Aramaic had replaced the use of Hebrew among all but the intellectuals and spiritual leadership. Needless to say the ability to read Hebrew fell into disuse long, long ago, and few early Church Fathers could handle the language. Therefore, for them their Bible had to be Greek.

This Greek Septuagint translation of the Torah was done between 285 and 244 B.C.E., as my quote from the Judaica below attests to. Further more, the other books of the Tanach were translated during the following 2 centuries, i.e. between 244 and 44 B.C.E.

"Septuagint, the oldest Greek translation of the Bible...the legend contained in the apocryphal letter of Aristeas, according to which 72 elders of Israel, six from each tribe, translated the LAW [Torah] into Greek in Alexandria, during the reign of Ptolemy II Philadelphus (285-244 B.C.E.)...The designation Septuagint was EXTENDED to the rest of the Bible and non-canonical books that were translated to Greek during the following two centuries" (Encylopaedia Judaica, Volume 14, p1178).

As stated above Biblical manuscripts were recovered in the Qumran excavations; some were Greek, some Aramaic, and some Hebrew. What escapes almost all today, even some scholars it seems, is that the Essenic community possessed conflicting "Bibles." In other words, the Greek read often exactly opposite to what the Hebrew would read.

Answer for yourself: How can this be and yet be the Word of God?

Without serious investigation on your part you most likely never knew this fact in the first place. Besides that, most today, if they know anything at all, have failed to be told about these alarming inconsistencies in the Biblical texts recovered there. There seems to be a general acceptance that the Greek manuscripts found there only solidify the authority already accepted for the Septuagint (the Greek translation of the Jewish Scriptures).

Let me say that the facts state otherwise along with some scholars who will attest to such. Let us examine just what was found there and see if the manuscripts discovered there confirm the authority of the Greek Bible over the Hebrew Old Testament.

THE FACTS DON'T LIE.....SO WHAT ARE THEY?

The Biblical manuscripts found in the Qumran, are distributed as follows: 60% Proto-Masoretic texts, 20% Qumran style manuscripts, 10% Nonaligned texts, 5% Proto-Samaritan texts, and 5% Septuagintal type texts.

Answer for yourself: Did you notice only 5 % of all the manuscripts found there were Greek? That means the vast majority of the texts were in Hebrew or Aramaic. So much for the fact that the Essenes accepted the authority of the Greek Old Testament and its variant readings over the Palestinian Massoretic text.

Further more, the Qumran style manuscripts have their bases in the proto-Masoretic texts. The Masoretic type texts were dominant in the time of the Hasmonean period (about 160 B.C.E.). (p172 of Reclaiming the Dead Sea Scrolls by Shiffman)

Furthermore, most of the text that vary from the Masoretic (4 LXX manuscript fragments, for example, dating to the 1st and second century B.C.E.), come from cave 4. This is the cave where the texts were not preserved carefully in jars. It is conjectured, that cave 4 was a geniza for the depositing of texts that were damaged or had textual errors.

Some say, 'Cave 4 is close to to Qumran, and had shelves, so it must have been where they kept the books they were currently using.' I disagree. The geniza of Cairo shows that flawed texts, text no longer usuable or never usable, that contained the Name of God were stored nearby. Many synagogues today have genizas in the synagogue itself. It would have been more likely for the people of Qumran to have stored the books they used daily or weekly directly in their settlement, in a building where it could be easily used. These cave 4 scrolls, were, in my opinion, part of a genizia of texts that were in error or unacceptable in other ways, yet could not be merely thrown out, as they contained the Name of God or were part of faulty Scriptural texts.

Additionally, another quote from the Encyclopaeadia Judaica supports this. "In talmudic and midrashic literature, however, it is [geniza] used as a nomen actionis (Shab. 16:1; Lev. R. 21:12; Meg. 26b), as a place for the putting away of all kinds of sacred articles, such as sacred books no longer usable, as well as the books of Sadducees and heretics, and other writings of which the sages disapproved but which were not required to be burned" ("Genizah", Encyclopaeadia Judaica)

Cave 7 contained a collection of only Greek texts, including 2 LXX fragments on paprus. (Shiffman, p 212).

Clearly, by the time of the Hasmoneans (who were before Jesus in history) at least, the Masoretic texts were the majority texts. Jesus himself followed the same division of the Tanach into Torah, Prophets, and Psalms (ie writings), as it says in Luke 24:44. Jesus never made mention of the "four divisions" of the Greek Bible which was existing in his day.

The texts are sacred to us, so the task of copying them is considered of utmost importance. A number of safe guards are taken to preserve the accuracy by the scribe himself. The congregation who gets the scroll is another check in the accuracy of the scroll. They always have someone checking the Hebrew as the scroll is read, comparing it to a scroll that is known to be Kosher (i.e., without errors). Based on the Biblical scrolls found in Qumran, the Jewish scribes have done a remarkably accurate job of passing the text down for the last 2200 years.

In the approximately 2000 years since the writing of the Dead Sea Scroll Isaiahs, it is interesting to note that the only difference between those and the Masoretic text are minor spelling errors in the DSS Isaiah versions. Scholars interpret this and understand that such "accuracy" for such older manuscripts (the DSS Isaiah almost 1000 years older than any known existing Hebrew manuscript before the find at Qumran) lends credibility and assurance that the older existing Massoretic texts which were previously only known from the 9th century A.D., were just as equally meticulously preserved as well from their earlier sources. So this meticulousness in care and copying of the Hebrew manuscripts has been attested to and proven by archeological finds. Such precision and care can be expected to be applied to all the translations by the Jewish scribes. And when Qumran reveals

Massoretic and pre-Massoretic texts existing contemporary to the Septuagint, then there is no longer any need for doubt reading its accuracy. The problem comes when one realizes that and can no longer blame the divergent readings of the Massoretic texts as Jewish reactionism to Christianity in the Middle Ages. This simply will not hold water any longer. One must now deal with these divergent readings found at Qumran and as attested in the Jewish Tanakh as they oppose many readings in the Greek Septuagint and the later Christian translations.

It is also important to note that in communities as far apart as Syria or Yemin and England, isolated from each other, the Torah is the same. This is amazing given the distance between them before the age of mass communication and given the isolation of the 2 communities from each other. They were not comparing notes, but copying the Torah from previous ones in their possession. This attests to the accurate transmission of the Torah and Tanach following the scribal methods.

In contrast, early in Church history, a Church Father set out to make a standard version of the LXX, due to the fact that there were so many versions out there.

Origen became alarmed at the state of the Greek text of the Bible: the latter not only differed considerably from the Hebrew text of the Jews, which he believed to be the original one, but it appeared in a wide range of forms in the manuscripts current among the Christians. His purpose in producing his enormous work known as the Hexapla ("the sixfold," completed in 245 C.E.) was to reconstitute and standardize the "genuine" text of the Septuagint, essential both to sound exegesis and effective apologetics.

The Hexapla did not become preeminent throughout the Christian world, since, at the end of the fourth century, Jerome referred to the existence of two other recensions, one Egyptian by Hesychius, and the other made in Asia Minor by Lucian. The existence of these three versions might in itself afford a sufficient explanation of the many discrepancies displayed by the Septuagint manuscripts (Encyclopaedia Judaica, "Bible: Translations").

Considering the painstaking accuracy with which the Tanach is copied, I would rather rely on the oldest Hebrew manuscripts we have today and their translation rather than the Greek mistranslation, no matter how good it might be or others attest to it. You see, the language of the translation limits its accuracy. Greek is very different from Hebrew, and the translation was designed to meet the needs of a Greek-speaking audience. The language you use colors the meaning, and the LXX is thus colored by the Greek language let alone purposefully mistranslated in many, many places. Something that might be of interest to you. Origen, one of the Church father's, believed that the Hebrew text of the Jews was the original text. (Encylopaedia Judaica, "Bible", p853). Many modern translations, such as the NRSV, make use of the Hebrew Masoretic text.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE SCHOLARS SPEAK CONCERNING THE NEW TESTAMENT...HAVE YOU HEARD THEM?

Again we need to think and answer some questions before we proceed:

1. What is the truth?

2. Who has the truth? Is it your Pastor or televangelist? Could it possibly be the scholar?

3. Is the truth what we usually hear in our churches and over television or read today in the "top ten" of our corner Christian book store, or could the truth be buried in archeology, history, and antiquity and few today know of it today?

4. Are the popular accounts and superficial rhetoric heard today by those today who never knew, investigated, or studied in-depth such fields as archeology, biblical history, biblical linguistics, and antiquity to be considered more trustworthy than the actual examination of the earliest documents first hand and those who originally wrote the documents and were closer to the events at hand than contemporary commentators?

5. Is it possible that those who lived in the earliest times and who wrote about the events of antiquity be closer to the truth that those, say, 2000 years later who wrote of the same events with denominational biases?

6. Does the testimony of the earliest Church Fathers, when read, often incriminate themselves and their biases concerning the deceptions used in the formation of the New Testament Canon?

Too many times our religious knowledge today, take the New Testament for example, concerning spiritual matters is limited to our generation and our generation only. We seem to forget that the "top ten" at your corner Christian Book store pails in comparison to a scholarly book. To much denominational bias and "party line" occupy the bookshelves today. Most Christians I know have never read a scholarly Biblical book in their life, but yet to listen to them, they have all truth because the Holy Spirit led them to it. This always amuses me when the same Holy Spirit has evidently led almost 1 billion people to the worship of Mary as well.

Over the years of intense study I have seem first-hand how that we have lost more knowledge than we currently

possess. Even in Seminary I was beginning to get the "drift" that all is not what it is made out to be thanks to credible and honest professors who walked a thin line between their "paychecks" and truth.

Those who consider themselves "knowledgeable" today concerning the Christian religion seldom seem to know more than rhetoric or their "denominational company line." Antiquity possesses the truths we look for if we would only look; for much it has to say is a blatant contradiction to what we have been taught today. Our complacency and our laziness to search out these matters to see if we have been taught the truth has robbed us of this precious commodity.

The idea of a complete and clear-cut canon of the New Testament existing from the beginning, that is from Apostolic times, has no foundation in history. The Canon of the New Testament, like that of the Old, is the result of a development, of a process at once stimulated by disputes with doubters, both within and without the Church, and retarded by certain obscurities and natural hesitations, and which did not reach its final term until the dogmatic definition of the Tridentine Council. New Testament

DISTURBING QUOTES FROM SCHOLARS CONCERNING THE NEW TESTAMENT

The following I provide to provoke your thinking. These men saw severe problems with the Canon and New Testament which most likely you, the reader, has not seen yet. Again, your inability to see these problems does not negate their existence. It is our hope at Bet Emet that once reading these quotes you will awaken to the personal need of serious study into the document you have accepted "by faith" without verification.

"In the Twentieth Century it is astounding to hear Christian people declare that the Bible and particularly the New Testament , says so-and-so, and that therefore it must be true. Do they not understand that the New Testament is a collection of books of varying credibility only in the Fourth Century A.D., by clergy having the limited mentality of that very uncritical age?" (Authur Weigall, The Paganism in Our Christianity, G. P. Putnam's Sons, New York, 1928, p. 34).

"The Scriptures were in the hands of the clergy only, and they had every opportunity to insert whatsoever they pleased; thus we find them (New Testament) full of interpolations. Johann Solomo Semler, one of the most influential theologians of the eighteenth century, speaking of this, says: " The Christian doctors never brought their sacred books before the common people; although people in general have been wont to think otherwise; during the first ages, they were in the hands of the clergy only" (Robert Taylor, Diegesis, p. 48).

"All the earliest external evidences points to the conclusion that thy synoptic gospels are non-apostolic digesis of spoken and written apostolic tradition, and that the arrangement of the earlier material in orderly form took place only gradually and by many essays..." (T. W. Doane, Bible Myth And Their Parallels In Other Religions, The Truth Seeker Co., New York, 1882, p. 463.).

"Dr. Hooykaas, speaking of the four 'Gospels,' and 'Acts,' says of them: 'Not one of these five books was written by the person whose name it bears, and they are all of more recent date than the heading would lead us to suppose'" (T. W. Doane, Bible Myth And Their Parallels In Other Religions, The Truth Seeker Co., New York, 1882, p. 463.).

"We cannot say that the 'Gospels' and the book of 'Acts' are unauthentic, for not one of them professes to give the name of its author. They appeared anonymously. The titles placed above them in our Bibles owe their origin to an ecclesiastical tradition which deserves no confidence whatever" (Bible for Learners, vol. iii. pp. 24-25).

"These Gospels 'can hardly be said to have had authors at all. They had only editors or compilers. What I mean is, that those who enriched the old Christian literature with these Gospels did not go to work as independent writers and compose their own narratives out of the accounts they had collected, but simply took up the different stories or sets of stories which they found current in the oral tradition or already reduced to writing,

adding here and expanding there, and so sent out into the world a very artless kind of composition. These works were then, from time to time, somewhat enriched by introductory material or interpolations from the hands of later Christians, and perhaps were modified a little here and there. Our first two Gospels appear to have passed through more than one such revision. The third, whose writer says in his preface, that 'many had undertaken to put together a narrative (Gospel),' before him, appears to proceed from a single collecting, arranging, and modifying hand" (Ibid., p. 29).

Concerning the time when the canon of the New Testament was settled, Mosheim says: "The opinions, or rather the conjectures, of the learned concerning the time when the books of the New Testament were collected into one volume; as also about the authors of that collection, are extremely different. This important question is attended with great and almost insuperable difficulties to us in these later times" (Mosheim, Vol. i. pt. 2, ch. ii).

"Dr. Lardner says: 'Even so late as the middle of the sixth century, the canon of the New Testament had not been settled by any authority that was decisive and universally acknowledged, but Christian people were at liberty to judge for themselves concerning the genuineness of writings proposed to them as apostolical, and to determine according to evidences'" (*Credibility of the Gospels*, T. W. Doane, Bible Myth And Their Parallels In Other Religions, The Truth Seeker Co., New York, 1882, p. 464.).

The learned Michaelis says: "No manuscript of the New Testament now extant is prior to the sixth century, and what is to be lamented, various readings which, as appears from the quotations of the Fathers, were in the text of the Greek Testament, are to be found in none of the manuscripts which are at present remaining" (Marsh's Michaelis, Vol. ii. p. 160).

Bishop Marsh says: "It is a certain fact, that several readings in our common printed text are nothing more than alterations made by Origen, whose authority was so great in the Christian Church (A.D. 230) that emendations which he proposed, though, as he himself (acknowledged, they were supported by evidence of no manuscript, were very generally received" (Ibid., p. 368)

"Though Irenaeus, in the second century, is the first who mentions the evangelists, and Origen, in the third century, is the first who gives us a catalogue of the books contained in the New Testament, Mosheim's admission still stands before us. We have no grounds of assurance that the mere mention of the names of the evangelists by Irenaeus, or the arbitrary drawing up of a particular catalogue by Origen, were of any authority. It is still unknown by whom, or where, or when, the canon of the New Testament was settled. But in this absence of positive evidence we have abundance of negative proof. We know when it was not settled. We know it was not settled in the time of Emperor Justinian, nor in the time of Cassiodorus; that is, not at any time before the middle of the sixth century, "by any authority that was decisive and universally acknowledged; but Christian people were at liberty to judge for themselves concerning the genuineness of writings proposed to them as apostolical" (T. W. Doane, Bible Myth And Their Parallels In Other Religions, The Truth Seeker Co., New York, 1882, p. 464.).

"The Bible (New Testament) has been received by the Protestants on the authority of the church of Rome, and on no other authority. It is she that has said it is the word of God." Ingersoll's Works, Vol 5, Ibid., p. 364.

"None of those books have the appearance of being written by the persons whose names they bear, neither do we know who the authors were. They come to us on no other authority than the church of Rome, which the Protestant Priests...call the Whore of Babylon." Ingersoll's Works, Vol 5, Ibid., p. 365.

"...the bishop who has answered me has been obliged to acknowledge the fact, that the Books that compose the NT, were voted by yeas and nays to be the word of God, as you now vote a law, by the Popish councils of Nicea and Laodicea, about 1,450 years ago." Interviews, Ingersoll's Works, Vol 5, Ibid. p. 325.

"I admit that books were voted in and out, and that the Bible was finally formed in accordance with a vote...." Interviews, Ingersoll's Works, Vol 5, p. 300.

"Nothing can exceed the credulity of the early fathers, unless it may be their ignorance. They believed

everything that was miraculous. They believed everything except the truth.... They revelled in the mishapen and the repulsive. They did not think it wrong to swear falsely in a good cause. They interpolated, forged, and changed the records to suit themselves, for the sake of Christ. They quoted from persons who never wrote. They misrepresented those who had written, and their evidence is absolutely worthless. They were ignorant, credulous, mendacious, fanatical, pious, unreasonable, bigoted, hypocritical, and for the most part insane." Interviews, Ingersoll's Works, Vol. 5, p. 273

"The great religious historian, Eusebius, ingenuously remarks that in his history he carefully omitted whatever tended to discredit the church, and that he piously magnified all that conduced to her glory." Interviews, Ingersoll's Works, Vol. 5, Ibid., Vol. 1, p. 293

"Now, Sir, it is impossible for serious men, to whom God has given the divine gift of reason, and who employs that reason to reverence and adore the God that gave it, it is I say, impossible for such a man to put confidence in a book that abounds with fable and falsehood as the New Testament does." The Life and Works of Thomas Paine, Vol. 9, p. 128

"Taylor's [Reverend Robert Taylor 1784 - 1844], conclusion is: 'As we see Protestantism to be a mere modification or reform of Popery, so Popery was nothing more than a similar modification or reform of Paganism. It is absolutely certain that the pagans were in possession of the whole Gospel story many ages before its JEWISH ORIGIN WAS PRETENDED; and it was not until the first error had been committed of suffering the people to become acquainted too intimately with the contents of the sacred books that it became necessary to invent a chronology, and to 'give to airy nothing a local habitation and a name.'" H. Cutner [1881-1969], The Devil's Chaplain Robert Taylor (1784-1844), The Pioneer Press, c. 1950, 41.

"The gradual development of the canon, in our view, was primarily the achievement of gentile Christianity, although of course THERE WOULD HAVE BEEN NO NEW TESTAMENT IF AN OLD TESTAMENT HAD NOT ALREADY EXISTED. Among the earliest Christians there was no New Testament; their Bible consisted of the Old Testament alone." The Formation of the New Testament, Robert M. Grant, Harper & Row, 1965.

"Ironically, the more fully the individual documents of the NT have been understood, the LESS INTELLIGIBLE the NT as a whole has become, both historically and theologically." [13]. · · · from: The New Testament Canon, Harry Y. Gamble, Fortress, 1985. The New Testament Canon, Harry Y. Gamble, Fortress, 1985).

As von Harnack [Adolph von Harnack 1851 - 1930] has pointed out (The Origin of the New Testament [New York, 1925], p. 5), there were four possibilities open to the Church: [1] the Old Testament alone, [2] an enlarged Old Testament, [3] no Old Testament, and [4] a second authoritative collection." The Canon of the New Testament, Bruce M. Metzger, Oxford, 1987.

"...originally NONE OF THE DOCUMENTS NOW INCLUDED IN THE NEW TESTAMENT HAD THE TITLES TO WHICH WE HAVE BECOME ACCUSTOMED in the headings of the different books in traditional English versions....Only after several Gospels or several Epistles had been collected together was there need for separate designations in order to distinguish one from another." The Canon of the New Testament, Bruce M. Metzger, Oxford, 1987, p.302).

'With respect to attribution, the [apocryphal] books resemble Jewish midrashim and the Old Testament apocrypha. TO SECURE AUTHORITY OR CREDIBILITY, THEY ARE WRITTEN UNDER THE HONORARY NAME OF AN APOSTLE OR SOME OTHER PROMINENT FIGURE. Put flatly, THEY ARE FORGED, but then SO ARE MANY [ALL!] OF THE CANONICAL NEW TESTAMENT BOOKS..." The Secret Gospels A Harmony of Apocryphal Jesus Traditions, Edited and Translated by R. Joseph Hoffmann, Westminster College-Oxford, Prometheus, 1996.

The Catholic Encyclopedia is quoted saying: "Until the Council of Trent, in 1546, there was no infallibly defined sanction of inspiration of these Jewish "apocrypha"; like the "canon" sacred Books of the Hebrew Bible, all alike were more or less eclectically accepted and used in the True Church; but, as said: "The Tridentine decree

from which the above list is extracted was the first infallible and effectually promulgated pronouncement on the Canon, addressed to the Church universal. Being dogmatic in its purport, it implies that the Apostles bequeathed the same Canon to the Church as a part of the depositum fidei.... We should search the pages of the New Testament in vain for any trace of such action.... We affirm that such a status points to Apostolic sanction, which in turn must have rested on revelation either by Christ or the Holy Spirit" (Catholic Encyclopedia, vol. iii, 270.). This is luminous clerical reasoning: a lot of anonymous Jewish fables, derided by Jews and all the rest of the world for want of even common plausibility of fact or truth, and as to which the "inspired" Christian Books said to emanate from Apostles, are silent as the grave, are declared after 1500 years to have the ear-marks of Apostolic sanction, which "must have" been founded on divine revelation to them "either by Christ or the Holy Spirit,"—which the Church claims are one and the same Person; and it is curious that the "infallible" Council couldn't say which was which, but vaguely and uncertainly opined it must hate been one or the other. So much for infallible cock-suredness as to "inspiration" of Holy Scriptures. (Joseph Wheless, Forgery In Christianity, Alfred Knoph, New York, 1930, p. 54).

"The New Testament and the inspired Apostles are silent on the subject (inspiration) and left the matter to serious doubts and disputations for many centuries :''There are no indications in the New Testament . . . Of a definite new Canon bequeathed by the Apostles to the Church, or of a strong self-witness to Divine inspiration," admits the CE. (iii, 274); that is, there is nothing in the 27 booklets which would lead to the suspicion of their "inspiration" or truth. There was then no Church for them to bequeath to, nor was the Canon settled, as we shall see: "It was not until about the middle of the second century— [when we shall see the books were really written]—that under the rubric of Scripture the New Testament writings were assimilated to the Old.... But it should be remembered that the inspired character of the New Testament is a Catholic dogma, and must therefore in some way have been revealed to, and taught by, Apostles"! (Ibid., p.275.) This is a strikingly queer bit of clerical dialectic, and leaves the question of the "some way" of revelation to the Apostles and of their transmission of the "dogma" to posterity, in a nebulously unsatisfying state." (Joseph Wheless,Forgery In Christianity, Alfred Knoph, New York, 1930, p. 97-98).

"Further, the dubious and disputed status of the sacred writings through centuries, and the ultimate settlement of the controversies by the "ipse dixit" of a numerical majority of the Council of Trent, in 1546,—after the Reformation had forced the issue, is thus admitted: "The idea of a complete and clear-cut canon of the New Testament existing from the beginning, that is, from Apostolic times, has no foundation in history. The canon of the New Testament, like that of the Old, is the result of a development, of a process at once stimulated by disputes with doubters, both within and without the Church, and retarded by certain obscurities and natural hesitations, and which did not reach its final term until the dogmatic definition of the Tridentine Council.... And this want of an organized distribution, secondarily to the absence of an early fixation of the Canon, left room for variations and doubts which lasted far into the centuries." (CE. iii, 274.) The modus operandi of the Holy Council in ultimately "canonizing" Jerome's old Vulgate Version, and its motive for doing so, are thus exposed by the keen pen of the author ofThe Rise and Fall: "When the Council of Trent resolved to pronounce sentence on the Canon of Scripture, the opinion which prevailed, after some debate, was to declare the Latin Vulgate authentic and almost infallible; and this sentence, which was guarded by formidable anathemas, se-cured all the books of the Old and New Testament which composed that ancient version.... When the merit of that version was discussed, the majority of the theologians urged, with confidence and success, that it was absolutely necessary to receive the Vulgate as authentic and inspired, unless they wished to abandon the victory to the Lutherans, and the honors of the Church to the Grammarians." (Gibbon, A Vindication, v, 2; Istoria del Consiglio Tridentino, L. ii, p. 147.) A number of these books were bitterly disputed and their authenticity and inspiration denied by the leading Reformers, Luther, Grotius, Calvin, etc., and excluded from their official lists, until finally the Reformed Church followed the example of the Church hopeless of reform and swallowed the canon whole, as we have it today,—minus, of course, the Tobit, Judith, and like inspired buffooneries of the True Bible" (Joseph Wheless, Forgery In Christianity, Alfred Knoph, New York, 1930, p. 97-98).

"And no other Pope, Bishop or Father (except Papias and until Irenaeus), for nearly a century after "Pope Clement," ever mentions or quotes a Gospel, or names Matthew, Mark, Luke or John. So for a century and a half—until the books bobbed up in the hands of Bishop St. Irenaeus and were tagged as "Gospels according to" this or that Apostle, there exists not a word of them in all the tiresome tomes of the Fathers. It is humanly and

divinely impossible that the "Apostolic authorship" and hence "canonicity" or divine inspiration of these Sacred Four should have remained, for a century and a half, unknown and unsuspected by every Church, Father, Pope and Bishop of Christendom—if existent. Even had they been somewhat earlier in existence, never an inspired hint or human suspicion was there, that they were "Divine" or "Apostolic," or any different from the scores of "apocryphal or pseudo-Biblical writings with which the East especially had been flooded,"—that they were indeed "Holy Scripture." Hear this notable admission: "It was not until about the middle of the second century that under the rubric of Scripture the New Testament writings were assimilated to the Old"! (CE. iii, 275),—that is, be-came regarded as apostolic, sacred, inspired and canonical,—or "Scriptures" (Joseph Wheless, Forgery In Christianity, Alfred Knoph, New York, 1930, p. 182-183).

"To argue and prove that the Four (Gospels) were regarded as "Apostolic" and hence "canonical" after the middle of the second century, argues and proves that until that late date they were not so regarded,— which we have seen is impossible if they had been written by Apostles a hundred years and more previously and authorized by them "for the purpose of being read in the Churches," as the very ground and pillar of their foundation and faith....Follow the proofs and argument of the Church to its own undoing: 'From the testimony of St. Irenaeus (A.D. 185) alone there can be no reasonable doubt that the Canon of the Gospel was inalterably fixed in the Catholic Church by the last quarter of the second century to the exclusion of any pretended Evangels. [Sundry writings mentioned] presuppose the authority enjoyed by the Fourfold Gospel towards the middle of tile second century.... Even Rationalistic scholars like Harnack admit the canonicity of the quadriform Gospel between the years 140-175.' (CE. iii, 275.) Even CE. does not prove or claim that it was any earlier; so here the Church and the Rationalists are in accord on this fatal fact! Certainly Popes Peter and Clement I, not to review the silent others, would have "inalterably fixed" the Divine Canonicity of the Four a century before, if they had known about these precious productions of the Apostles;—if, in fact, they had existed, the known works of Holy Apostles and apostolic men! But until "towards the middle of the second century" there was no "canon" or notion of divinely inspired Apostolic Gospels—simply for the reason that until just about that period they were not in existence....The sudden appearance at a certain late date, of a previously unknown document, which is then attributed to an earlier age and long since dead writers, is one of the surest earmarks of forgery" (Joseph Wheless, Forgery In Christianity, Alfred Knoph, New York, 1930, p. 184-185).

Surely after these few quotes you should be moved to want to know more about the document you have accepted "by faith" only and without personal investigation as to its claims and authority for your life.

GETTING STARTED

I think it appropriate that we begin our investigation of this issue concerning the canonization of the New Testament by turning to The Light of Reason, volume one, a writing that appeared several years ago by Schmuel Golding, the editor of the Biblical Polemics newsletter. Golding's synopsis of the process by which the Bible was formed is not only accurate but succinct. On page 23 he says,

"First the NT was not written by any of the disciples of Jesus nor by persons who even lived in that era . . . When the church fathers compiled the NT in the year 397, they collected all the writings they could find and managed them as they pleased. They decided by vote which of the books out of the collection they had made should be the word of God and which should not. They rejected several, they voted others to be doubtful, and those books which had a majority of votes were voted to be the word of God. Had they voted otherwise, all the people since calling themselves Christians would have believed otherwise. For the belief of the one comes from the vote of the other."

It is important to note the key concept here is that the Bible was put together by a group of men who met, went through a collection of writings, and chose through voting those that are to be deemed divinely inspired. Many of them wound up on the cutting room floor. Golding continues,

Who the people were that did all of this we know little of. They called themselves by the general name of church fathers and this is all the average Christian knows of the matter.... Disputes, however, ran high among the people calling themselves Christians not only as to points of doctrine but as to the authenticity of the books.

Although not stated verbatim, the essence of Golding's next paragraph is that when disputes broke out the opposition was often either eliminated or ostracized. Then, he continues by saying,

Constantine, an unbaptized pagan, convened the Council of Nicea in the year 325 in order to settle these disputes. A major issue was the nature of the deity they worshipped. Based upon their decisions Jesus was changed from man to God in the flesh, the sabbath was changed from Saturday to Sunday, the Passover was changed to Easter . . . and the NT was canonized as a holy book.

Answer for yourself: Knowing the events just described, can you explain to yourself how the Holy Spirit could be leading the changing of the Eternal Sabbath to Sunday, or changing the Passover to the pagan holiday of Isthar (Easter), or making a human messiah a God, which is admitted by most to be scandalous; yet we are to believe that in spite of such blunders by the Holy Spirit He got right the selection of a New Bible? Did the Holy Spirit have a bad day or something? Surely you can see that such events were not led by the Holy Spirit at all...for God cannot and will not contradict His Word...man may change it....as you saw...but the jots and titles are forever!

THE NEW TESTAMENT...THE WORK OF MEN OR GOD...WHO DO WE BLAME?

In other words, men, rather than God, composed the New Testament. And for that reason it is suspect in many regards whether you knew it or not. Many Christians, especially Protestants, have great difficulty with any assertion to the effect that men and not God is responsible for the New Testament coming into existence. On page 6 in Answering Christianity's Most Puzzling Questions, volume one, apologist Richard Sisson states.

"In fact, after the death of Jesus a whole flood of books that claimed to be inspired appeared.... [D]isputes over which ones were true were so intense that the debate continued for centuries. Finally in the fourth century a group of church leaders called a council and took a vote. The 66 books that comprised our cherished Bible were declared to be Scripture by a vote of 568 to 563."

Although this happens to be basically what occurred, Sisson then proceeds to allege that this is not what happened. He states on page 7 that what really occurred is that, "Actually when the council of Hippo in A.D. 393 and the Council of Carthage in A.D. 397, named the 27 books of our NT as authentic, they were simply recognizing the inspiration of those books."

Sisson has managed to highlight the key difference between the Protestant and Catholic positions. The Catholic position is historically more accurate and simply states that the church fathers assembled in a council, went through all the writings that were circulating at that time and chose the ones that were to be deemed divinely inspired. In other words, the church fathers, men, put the book together by a vote. The Protestant position, on the other hand, is that men went through the writings and chose those that were divinely inspired through mere recognition. They had already been made divinely inspired by God prior to their analysis. The difference between the positions is essentially one of recognition versus determination. Catholics say their leaders determined which books were divinely inspired; Protestants say they were divinely inspired by God and later recognized as such. In one case men did it; in the other God supposedly did it.

Theologically speaking, by simply stating that God created the book and men only discovered that fact, the Protestant position is stronger. Historically speaking, however, the Catholic position is much stronger and clearly more accurate. Men merely convened and determined which books were divinely inspired. Their choices were motivated by their current "religious beliefs;" many of which can be shown to be in conflict with the Old Testament and the Bible Jesus used. In Today's Handbook for Solving Bible Difficulties apologist David O'Brien on page 41 upholds the Protestant position by contending that although church councils put their stamps of approval on the canon of Scripture, "that canon was in place before they ever thought of meeting to approve it."

Ryrie makes the same point on page 108 in Basic Theology: "Remember that the books were inspired when they were written and thus canonical. The church only attested to what was inherently true."

And in Evidence that Demands a Verdict apologist Josh McDowell states the same position on page 33: "But the upshot of the Jamnia debates [Jamnia was another council in which the books of the Bible were being determined] was the firm acknowledgment that all these books were holy Scripture."

In other words, the church fathers simply acknowledged, they did not determine the books to be holy Scripture. But McDowell makes the following statement on page 29,

The word "canon" as applied to Scripture means an officially accepted list of books. One thing to keep in mind is that the church did not create the canon or the books included in what we call Scripture. Instead the church recognized that the books were inspired from their inception.... We don't know exactly what criteria the early church used to choose the canonical books.

McDowell had just stated that God inspired the canonical books. So how can he say that he does not know the criteria by which they were chosen? The criterion must be that they are God-inspired. An inadvertent contradiction is in evidence.

In essence, although possessed of a more impressive stance theologically, the Protestant position is historically indemonstrable. Historical evidence strongly implies that the books were not canonical but simply deemed as such by a group of influential religious and political figures. The book was put together by a vote; it was not compiled by God and subsequently discovered to be God's work.

IT IS TIME FOR AN HONEST LOOK AT THE NEW TESTAMENT

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



A HONEST LOOK INTO THE HISTORY OF THE NEW TESTAMENT...BY WHOM AND WHERE?

MORE QUESTIONS:

- **Who first affirmed the books of the New Testament to be "inspired?"**
- **Why were they so affirmed?**
- **What was the intellectual character of the affirmants?**
- **Who, as far as is known, compiled them into the volume we now have called the New Testament?**
- **What books are now included in the New Testament which in earlier days were excluded?**
- **What books are now excluded which were then in earlier days included?**
- **What councils of the church voted on the canonical list?**
- **What books did they "vote in" and "vote out?"**
- **Where did the theory begin that one must believe the New Testament or be damned?**

WHAT IS MY PURPOSE IN SHARING THE FOLLOWING INFORMATION?

In inviting the reader to share the inquiry, I wish to assure him that I have no theory to advocate. In opposing what I believe to be error, I desire simply to offer the evidence which is easily accessible to most, which seems not to have had its due prominence in theological discussion among the masses, and which, if properly appreciated, must result in great changes in religious beliefs.

THE MAIN SOURCES OF ANTIQUITY…..LISTENING AND LEARNING FROM THEM

The writings of the Christian Fathers, the Ecclesiastical History of Eusebius (the oldest Christian history now extant) and the modern works, On The Canon of the New Testament, by Brooke Foss Westcott, D.D., and The Canon of the Bible, by Prof. Samuel Davidson, D.D., are the main sources from which the information in these articles are chiefly drawn. But we are not limited by these as the sources are in reality almost endless if one chooses to look the the problem of the New Testament. The inexperienced person has little idea of the difficulty which the critical party finds in getting its facts before the public; nor of the systematic suppression used by the Christian media and clergy to prevent unpleasant truths concerning the Christian religion from coming out. There is not an orthodox Christian media source I know of that will publish the facts concerning the origin of the New Testament which are given in these articles. Men who know the Christian theology to be untrue, have to get their audience as best they can. Thus the importance of the Internet for our world today.

One would suppose that the Christian clergy would be familiar with the history of the New Testament and how it came to be compiled (the canonization of the New Testament), the truth is, it is one of the subjects least understood. For our purposes, by "canon" is meant the list of the books composing the New Testament. Among the early Christians it meant the list of the books appointed to be read in the churches, and later, it came to mean the list of books which were sources and test of doctrine.

ORIGIN OF THE BOOKS IN THE NEW TESTAMENT...BY WHOM AND WHEN?

The reader must bear in mind that most of the books in the New Testament are anonymous. Despite the names appearing at the beginning of your Gospels in the New Testament or over the epistles no one knows who wrote them, or at least most of them, and no one knows when they were written. As to their origin there have been conjectures, but the number of authors named is about equal to the number of commentators engaged in the guessing.

This might come as a shock to you but the books of the New Testament which have no known authors are Matthew, Mark, Luke, John, Acts, the Epistles to the Ephesians, Colossians, First Timothy, Second Timothy, Titus, Hebrews, the Epistle of James, Second Peter, Second John, Third John, Jude, and perhaps Revelation. The genuineness of Paul's Epistles to the Ephesians and Colossians is doubted by some scholars, thought the majority accept them as from Paul. But this leaves ten of Paul's Epistles and the First of Peter, the First of John, and it may be Revelation as the only genuine writings in the New Testament!

Prof. Davidson says that the Gospel of Matthew, as we have it now, could not have been written by Matthew (Intro. New Test., i. 484). In his book he goes on to explain why the present Gospel of Mark was not written by Mark, and that its author is unknown (Ibid., ii. 83-84). He also makes a strong case that Luke did not write the Gospel now bearing his name (Ibid., ii. 25). Of the Gospel of John he says:

"Its existence before 140 A.D. is incapable either of decisive or probable showing….The Johannine authorship has receded before the tide of modern criticism; and though this tide is arbitrary at times, it is here irresistible" (Canon, 127).

"No certain trace of existence of the Fourth Gospel can be found till after Justin Martyr, ie., till after the middle of the second century" (Intro. New Test., ii. 520).

Of course, if it were not written till 140 or 150 A.D., the Apostle John could not have been its author, for he was dead long before that.

Again, Prof. Davidson says:

"If it be asked whether all the New Testament writings proceeded from the authors whose names they bear, criticism can not reply in the affirmative" (Canon, 153).

"Textual criticism has been employed to discredit the true dates of the present Gospels (i.e., to make them earlier than they really were), and the most exaggerated descriptions have been given of the frequent transcriptions of the text and its great corruption in the second century (i.e., the believers say the evidence of the late dates are corruptions of the second century)…But the evidence in favor of the authors traditionally assigned to the Gospels and some of the Epistles, is still uncertain. A wide gap intervenes between eye-witnesses of the apostles or apostolic men that wrote the sacred books, and the earliest Fathers who assert such authorship. The traditional bridge between them is a precarious one" (Canon, 159).

The Epistles to Titus, and the First and Second Epistles to Timothy, commonly known as the "Pastoral Epistles," were not written by Paul (Davidson, Canon, 239, 252, 261; Intro. New Test., ii. 193-194). What is of major importance for the reader to understand is that prior to the year 170 A.D., nothing was heard of the

Second Epistle of Peter (Westcott, Canon, 227), and it was not generally known till the close of the third century (Ibid., 242). Dr. Westcott says that its canonicity can not even now, on historical grounds, be pronounced certainly authentic, and the most he can say for it is that it is better supported than the Shepherd of Hermas or the Epistle of Barnabas (Westcott, Canon, 227), of which we now hear nothing.

There has never been a time when the book of Revelation was not discarded by many persons competent to judge. The churches to which it was addressed, those in Asia, are the very ones which rejected it! It was not in the Bibles of the Eastern Christians for more than one thousand five hundred years, and was incorporated into those Bibles less than three centuries ago. Dionysius said that many of the early Christians denounced it as being without sense or reason, and as the forgery of Cerinthus (Euseb., Eccl. Hist., vii. 25). Dionysius himself did not believe it was written by John the Apostle (Ibid.), he did not know who did write it, although it another place he intimates that Cerinthus did so, and forged John's name to it (Ibid., iii. 28). Papias suggested that it might have been written by John the presbyter (Ibid., iii. 39). Caius said it was written by Cerinthus (Ibid., iii. 28). So great was the hostility and contempt for it in the East, that there is reason to believe that the bishops would not allow it to be read in the churches (Westcott, Canon, 442, note 2). In the synod of Toledo, a Western church, in 671 A.D., a special decree had to be passed affirming its authority (Ibid., 447, note 4). And so late as the sixteenth century, Beza, the friend of Luther and Calvin, conjectured that it was written by Mark (Prov. Apocalypsis).

Even yet, the Pauline authority of the Epistle of Hebrews, and its right to a place in the New Testament, have been denied by orthodox theologians. The genuine letters have the superscription, "Paul, called to be an Apostle," etc. This Epistle has none. Originally, no one claimed it to have been written by Paul. Tertullian, (202 A.D.), the Christian Father, said it was written by Barnabas (De dic. 20). In the Clermont manuscript it is to this day called the Epistle of Barnabas (Westcott, Canon, 263). The Old Latin version does not contain it (Ibid., 254). It was added subsequently, and then as an anonymous production (Ibid.). The early Latin Fathers, with entire unanimity, ignore it, and exclude it from the Bible. According to Origin some said it was written by Clement of Rome, others by Luke. Origin himself said, "But who it was that really wrote this epistle, God only knows" (Euseb., Eccl. Hist., vi. 23). Philastrius, of Brescia (387 A.D.), rejected it, saying that in some churches it was not read, and that is authorship was variously attributed to Barnabas, Clement of Rome, Luke and Paul (Haer. lxxxix). Grotius, in the seventeenth century, said it was obviously not written by Paul, and he believed it was written by Luke (Pref. To Hebrews). He also believed that the original title of the Second Epistle of Peter was the "Epistle of Simeon," James' successor as Bishop of Jerusalem (Pref. To 2 Peter). He also believed that the present Epistle was not the original one, but was compiled from two others by Simeon, of which the second begins as the third chapter. Dr. Westcott says that the Epistle to the Hebrews can not be shown to have been written by Paul (Westcott, Canon, 356). Kitto's Cyclopedia of the Bible says that its Pauline authorship, and its canonicity are assumptions, neither of which is admitted on all hands to have conclusive evidence (Art. "Hebrews, Epistle to the"). And yet, in the face of facts like these, certain Christian teachers have told us that we must believe these books, or be damned eternally in a like of literal fire! That is what unbelievers are opposing. They are not trying to tear down public morality. They are protesting against the elevation of stupidity as intelligence!

HOW DID WE EVER LEARN THESE THINGS?...THROUGH HISTORICAL CRITICISM...

When the assertion is made that it has been proved that Matthew did not write the Gospel bearing his name, and that a particular book was not written by the person to whom it is usually attributed, the question is asked, "How does scholarship learn these things?" It is by what is known as the "historical method" of criticism. In case of a literary forgery, it is often easy to show that the work was not written by the person claimed as its author, while at the same time it would be utterly impossible to show who did write it. A few evidence that the Gospel of John was not written by the Apostle, will illustrate how the method is used.

1. **The book does not claim to have been written by John. It is called the Gospel "according" to John.**
2. **It was not heard of till about the year 180 A.D., nearly a hundred years after John was dead. No one of the**

Christian writers previous to that date makes the slightest mention of it. The inference is that it was not yet in existence.

3. **It came into use first among the heretics, who did not ascribe it to John. It was not until toward the close of the second century that the book was attributed to him and then by the Fathers of the church (Davidson, Intro. New Test., ii. 520).**
4. **The Gospel of John says that Bethsaida was in Galilee (John 12:21). There is no such town in that district, and there never was. Bethsaida was on the east side of the sea of Tiberius, whereas Galilee was on the west side. St. John was born at Bethsaida, and the probability is that he would know the geographical location of his own birth-place.**
5. **John was the son of Zebedee (Matt. 10:2), and a Jew. But the author of the Gospel speaks of the Jews in the second and third persons. He says the "feasts of the Jews" (John 5:1), "the Passover, a feast of the Jews" (John 6:4), "the manner of the purifying of the Jews" (John 2:6), the law of the Jews is called "your law" (John 7:19; 10:34), "their law" (John 15:25), and he calls the Jews the children of the devil (John 8:44).**
6. **The other Evangelists narrate certain miracles, and say that John was the only one of the four Gospel writers who was an eyewitness; yet John does not mention them. The raising of Jarius' daughter is an illustration. This was a most astounding feat, enough to have stunned the observer and fixed him with amazement for a lifetime; and one would suppose that every well-authenticated case would have been carefully preserved by those who saw it. Matthew and Mark and Luke all narrate it. Mark and Luke distinctly asset that of the four Evangelists John was the only one present; but the Gospel of John makes not the slightest reference to it. The transfiguration is another. It is the only event of the kind that has ever occurred, and therefore the men who witnessed it ought certainly to have said something of it. Matthew, Mark, and Luke, who were not present, describe it. Each asserts in the plainest terms that, of the four Gospel writers, John was the only one who saw it. Yet John does not even hint at it!**

These are a few of the evidence that John did not write the Gospel now bearing his name, and they give an idea of how scholars determine the fact that a work is a forgery.

THE TESTIMONY OF ANTIQUITY...SILENCE SPEAKS LOUDER THAN WORDS SOMETIMES

The reader has heard so much from orthodox sources, of the "unanimous testimony of antiquity to the authenticity of the Gospels," that he will be interested in knowing what that testimony is.

The first Christian writer whose works have come to us is Paul, and his Epistles we have in the New Testament. He makes no mention of the Four Gospels, makes no quotations from them, and makes not the slightest reference to them. The First Epistle of Peter, the First of John, which are generally believed to be genuine, and the Revelation of John, whose authenticity is conceded by many unbelievers, do not mention the Gospels, and do not quote from them. Likewise we have the book of Acts, Second John, Third John, James, and Jude, but none of them mentions the Four Gospels, or quotes from them, or gives the slightest indication that its author ever heard of them.

The Apostolic Fathers are they who immediately succeeded the Apostles, and the first of them was Clement of Rome (97 A.D.). We have his Epistle to the Corinthians, but in them there is no mention of either Matthew, Mark, Luke, or John. After him comes Ignatius (115 A.D.), from whom we have four epistles, believed to be genuine. Neither of them makes the least mention of the Four Gospels. Polycarp (116 A.D.), has an epistle passing under his name. It in there is no mention of any of the Four Gospels. There is an epistle attributed to Barnabas, the companion of Paul, but probably written about 130 A.D. It makes no mention of either of the Four Gospels. And, finally, there is the book called "The Shepherd of Hermas," generally conceded to be the work of Hermas or Rome, about the year 150 A.D. It like all the other books and epistles here referred to, is devoted to doctrinal and ethical ends, but it makes no reference to either of the Four Gospels. This comprises the whole of the existing Christian literature from the death of Jesus to the middle of the second century, and not one writer mentions the Four Gospels, or makes the slightest reference to them. They make quotations from

tradition and from other Gospels, but not from our four.

We come to Papias, the Church Father, who lived about 150 A.D. (Davidson, Canon, 123). He says:

"And John the presbyter also said this: 'Mark being the interpreter of Peter, whatever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but, as before said, he was in company with Peter, who gave him such instruction as was necessary, but not to give a history or our Lord's discourses; wherefore Mark has not erred in anything, by writing some things as he has recorded them; for he was carefully attentive to one thing, not to pass by anything that he heard, or to state anything falsely in these accounts'" (Euseb., Eccl. Hist. iii. 39).

The question is, Does Papias here refer to our Gospel according to Mark?

1. **We do not know what Papias said. His works are lost, and this quotation has been preserved in Eusebius' Ecclesiastical History. We only know what Eusebius says he said.**
2. **Papias preferred tradition to written records (Euseb., Eccl. Hist., iii. 39). The testimony of such a man is not trustworthy. Eusebius says that he was a man of "very limited comprehension," and that the traditions of Jesus which he collected were "rather too fabulous" (Ibid.).**
3. **Papias does not say that he ever saw the work. He simply mentions a traditions handed down by John the presbyter. It was natural enough that years after Jesus' death his followers should inquire, "Have we no records of his life?" and that a report should start that some one had written such a work. Later one, persons hearing the report, but finding no book, and seeing the opportunity would write one to fill the vacancy. Just as Revelation prophesied an Everlasting Gospel (Rev. 14:6), and in the 13th century one appeared of that name. Somebody saw an unfulfilled prophesy and took it on himself to make it good.**
4. **Suppose Papias is referring to our Gospel of Mark; what testimony have we to the authenticity of Jesus' words as contained in it? Just this: Eusebius says that Papias said that John the presbyter said that Mark said that Peter said that Jesus said thus and so. That is the historical lineage of the authenticity of the Gospel of Mark. When the reader has that, he has it all. He knows as much of it as the best theologian does, and is just as competent to decide whether or not it is to be credited. Eusebius goes on to say:**

"Such is the account of Papias concerning Mark. Of Matthew, he has stated as follows: 'Matthew composed his history in the Hebrew dialect, and every one translated it as he was able" (Euseb., Eccl. History, iii. 39).

Does Papias refer to our present Gospel according to Matthew?

1. **He says that Matthew wrote his Gospel in Hebrew. Our Gospel is in Greek.**
2. **If this is Matthew's Gospel, who translated it? No one knows. The assertion of Christian apologists that the translation was by any specific persons is pure assumption. Jerome asserts that the translator was uncertain (De. Vir. III., 3).**
3. **There were formerly another Gospel passing under the name of Matthew, which was used by Christians (McClintock and Strong, Cyclop., Art. "Matthew, Gospel of," iv. 3). How are we to know that the church as the right one? Nobody can tell.**

To make the matter short, scholars admit that our Gospel of Matthew and Mark were not referred to. Tischendorf grants it ("When Were Our Gospels Written:" by Constantine Tischendorf; Religious Tract Society's edition, authorized. London, 1869, p. 107), and Prof. Davidson fully concedes it:

"Papias speaks of Matthew and Mark; but it is most probable that he had documents which either formed the basis of our present Matthew and Mark, or were taken into them and written over" (Davidson, Canon of the Bible, p. 124).

"The canonical Gospels of Matthew and Mark can not be identified with the logia of Matthew, and the things said and done by Jesus which Mark wrote, mentioned by Papias. The writer himself does not identify them" (Into. N.T., ii. 520).

This brings us to a period nearly one hundred and twenty years after the death of Jesus, and we have no textual evidence from Christian writers of the existence of our Four Gospels at this time....problematic? YOU BET!!!

We will continue our study as we pick up with Justin Martyr and what he contributes to our quest for an honest look into the history of the New Testament.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



AN HONEST LOOK INTO THE HISTORY OF THE NEW TESTAMENT...SILENCE OF JUSTIN MARTYR

We finished the prior article by examining the astonishing lack of quotes of the New Testament in early Christian literature up until the middle second century (roughly 150 A.D.). This is absolutely amazing when you see the silence of early Church writers as to any reference to the existence of "any" of the Four Gospels which we today are told to believer were written early and by the Apostles of Jesus. Such is not the case upon examination of early Patristic Literature.

THE TESTIMONY OF JUSTIN MARTYR....OR THE LACK THERE OF...

Now we move to Justin Martyr about one hundred twenty years following the death of Jesus (roughly 150 A.D.). We again find no evidence of the existence of the Four Gospels. Justin Martyr flourished about 150 A.D. He is really the first writer who laid aside tradition, and appealed to records. In his works he frequently quotes from the Old Testament, and from what appears, at first sight, to be the New Testament, and the most strenuous exertions have been put forth by Christian apologists to show that he had our Four Gospels. But they utterly fail. Just makes three hundred and fourteen quotations from the Old Testament, and in one hundred ninety-seven of these-that is, in 2/3 of the cases, he names the book from which he is quoting. But in making his so-called New Testament quotations, *he does not mention the name of any one of our Four Gospels.*

Answer for yourself: Did you understand what I just shared with you? Justin made it a habit of quoting the Old Testament books by name when he quoted from them, but when quoting what one would believe to be "New Testament" quotes he NEVER mentions the name of the book from which the quotation comes. On the other hand, he states, distinctly and repeatedly, that the book from which he is quoting is the "Memoirs of the Apostles" (Apol. I. 66-67; Dial. C. Tryp. 100-104, 106), or the "Memoirs," "all things concerning Jesus Christ" (Apol., i. 33). He also quotes from the "Acts of Pilate" (Apol. I. 35, 48), giving the name of the book, and he refers to the "Memoirs or the Gospel of Peter" (Dial., 106).

Answer for yourself: Now, if he gives so often the names of the Old Testament books from which he quotes, and the names of what were to him the New Testament books which he used, why should he not give the names of the Four Gospels, if, as Christian apologists assert, he quotes from them?

The inference is plain. He was not quoting from our Four Gospels. He was using altogether different books. And yet, Christian theologians have asserted in the most positive manner that he distinctly recognizes all four of the evangelists! I give this as an illustration of the unfairness of orthodoxy and its statements.

To get around this sticky issue many Christian scholars, when advised of the above situation, retort that the

"Memoirs of the Apostles" were in reality our Gospels under a different name. An evidence that this is not true, is that Justin makes nearly a hundred quotations from the "Memoirs," and in but two or three instances are they exactly the same as the parallel New Testament passages. In other words, his quotes don't agree with the New Testament passages in the vast majority of the cases. There is almost invariably some difference, either in sense or construction, showing that Justin's book was different from the Gospels which would come later. Moreover, he quotes from it things which are not even in the Gospels at all. He says that the "Memoirs" say that when Jesus went into the Jordan to be baptized a fire was kindles on the river (Dial., 88). There is no such thing in our Gospels. He says that the same devil which tempted Jesus on the Mount also tempted him as he was coming up out of the river (Dial., 108). Our Gospels say nothing to this effect.

You should find it very useful to keep these things in mind, for Justin Martyr's works are the great rallying point and battle-ground of orthodoxy. As he is the first polemical writer Christianity had the church has made every effort to show that he was acquainted with our Four Gospels. The efforts for those who study and read his works personally will show you that such endeavors by the church has been unsuccessful.

Answer for yourself: When was the first mention of the Gospels according to the names we not have for them?

The first writer who mentions either of the Evangelists by name as an author is Theophilus of Antioch in 180 A.D. He speaks of John's Gospel (Ad Adtol., ii. 22), but says nothing of the writer being an apostle. He simply calls the writer an "inspired man."

The first writer who mentions all four of our present Gospels by name was Irenaeus, who flourished in and about 200 A.D.

This is the whole of the "testimony of antiquity," to the beginning of the third century, as to the Four Gospels. The books are not heard of till 150 A.D., that is, till Jesus had been dead nearly a hundred and twenty years. No writer before 150 A.D. makes the slightest mention of them. Then comes the passages from Papias, which, as you now have seen, are rather the reflections of rumors rather than evidence for our Gospels. Justin Martyr does not mention the names of either of them. In quoting from other books, he mentions their names; and the inference is plain that he did not know of our Gospels in 150 A.D. Theophilus of Antioch, a 150 years after Jesus was dead, makes a slight mention of the Gospel of John. But not ill the year 200 A.D., nearly one hundred and seventy years after Jesus has died, do we hear of all Four Gospels.

THE EMERGENCE OF THE GOSPELS BEARING THE APOSTLE'S NAMES

One needs to understand that the earliest Church Fathers knew of no Gospels bearing the Apostle's names. It would be almost 170 years following the death of Jesus when the Latter Church Fathers would make reference to them. At the time of Irenaeus around 200 A.D. the Gospels are constantly quoted by the Christian Fathers, and when orthodoxy speaks of the "unanimous testimony of antiquity as to the authenticity of the Gospels," it usually states how many times the books were quoted by Tertullian, Clement of Alexandria, Origen, Eusebius, and other later Fathers. The Gospels were indeed quoted by them, for they all lived this side of the year 200 A.D., when the books had commenced to circulate under their present names. But those later Fathers knew no more of the authorship of the books than we do, and in fact not as much, for they had not the critical ability that this age has. And they do not, when they quote the books, vouch for their authenticity. The Fathers simply give the names by which the books were known; and the earlier Fathers would have given the same names if the books had been known by those names earlier. As Dr. Westcott says:

"The main testimony of the Apostolic Fathers is therefore to the substance and not to the authenticity of the Gospels" (Canon, p. 52).

I sure you can not have but observed how few Christian writings of the first two centuries we have. Dr. Westcott calls it the "dark age of Christian literature" because so scant are its remains; and he practically concluded that

the Four Gospels were not in existence up to the year 150 A.D. by saying:

"A few letters of consolation and warning, two or three apologies addressed to heathen, a controversy with a Jew, a vision, and a scanty gleaning of fragments of lost works, comprise all Christian literature up to the middle of the second century" (Canon, p. 11).

HOW DOES CHRISTIANITY DEAL WITH THIS PROBLEM OF SILENCE?

I have already made mention of the fact that the Christian writers previous to the years 150 A.D. quote from tradition or from Gospels other than our four, and that the most violent efforts are now made to have it appear that the quotations are form our present Gospels. For example, Ignatius, in his epistle to Polycarp, without intimating that he is quoting it from any book or that it is other than his own sentiment, says: "Be in all things wise as a serpent, but harmless as a dove," and modern apologist assert that this is from Matthew, "Be ye therefore wise as serpents and harmless as doves." Polycarp says: "Be merciful, and ye shall obtain mercy," and the claim is that this is the famous beatitude, "Blessed are the merciful, for they shall obtain mercy." There are a number of such passages as these, but they invariably differ more or less either in meaning or language from the New Testament parallels: *and in no instance does the writer say that he obtained them from our Gospels!* Even if passages were identical with those in the New Testament, they would not prove the existence of our Four Gospels, for there were many Gospels in circulation in the early ages of Christianity, which contained passages identical with those now in our four, and the quotations might have been made either from one of those or from tradition.

You will observe that when the different writers quote the words of Jesus or another person, they generally agree; but that in the narration of the story they differ. This shows that there may have been and probably was a manuscript in existence in those early days, containing the sayings of Jesus and others, and that this was made use of by later writers in composing their narratives. But the fact that the Apostolic Fathers use phrases or quotes sayings, with the prefatory explanation, "It is written," or "The Lord Jesus says," which agree more or less with the passages in our Gospels, does not prove the existence then of the Gospels. Dr Westcott admits this:

"No evangelical reference in the Apostolic Fathers can be referred certainly to a written period. It appears most probable, from the form of the quotations, that they were derived from oral tradition (Canon, 62).

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



IRENAEUS' REFERENCE TO THE GOSPEL OF MATTHEW IN 200 A.D: WAS IT REALLY TO THE GOSPEL OF THE HEBREWS?

Guess what? The Gospel of Matthew was not the Gospel of Matthew we have today!

While there is no trace of our Four Gospels previous to the year 150 A.D., and while we do not know who it was after that time that wrote or compiled them, or exactly when they did it, the testimony of the early Fathers as to one of them may throw some light on the subject. Long before our Gospel of Matthew was known, Papias spoke of the "Gospel According to the Hebrews," and said that it contained a history of a woman accused of many sins before the Lord (Euseb., Eccl. Hist., iii. 39). Coming down later in time we find that both Eusebius and Irenaeus agree in saying that the Ebionites used only one Gospel; but Eusebius said it was called the "Gospel According To The Hebrews" (Eccl. Hist., iii. 27), while Irenaeus said it was the "Gospel According to Matthew" (Adv. Her., i 26). Moreover, both Epiphanius (403 A.D.) and Jerome (420 A.D.) say that the "Gospel according to the Hebrews" and the "Gospel according to Matthew" were the same book under different names. As the "Gospel according to the Hebrews" was in existence and in use first, the deduction is quote plain that some one subsequently forged Matthew's name to it. So you should understand that when you read that the Ebionites used only one Gospel and one Gospel only, and read that it was called "The Gospel of Matthew" then it in reality does not mean the Gospel of Matthew that we are familiar today, but the "Gospel of the Hebrews."

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE NEW TESTAMENT....THE EARLY CONTROVERSIES SURROUNDING IT

While little is known of the history of the Jewish Canon, of the Christian, fortunately, considerable has been preserved, and the progress of its formation can be traced, step by step, down the centuries. Sadly few Christians know this history and few ever inquire into the development and canonization of the document they stake their Eternal Life upon. Growing up as a Christian, and after attending Southwestern Seminary in Ft.Worth, Texas, where I received an M.Div. I must admit to you I accepted pretty much what was told to me for the most part. Usually I was on two tracks at once; fulfilling my Seminary responsibilities as well as my Pastorate responsibilities. This left little time to study out things in-depth when questions begged answering. Usually I was consumed with preparing for tomorrow's classes and tests as well as the ministry in which I had an active part. It would be a couple years into full-time pastoring following Seminary before I could find the time to investigate the Canon of the New Testament for myself. Up to that time I like most Christians accepted "by faith" what I had been told. Upon researching the Canon in-depth I was startled to discover what was omitted in my Seminary training; and I understand today why it was omitted! Such facts as I will share with you was either not known, or the consequences of such knowledge being made public would impugn the integrity of the Christian Faith!

WHAT YOU HAVE FAILED TO SEE....THE TRUTH WITHIN THE NEW TESTAMENT

Most preaching involves homiletical sermons based on this passage or that passage. Seldom is one confronted with the "big picture;" such seldom is recognized unless conscientious in-depth study is undertaken for some time. Some people possess the ability to see the "forest" in spite of the "trees." In other words, some people, sadly the minority, can read a document like the New Testament and see things that are obvious which the vast majority of people overlook. This is not accomplished by intellect alone for the Holy Spirit certainly illuminated past revelation. Some see it; some do not. I find this the case almost all the time. Two people can look at the same passage or passages at the same time and one can see something the other cannot; even after excessive explanation the "blinded" one sometimes cannot see no matter what is done. Such is the revelation of God. Understand because one has not seen or does not know of a "truth" does not invalidate such truth; truth is truth no matter if it is recognized by one or by all. Truth is primary and must the goal of our study of the Word of God.

THE TWO CONFLICTING GOSPELS IN THE NEW TESTAMENT

In what follows I will share and hopefully show you that within the New Testament are two competing and conflicting "gospel." Understand that this fact is not of my creation just I say that this exists, but competent scholars dating back centuries have discussed this issue in detail. So this is not my "personal interpretation" for volumes of books have been written upon this. The problem is that your Church book store or corner Christian book store has not carried such informative literature.

After the death of Jesus, his followers increased in numbers for a quarter of a century before having any literature. Sects formed, and antagonisms arose. Then Paul wrote his Epistles to strengthen his adherents against the assault of other Christian fractions. This is nothing more than "in-house in-fighting." The most violent altercations occurred, each sect endeavoring to prevail over others. East side was determined to best the other.

Answer for yourself: What avenue was chosen to win the debate?

Epistles and gospels and revelations were manufactured and in almost all instances fictitious names of supposed writers would be later fixed upon them to give them greater credibility. The names of Apostles or other persons high in Christian piracy were not looked upon in those days as they are now. Writings were being falsified consistently by fraction after fraction; all trying to promote their particular point of view. Unity was out of the question.

Dionysius of Corinth (170 A.D.) complained that his writings were falsified, but consoled himself by saying that the same thing (falsification) was done with the "Scriptures of the Lord" (Euseb., Eccl. Hist., iv. 23).

Answer for yourself: Did you hear that? The Christian historian Eusebius records for us that the New Testament Scriptures "were falsified"? Which ones? Can you tell when you read the New Testament?

There is a way, but that is not our discussion at present.

Mosheim, the Christian historian, says:

"There were a number of commentaries filled with impositions and fables on our Savior's life and sentiments, composed soon after his ascent into heaven, by men who, without being bad, perhaps, were superstitious, simple, and piously deceitful. To these were afterwards added other writings, falsely ascribed to the most holy apostles by fraudulent individuals" (Euseb., Eccl. Hist., Book i, century I., pt. ii., ch. ii.).

He also says that the early Christians fell into the "pernicious error" of "deeming it not only lawful, but also commendable, to deceive and lie for the sake of truth and piety."

"This vice early spread among the Christians. Of this no one will doubt who calls to mind the numerous forgeries of books under the names of eminent men, the Sibylline verses, and I know not what besides, a large mass of which appeared in this age (the second century) and subsequently. I would not say that the orthodox Christians forged all the books of this character: on the contrary, it is probable that the greater part of them originated from the founders of the Gnostic sects. Yet that the Christians who were free from heterodox views were not wholly free from this fault is too clear to be denied" (Ibid., Book i., century II., pt. ii., ch. iii.,).

We should understand that "eye witnesses" to this forgery and falsification of New Testament documents, many in the first and even the second century, attest to such being done long before the canonization of the New Testament. We have first hand evidence that forgeries were being written promoting this and that fraction's views in the names of the Apostles, who in reality, had nothing to do with such writings. That means they did not believe such things quite often; neither did Jesus. Yet these are passed off in Apostolic names as if these teachings were accepted and espoused by Jesus and his Apostles. Sadly, many of these forgeries exist in the Canon of the New Testament today and you never knew it. That is one reason why there are conflicting "gospels" in the New Testament along with many doctrines which the historical Jesus and the Apostles never believed or taught. Non-orthodoxy becomes orthodoxy and you never knew it!

Answer for yourself: Is such falsification of documents in the Apostle's names along with other attested

forgeries that ended up in the New Testament the work of the Holy Spirit? Can these teachings be trusted? Is there "truth" mixed up within them and how can one discern the difference? Do you even want to?

DOCTRINES, DOCTRINES, DOCTRINES EVERYWHERE WHAT IS THE TRUTH?

Besides the current Gospels bearing the Apostle's names in the New Testament at present, the following is a partial list of the books fabricated and in circulation in that age, in addition to the ones now in the New Testament. Many listed are presented in The Apocryphal New Testament (contains all the existing Gospels and Epistles of the early Christian Church), and many are no longer in existence but referenced in early Church documents. The Gospel of Paul, The Gospel of Peter, the First Epistle of Clement to the Corinthians, Ignatius' Epistle to the Romans, his Epistle to the Ephesians, his Epistle to the Ephesians, his Epistle to Polycarp, the Gospel according to the Egyptians, the Epistle of Polycarp to the Phillipians, the Testaments of the Twelve Patriarchs, the Sibylline Oracles, the Gospel according to the Hebrews, the Gospel of Perfection, the Gospel of Philip, another Gospel of Matthew, the Gospel of Judas Iscariot, the Gospel of Basilides, the Gospel of Thaddaeus, the First Gospel of the Infancy of Jesus Christ, the Gospel of the Birth of Mary, the Gospel of Scythianus, the Gospel of Tatian, the Gospel of Life, the Gospel of Thomas, the Gospel of Andrew, the Gospel of Bartholomew, the Gospel of Eve, the Gospel of the Encratites, the false Gospels of Hesychius, the Gospel of Jude, the false Gospels published by Lucianus, the Gospel of Barnabas, the Acts of Peter, the Acts of Paul. the Acts of Peter and Andrew, the Acts of John, the Acts of Mary, the Acts of Andrew, the Acts of the Apostles made use of by the Ebionites, the Acts of the Apostles by Leucius, the Acts of the Apostles used by the Manichaeans, the Acts of Paul and Thecla, the Preaching of Paul, the Preaching of Peter, the Doctrine of Peter, the Acts of Philip, the Acts of Thomas, the Acts of Barnabas, the Judgment of Peter, an Epistle of Christ to Peter and Paul, and Epistle of Christ produced by the Manichaeans, the Epistle of Themison, the Epistles of Paul to Seneca, the Epistles of Seneca to Paul, the Revelation of Peter, the Revelation of Paul, the Revelation of Bartholomew, the Revelation of Cerinthus, the Revelation of Stephen, the Revelation of Thomas, the Revelation of Moses, the Revelation of Esdras, the Protevangelion or Gospel of James, Thomas' Gospel of the Infancy of Jesus Christ, the Acts of Pilate or the Gospel of Nicodemus, the Epistle of Barnabas, the Epistle to the Magnesians, the Epistle to the Trallians, the Epistle to the Smyrnaeans, the Epistle to the Philadelphians (forgeries under the name of Ignatius), the Epistle to the Laodiceans (a forgery under the name of Paul), the Pastor of Hermas, the Gospel of Cerinthus, the Gospel of Marcion, the Gospel of Truth, the Gospel of Apelles, the Second Epistle of Clement to the Corinthians, the Gospel of Longinus, and Epistle of Jesus Christ to Abgarus, King of Edessa, and an Epistle of Abgarus to Jesus Christ.

Understand that the above is not all of the books of that time. Of many we have not even the names. I have mentioned, for examples, but thirteen books of Acts, whereas Fabricius made a collection of thirty-six (McClintock and Strong, Acts of the Apostles, "spurious"). It was from such forgery and falsification as this, with its Gospel of Judas Iscariot, Gospel of Eve, and Epistles ascribed to Jesus, that our Four Gospels (which are themselves forgeries and but a part of the common stream) came. Most of the books of that age were written to uphold or oppose particular doctrines, as when our Gospel of John is said to have been written to refute the views of Cerinthus and the Nicolaitans (Irenaeus, Adv. Haer., iii. 11. 1). Paul had to warn the Thessalonians not to be troubled or misled by letters falsely purporting to be from him (2 Thess. 2:2), and cautioned them that every genuine letter would bear his signature. Those that do not carry his signature most likely are not his.

THE HIDDEN CONFLICT BENEATH THE PAGES OF THE NEW TESTAMENT...THE PETRINES VS. THE PAULINES VS. THE JOHANNINES

Answer for yourself: Did you know before now that the collection of writings called the New Testament contains conflicting views from three theological camps that existed in the first century; each of which denied the other?

The sad fact is without this knowledge one reads the New Testament and tries to fit each "puzzle part" into the big picture so to speak. The result is a distortion of the picture and of truth as some of the "pieces" of theology simply don't fit into the truth about Jesus of Nazareth or his followers or what they both believed to be "truth." But without a prior and substantial knowledge of Second Temple Judaism one reads the New Testament as if everything in it belongs to the story of Jesus. Simply said Jesus and his Apostles could not believe much that is taught in the New Testament and would consider it blasphemous.

As stated before just because something might be "new" to you and that you have never heard it taught before in your church, or never read of such, does not invalidate it as "truth." Before one says "I don't agree" one needs to evaluate what is being said and give such a fair hearing. That means you have to read and study yourself to see beyond your comfortable experience. To do otherwise makes one an authority based only upon his experience, and I dare say our experiences are often quite lacking as a validator of truth. To admit that a man or woman has 1% percent of all knowledge is ambitious to say the least. Quite often in that 99% of knowledge unknown to such a one can be opportunities unlimited to learn truth he at present does not possess. Humility is a vital part of learning and helps balance the natural instinct to defend what we currently know. We may think we have the "truth" because we have emotions tied to beliefs, but these beliefs can and often be shown to be erroneous. We must have faith in "truth" not our experience. Emotional validation is a poor substitute for "truth."

Not to the point at hand. While there was a great number of sects dueling for authority in the first century among "believers", three principal ones command the attention of the student, the Pauline, the Petrines, and the Johannines, or the followers of Paul, of Peter, and of John; a division which is maintained, in a measure, to this day. The Eastern or Greek Church preferred John (Soxomen, Eccl. Hist., vii. 19), and the Western, Peter. The later divided at the time of the Reformation, and the Roman Catholic body maintained the authority of Peter as the only lawful head, while the Protestants now follow Paul. The doctrines which Protestant clerymen preach so much (predestination, foreordination, sanctification, and similar ones) are Paulisms, Jesus never having taught them. The contrast between Peter and Paul raged fiercely in the early days immediately following Jesus, and each was vigorously supported by factions. Paul was the apostle of uncircumcision, and of the Gentiles; Peter, of circumcision and of the Jews. Paul wished to "carry Christ" to the Gentiles and still allow them them to be Gentiles. Peter said if they become Christians they must also become Jews, be circumcised, and do as the Jews did in the ceremonial. In those days Paul was not recognized as a lawful teacher of Christianity, nor was he for more than a hundred years (Bronson C. Keeler, A Short History of the Bible, Kessinger Pub. Co, Montana, USA., p. 40). In those days, if Peter should come back to earth and advocate circumcision, baptism before every Sabbath and Festival, continuance of Temple sacrifice, and the strict observance of the Jewish ceremonial, he would not be permitted to preach in any Christian church, Catholic or Protestant. People do not realize how far from primitive Christianity and the real beliefs and teachings of Jesus and the Apostles they have gone.

Paul said, if any one, even an angel from heaven, preached any other gospel than he did, that person should be accursed (Gal. 1:8). You may not know this but Paul, in writing this verse, was writing against the Apostles and the Jerusalem Church! He claimed authority as an apostle equal to that of the apostles at Jerusalem. But they had been appointed by Yeshua in person, or, eleven of them had been, and they had elected a twelfth to fill the place of Judas (Acts 1:15-26). Peter superintending the process; while Paul had appointed himself; and for him to claim to be their equal was something to which they could not submit. That is why Paul defends his self-appointed Apostleship continually in his Epistles. Paul asked, "Am I not an apostle?" (I Cor. 9:1). And James and the other Apostles said he was not. Revelation (a Johannine and therefore an anti-Pauline work) says, referring to Paul, "And thou has tried them which say they are apostles, and are not, and has found them liars" (Rev. 2:2). Paul claimed that he and his followers were still Jews, even if they did not practice circumcision (2 Cor. 11:22 ff.), but Peter and his friends denied it, and Revelation, again thrusting at Paul, says, "I know the blasphemy of them which say they are Jews, and are not, but the synagogue of Satan (Rev. 2:9); and "them of the synagogue of Satan, which say they are Jews and are not, but do lie" (Rev. 3:9).

Answer for yourself: Hard to believe? Well you need to study something other than the biased and forged New Testament if you want the truth about the Early Church.

Paul conceded that he had caught some of his followers by being crafty and using guile (2 Cor. 12:16):

2 Cor 12:16 16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

The Strong's Number for guile is #1388 dolos- craft, deceit, guile

In an Epistle generally acknowledged of Pauline authorship we find his self-admission of being deceitful in teaching Christ.

Answer for yourself: In Paul spreading "his gospel" do you think the Holy Spirit approved of his "deceit"?

Paul though that if he had misrepresented as to his apostolic authority, since good had come of it, no harm had been done. I wonder if God believes the end justifies the means?

"For if the truth of God had more abounded through my lie unto His glory, why yet am I also judged a sinner?" (Rom. 3:7).

Paul's early spirit as a persecutor appears when he wishes that those anti-Paulines who troubles the Galatians were cut off (Gal. 5:12). He once met Peter in Antioch, and an open conflict occurred (Gal. 2:11-21). Contrary to redactions history in the New Testament Peter was right and Paul wrong! Paul was teaching against the Covenant stipulations for non-Jews and when the men from James appeared the Church disbanded and left Paul alone.

The Ebionites, one of the most powerful of the early sects, rejected Paul, and said he was an apostate from the law (Irenaeus, Adv. Haer., i. 26). The Clementine Homiles attach him bitterly under the name of Simon Magus. They reject his Epistles entirely. Justin Martyr rejected him, and scarcely made notice of his writings. Hegesippus would not use his Epistles, and said, substantially, that he had falsified Scripture (Davidson, Canon, 115). Whether you know it or not Paul consistently misquotes the Old Testament for his advantage. Those not well versed in the Jewish Scriptures seldom notice this since the Septuagint is a purposeful mistranslation of the Jewish Masoretic Text by the Greek-Jewish Phythagorean and Buddhists of Alexandria, Egypt, and the Septuagint served as the base for Paul's quotes. Rather strange that Paul would misquote the Jewish Scriptures that Jesus used as taken from the Hebrew don't you think? The Paulines, on the other hand, rejected the Epistles to the Hebrews, which Christians now attribute to Paul, and they also rejected Revelation (Ibid., 118).

The followers of Valentinus were Paulines (Clem. Al., Strom., viii. 17), as were those of Marcion; those of Basilides were Petrines (Ibid.,). The Cerinthians opposed St. John (Westcott, On The Canon Of The New Testament, p. 273) as well as Peter and Paul (Epiph., Haer., xxviii. 2-4).; the Simonians opposed Peter (Westcott, On The Canon Of The New Testament, p. 273), the Ophites rejected St. John and St. Paul (Ibid., p. 282). They were snake worshippers (Webster's Unabridged Dict., "Ophite"), and claimed to have derived their doctrines from James the brother of Jesus (Hipp. Haer., v. 7). Another sect, the Donatists, held that there were no virtuous people in the Christian church except such as belonged to their sect, and required all who joined them to be re-baptized (Webster's Unabr. Dict., "Donatism"). Jerome was bitterly hostile to Origen's views, even accusing the latter, substantially, of heresy (Ency. Brit., "Rufinus"). Rufinus adopted Origen's theories, and Jerome, who had been Rufinus' dearest friend, loaded him with the most terrible reproaches, until the quarrel became the scandal of the Church in that time (Ency. Brit., "Rufinus").

It sounds strangely to hear persons in these days express a desire to "return to primitive Christianity, when all was peace and love." There never was such a time. Therefore, understanding the above, one must understand that within the New Testament are competing and conflicting sect's beliefs all rolled into one and the average Christian reads the "whole" of the New Testament as if this was given by God and tries to fit the conflicting pieces in one whole theological system. Thus many current beliefs held by Christians are simply wrong and

unfortunately one's conduct is often determined by such false beliefs and forgeries and you never know unless you study. We have fallen that far from the faith of the early Jewish believers who knew Yeshua personally and what he truly taught.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

THE BOOKS OF THE NEW TESTAMENT WHICH AT FIRST WERE NOT CONSIDERED INSPIRED

As in the case of the Old Testament, so in that of the New Testament, when the books composing it came into the world they were not considered inspired. They were looked upon the same way other books are. No one thought of calling them the word of God. The Old Testament was considered by the early Christians as inspired, and for two or three centuries after Jesus it was their only Bible (Westcott, Canon, 55). The first instance of the canonization of any of the New Testament books was about 170 A.D., when, in the Second Epistle of Peter (2 Peter 3:16), Paul's epistles are regarded by some as if Scripture, and that was simply a bothersome recognition of Paul after the long quarrel between the friends of himself and of Peter (Davidson, Canon, 134). For a century and a quarter after the death of Jesus the New Testament was not recognized to be as authoritative as the Old Testament (Westcott, Canon, 179; Davidson, Canon 122). And when Paul said, "The Holy Scriptures are able to make wise unto salvation through faith which is in Jesus Christ" (2 Tim. 3:15), he meant exclusively the Old Testament (Westcott, Canon, 55.) Previous to the year 170 A.D., wherever the early Christian Fathers used the phrase "Scripture" or "It is written," they always meant the Old Testament (Davidson, Canon, 119). The name "New Testament" was first given to the collection by Tertullian (Adv. Prax. 15), about the year 210 A.D., and the collection then laced many books which are in it now. The word canon, as signifying a list of authoritative Scriptures, was not used till Origen's time (Davidson, Canon, 4). The word "canonical" was used first in the decree of the Council of Laodicea (Ibid., 5), about 363 A.D. The word "Bible" was first applied to the books collectively by St. Chrysostom in the firth century (Westcott, Canon, 438). New Testament copyists felt at liberty to change the language to suit their own ideas by taking out texts and inserting new ones (Tischendorf, "When Were Our Gospels Written?" Religious Tract Society's authorized edition, London, 1869, p. 15). Prof. Davidson says:

"Papias (150 A.D.) knew nothing, so far as we can learn, of a New Testament Canon…He had no conception of canonical authority attaching to any part of the New Testament. His language implies the opposite, in that he prefers unwritten tradition to the Gospel he speaks of. He neither felt the want nor knew the existence of inspired Gospels" (Davidson, Canon, 123).

"It is clear that the earliest Church Fathers did not use the books of the New Testament as sacred documents, clothed with divine authority, but followed for the most part, at least till the middle of the second century, apostolic tradition orally transmitted" (Ibid., 136).

"One thing appears from the early corruption of the sacred records spoken of by Irenaeus, Origen, and others, that they were not regarded with the veneration necessarily attaching to infallible documents" (Ibid., 161).

"The conception of a Catholic canon was realized about the same time as that of a Catholic Church. One hundred and seventy years from the coming of Christ elapsed before the collection of the New Testament books assumed a form that carried with it the idea of holy and inspired" (Ibid., 136).

During the first half of the second century "the New Testament writing did not stand on the same level with the Old, and were not yet esteemed sacred and inspired like the Jewish Scriptures" (Ibid., 122).

"Justin Martyr's canon (150 A.D.), so far as divine authority and inspiration are concerned, was the Old Testament….In his time none of the Gospels had been canonized, not even the synoptics, if, indeed, he knew them all. Oral tradition was the chief fountain of Christian knowledge, as it had been for a century. In his opinion this tradition was embodied in writing, but the documents in which he looked for all that related to Christ were not the Gospels alone. He used others freely, not looking upon any as inspired" (Ibid., 129).

"It is certain that they (the early Christians) believed the Old Testament books to be a divine and infallible guide. But the New Testament was not so considered. The latter collection was not called Scripture, or put on a par with the Old Testament as sacred and inspired, till the time of Theophilus of Antioch (180 A.D.)" (Ibid. 5).

Now the conditions are reversed. People in this age of the world believe the New Testament is inspired, but they do not believe the Old Testament is.

"Two things stand out most clearly-the comparatively late idea of a canonical New Testament literature, and the absence of critical principles in determining it. The former was not entertained till the latter part of the second century. The conception of canonicity and inspiration attaching to the New Testament books did not exist till the time of Irenaeus" (Ibid. 163).

"Not until the latter half of the second century (180 A.D.) did the present Gospels assume a canonical position, superseding other works of a similar character and receiving a divine authority" (Davidson, Intro. N.T., ii 520).

"Along with this process (the union of Paulines, Petrines, and the other fractions, about the middle of the second century), and as an important element in it, the writings of the apostles and apostolic men were uncritically taken from tradition and elevated to the rank of divine documents. It was not the rise of new dissensions "within the church" which led to the formation of a Christian canon; rather the idea of a "Catholic Church" require a standard of appeal in apostolic writings, which were not invested with an authority that did not belong to them from the first" (Ibid., 168).

Tischendorf, the great orthodox scholar, in speaking of the period of canonization, says:

"It was at this time….that the Church…began to venerate and regard as sacred the writings which the apostles had left behind them" (When Were Our Gospels Written?" The Religious Tract Society's edition, London, 1869, p. 95).

The phrase "began to regard as sacred" indicates that before that time that regard had not existed. Canon Westcott says:

"It can not, however, be denied that the idea of the inspiration of the New Testament, in the sense in which it is maintained now, was the growth of time" (Westcott, Canon, 55).

One of the most curious intellectual phenomena presented to the student of religious history is that of men admitting that the idea of inspiration in a growth, and still not perceiving the absurdity of supposing that inspiration is a fact. And yet, thousands of Christian theologians present it.

We find, then, that, among the early disputing sects, it became necessary to have some authoritative court of appeal, and when the Catholic Church began to establish itself and to require such an authority, its officials, the Christian Fathers, asserted that these new books were inspired, and the word of God. But it was said simply to have authority for the new doctrines. The Fathers did not limit themselves to the books now in the New Testament, but selected such as agreed with their adopted views. The restrictions in the number of books were made later, and thus our present Bible was formed. But the Bible did not form the beliefs. The beliefs formed the Bible. Only such books were accepted in the New Testament as advocated the previously entertained dogmas. And the idea of inspiration passed over from the Old Testament to the New, by reason of associations, proximity, and similarity of use.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WERE THE CHURCH FATHERS COMPETENT TO DECIDE THE BOOKS OF THE NEW TESTAMENT?

Answer for yourself: Have you ever stopped and considered the competency of the early Church Fathers especially in light of the fact they you trust them today to have selected and preserved the Word of God in the New Testament for you which you are staking your eternal life upon? Have you ever studied out what they wrote or said in their writings? Were they competent for the task? Can we see the Holy Spirit in what they said and did?

Answer for yourself: Have you ever invested your time to personally inquire into these issues, or have you like most just taken the New Testament as handed down from these men for millennia and accepted it without question because of "church tradition?"

Most likely you haven't. Few have I find out as most Christians have implicitly been taught to accept that the Holy Spirit led these men in the selection of the books in the Christian New Testament. Maybe you are beginning to doubt somewhat; especially since reading these articles you have seen that most likely the apostles of Jesus had little if anything to do with the writing of the Gospels which carry their names.

It never ceases to amaze me how the Protestant, who refused to be a Catholic and disbelieves Catholic dogma and doctrine, readily accepts the Catholic Bible as it was these same men who were given these "doctrines" supposedly by the Holy Spirit who put together, added to, and deleted from the New Testament supposedly by the same Holy Spirit. Thank goodness that the New Testament is correct but the doctrines of the men who put it together are wrong. It just seem ridiculous does it not?

QUALIFIED FOR THE TASK?....YOU MUST DECIDE...BUT KNOW THE FACTS FIRST

Since the early Christian Fathers originated the theory that the books of the New Testament are inspired, the question arises, "Where they competent to do so?" The popular idea is that they were learned, profound, venerable men, worthy of the highest respect; and so vigorously has this been enforced, that one of the charges on which Servetus was burned to death by John Calvin was that he had spoken disrespectfully of the Fathers ("Servetus and Calvin," by R.Willis, M.D., London, 1877, p. 308). The facts are quite the reverse. The early Christian Fathers were extremely ignorant and superstitious; and they were singularly incompetent to deal with the supernatural. The men who laid the foundation of the canon were Irenaeus (200 A.D.), Clement of Alexandria (210 A.D.), and Tertullian (220 A.D.)., and of them Prof. Davidson says:

"The three Fathers of whom we are speaking had neither the ability nor inclination to examine the genesis of documents surrounded with an apostolic halo. No analysis of their authenticity and genuineness was seriously attempted….The ends which they had in view, their polemic motives, their unclerical, inconsistent assertions, their want of sure data, detract from their testimony.

Their decisions were much more the result of pious feeling, biased by the theological speculations of the time, than the conclusions of a sound judgment. The very arguments they use to establish certain conclusions show weakness of perception" (Davidson, The Canon of the Bible, 156 ff).

"The infancy of the canon was cradled in an uncritical age, and rocked with traditional ease. Conscientious care was not directed from the first to the well-authenticated testimony of eye-witnesses. Of the three Fathers who contributed most to its early growth, Irenaeus was credulous and blundering. Tertullian passionate and one-sided, and Clement of Alexandria, imbued with the treasure of Greek wisdom, was mainly occupied with ecclesiastical ethics….(Their) assertions show both ignorance and exaggeration" (The Canon of the Bible, 155).

LOOKING AT EXAMPLES OF THE ABOVE….

Some citations will illustrate for you the mental characteristics and competency of those who selected and chose for you a "new" Bible that replaced the one Jesus used.

You should be familiar with the fable of the phoenix, which was said to renew its life every five hundred years.

Clement of Rome (100 A.D.) thought it had an actual existence, and he asserted that it was typical of the resurrection (Ep. Ad Corinth, xxv. P. 123). Tertullian believed the same thing (De Resurrect., 13, vol. 2., p 236). Celsus, the noted anti-Christian writer, used this fact to illustrate the credulity of the early Christians, and Origen defended the fable rather than accept the just criticism (Contra Celsum, iv. 98). The writer of the Epistle of Barnabas believed an ancient superstition that the hyena changed its sex every year, being alternately male and female (Ep. Barnabas, ch. x), that a hare had as many young as it was years old, that a weasel conceived with its mouth, that the reason why men should eat only animals with a cloven hoof was because the righteous people lived in this world, but had expectations in the next through reincarnation (Ep. Barnabas, ch. x). Justin Martyr (150 A.D.) believed in demons. He said that they were the offspring of angels who loved the daughters of men (Apol. ii, 5), that insane people (demoniacs) were possessed and tortured by the souls of the wicked who had died in their sins (Ibid., i. 18), and that this was a proof of the immortality of the soul.

Answer for yourself: Did you catch that? For Justin Martyr, one of the most important of the Greek philosopher-Apologists in the early church, whose writings represent the first positive encounter of Christian revelation with Greek philosophy and laid the basis for a theology which we have been taught today, believed that mental illness was proof of the immortality of the soul?

And we accept the religious doctrines and replacement religion set forth by this man without question Sunday after Sunday. It look like his judgment is off quite considerably to me.

He even said angels eat manna (Dial., 57). Has he ever had lunch with them?

Athenagoras (168 A.D.) declared that the strong belief of Christians that angels have been distributed by the Logos throughout the universe, and that they were kept busy regulating the whole (Legatio pro Christ., x). Some of the angels loved the daughters of men, and fell, and thus were begotten giants, or demons (Ibid., xxiv). These last roamed about the world, performing the evil deeds peculiar to their natures (Ibid., xxv.).

Theophilus (180 A.D.) said that the pains of women in child-birth and the fact that serpents crawl on their bellies were proofs that the account of the fall, as given in Genesis, was true (Ad Autol., ii 23).

Tertullian believed that the hyena changed its sex (De Pallio, 3), and that the stag renewed its youth by eating poisonous snakes (Ad Scap., 3), and that eclipses and comets were signs of God's anger and forerunners of national disasters (Ad Scap., 3), and that volcanoes were openings into hell (De Penitentia, 12), and that the volcanic condition was a punishment inflicted on the mountains to serve as a warning to the wicked (De

Penitentia, 12), that demons sent diseases upon the bodies of men (Apol., 22), blighted apples and grain (Apol., 22), and produced accidents and untimely death (De Anima, 57). He said that a corpse in a cemetery once kindly moved to make room for another corpse to be placed beside it (Ibid., 51).

Answer for yourself: Did you catch the above? We have been talking about the "big shots" in the history of early Christianity and it seems they were highly steeped in superstition more than truth. I don't know about you but how can you trust such a one with such judgment and beliefs for anything of a spiritual nature? This sounds more like X-files than the Holy Spirit.

Clement of Alexandria (220 A.D.) said that hail storms, tempests, and plagues were caused by demons (Strom., vi. 3), that credulity was necessary to render faith easy (Strom., ii. 6), and that events in the life of Abraham were typical and prophetical of arithmetic and astronomy (Ibid., vi 11). He kindly allowed that Jews and Gentile would have the gospel preached to them in hell thus accepting another sun-myth (Strom., vi. 6). Clement's imagination was naturally lascivious. His chapter on the immodesty of Pagan women in the bath (Paedag., iii. 5) betrays his hatred for the upper classes and shows that if a bishop in the Church could use such language, the early Christians of Alexandria must have been from the very lowest grades of society. While this indignant at the supposed wickedness of the heathen, he wrote a book so unseemly (Strom., iii) that the English editors did not venture to translate it, and in it he quotes probably more from the Bible than in any of his other books.

Origen (254 A.D.) said that the sun, moon, and stars were living creatures, endowed with reason and free will, and occasionally inclined to sin (De Princip., i. 7). He was not certain if the celestial orbs and their "souls" were created at the same time as their initial creation. The light emitted by them was not the reflection of the sun, but light from knowledge and wisdom as reflected from the Eternal light. He maintained the stars and planets had "free will" and that they were rational creatures because they moved in the sky (De Princip., i. 7). The sun, moon, and stars, according to him, were "subject to vanity" (De Princip., i. 7), and they prayed to God through his only begotten Son (Contra Celsum, v. 11).

Answer for yourself: Did you catch that? Again, I don't know about you but how can you trust such a one with such judgment and beliefs for anything of a spiritual nature? This sounds more like X-files than the Holy Spirit.

Famine, the blighting of vines and fruit trees, and the destruction of beasts and men, were all the work of demons (Contra Celsum, viii. 31).

Lactantius (325 A.D.) believed that demons entered men and injured them through the viscera, producing diseases and mental distempters (Epitome of the Divine Institutes, 28), but that the sign of the cross (from sun worship) would drive them away (Divine Institutes, vi. 27). Well, that makes me feel better.

Cyril of Jerusalem (386 A.D.). quoted from Clement the story of the phoenix, and declared that God had created the bird expressly to enable men to believe in the resurrection (Catech., xviii. 8). He said it was a wonderful bird; and yet it was irrational-it did not sing psalms to God, and it knew nothing of His only begotten Son (Ibid., 244).

Answer for yourself: Did you catch that? Again, I don't know about you but how can you trust such a one with such judgment and beliefs for anything of a spiritual nature? Of course the bird would not know of the Son of God had it existed in the first place; it was a bird in the first place!

St. Chrysostom (407 A.D.) believed the air was filled with angels (In Ascens., J.C.). Jerome (430 A.D.) believed just the opposite; that the air was filled with demons (Epis. To Ephes., iii.6).

St. Augustine's (430 A.D.) New Testament was the same as ours today. Now we begin to see conformity of New Testament texts after the influence of St. Augustine. The influence of St. Augustine in establishing the Bible was greater probably than any other Father or than any council. People now attribute to God what was really the work of one man. But when we really study the man his judgment is not to be trusted in anything let alone the selection of the canon or the creation of Christian doctrine of which he is credited. Just read this and think.

The incredible and very ridiculous stories related by Christian Fathers and ecclesiastical historians, on whom we are obliged to rely for information on the most important of subjects, show us how untrustworthy these men were. We have, for instance, the story related by St. Augustine, who is styled 'the greatest of the Latin Fathers,' of his preaching the Gospel to people without heads. In his 33d Sermon he says: 'I was already Bishop of Hippo, when I went into Ethiopia with some servants of Christ there to preach the Gospel. In this country we saw many men and women without heads, who had two great eyes in their breasts; and in countless still more southly, we saw people who had but one eye in their foreheads'" (Taylor, Syntagma, p. 52).

Answer for yourself: How can you trust such a man to determine for you what books are to be in your New Testament let alone the Bible? Did the Holy Spirit have an off day when St. Augustine preached to people with one-eye in each breast or when he preached to people without heads or who had only one eye in their foreheads, but yet led St. Augustine into all truth concerning the canon for us today? Is this man trustworthy and what about the vast other stuff he said, or does this information impugn every thing he ever said and wrote?

St. Augustine (430 A.D.) likewise believed in demons. They tried to deceive men by persuading them that they were gods (De Civit. Del., viii. 22). They were called demons from the Greek "daimones" on account of their knowledge. To the early Fathers exact learning was devilish. Reading this web-page would make you a candidate for being declared "possessed."

Answer for yourself: Can you imagine that after reading what you just read?

St. Augustine also believed that there was also a class of satyrs and fauns called "Incubi," to whose lascivious attacks and sexual rape women were constantly subject. Hollywood would have loved this and in fact has made several movies about this phenomena. As if that was not enough he also believed that demons termed by the Gauls "Dusii" perpetrated daily the same uncleanness. He maintained that there was so much trustworthy evidence that to deny it was an impertinence (Ibid., xv. 23). So real and so universal was the belief in these lewd spirits that, in 1894, Innocent VIII issued a Papal bull against these spirits. Incredible!

I THINK YOU GET THE POINT

The erroneous and grotesque beliefs of the Christian Fathers could be quoted until they filled a large volume, but these few will illustrate the intellectual condition of the ages which originated and transmitted the New Testament to us. It will be said that the Fathers were as good as their times. That can not be maintained. They were not even as good. In short, the sum of the charge against the Fathers is that they were not competent to tell what was evidence of a fact and what was not. They cited as evidence of a theory things which are not in the slightest degree such, and they would look directly into the face of evidence which established theories they did not endorse, and would still be unable to see that it was evidence. Now, if the Fathers were great scholars, like you have been led to believe, they would not have been so persistently in the wrong. They should have see the truth at least as easily as the others did; like the Jewish scholars and Rabbis for instance. What has become of the names and the memories of the men in those day who had the truth and stood up for the truth against such absurdity? Are they even yet called great? The Christian Church has been honoring the wrong persons.

Admitting, for the sake of argument, that these Christian Fathers were as great as their time, I deny that they or their age were competent to form a Bible for their age.

STUPID...BUT SPIRITUALLY INSIGHTFULL?...OH...COME ONE NOW!

But one apology has ever been made for these remarkable errors of the Fathers, and that is "spiritual insight." Christian defenders say that, while the Fathers were ignorant, stupid, limited in intelligence, and even

superstitious, they were yet "gifted with great spiritual insight." This term signifies the possibility of perceiving something which does not exist and where it does not exist. It is synonymous with "unlimited credulity."

Not alone in nature, but also in literature, the Fathers were ignorant and unscholarly. Jerome and Origen were the only ones who could read Hebrew (Davidson, On The Canon, of the Bible, p. 170). Justin Martyr quotes from Jeremiah and calls it Isaiah (Apol. i. 54). Clement of Alexandria quotes as Scripture passages which are not in the Bible at all (Strom., ii 6). He quotes as Paul's, words which are not in Paul (Strom., vi. 5). In quoting from an opponent he would insert words not in the original (Strom., ii. 4), and he even does the same in quoting from the Bible (On Chastity, vii). Tertullian quotes as in Leviticus a passage not in that book (On Monogamy, vi.). He misquotes history (Strom., iv. 26). Tertullian cites as Isaiah a passage not in that book, but in Revelation (On Modesty, vi). Besides that he is frequently inaccurate in a great number of his quotations.

The Gospel writers, supposedly under the anointing of the Holy Spirit, committed the same blunders. The man who wrote the Gospel of Matthew attributes to Jeremiah (Matt. 27:9) a passage which is in Zechariah (Zech. 11:12-13). The writer of the Gospel of Mark attributes to Isaiah (Mark. 1:2) a passage which is in Malachi (Mal. 3:1). The early manuscripts insert the name of Isaiah as the authority but the later ones omitted it because it was such a clear error.

One curious illustration of this, and of how sacred books are formed, is seen in the excess of the Catholic over the Protestant Bible. The former has quite a number of books which are not in the latter; such as the two of Maccabees and the Song of the Three Children-which Protestants call the apocryphal Old Testament, but which Catholics consider as much the word of God as any other books. The ancient Jews did not consider these authoritative, and the Palestinian Jews did not include them in the sacred collection. The Greek Jews, however, thought more of them, and the Alexandrian Jews placed them in an appendix to the Greek canons as the end of their Bibles, the same as they used to be printed in our old Bibles. The early Christians of Africa could not read Hebrew; they had to use the Greek manuscripts, and as they saw the apocryphal books in the collection, they supposed they were a part of it. The result was that the early Bible-makers in the African church included the apocryphal books because they were not intelligent enough to leave them out (Davidson, On The Canon of the Bible, p. 83). St. Augustine included them because he found them there, and the Catholic Church retained them because St. Augustine did.

So, there you have a rather quick over-view on the competency of those who chose the books for the New Testament, added and subtracted books, added to them as well as took from them, edited them, and were responsible for the New Testament as we have it today. Honestly, these accounts do not foster confidence. The years of study invested by me has shown me the utter unreliability of the New Testament for one's faith and practice of such faith; let alone a plan of salvation for the world to come. It is my hope after your examination of our other web-sites where we detail the multiple errors, the purposeful misquotations, mistranslations, and verses lifted out of context from the Old Testament and show you how they where used completely in a different way in the New Testament along with supposed prophetic authority, that you are coming to see how the faith of Jesus was perverted by the early Gentile Church. This article is just another puzzle part for surely after reading this you should have many doubts about the competency of those who chose for you what was and was not God's Word, and those affiliated with the movements these men represented. Hopefully you are becoming more serious in your study into why we were given a New Testament in the first place; let alone be given a Bible that replaced the one Jesus read. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE CRITICAL AND CHRONOLOGICAL STUDY INTO THE CANONIZATION OF THE NEW TESTAMENT...CAN THIS BE THE FRUIT OF THE HOLY SPIRIT?

INTRODUCTION

Now we come to the formation of the Christian canon; to the process by which it evolved. Again I bring to your attention what very distinguished men, like Brooke Foss Westcott D.D., D.C.L., honorary fellow of Trinity and King's College, at Cambridge, had to say to help us today understand how one should approach the New Testament writings let alone determine what kind of authority we should attach to such documents, especially in light of the prior existence of the Torah and the Tanakh, the Scriptures used by Jesus. As you read this information balance what you learn with the prior held beliefs "from Roman Church tradition" as to the importance of such documents.

Beginning with the first two centuries of the Christian Church, we find that there was no New Testament as we now understand that term.

More than forty Gospels and a much greater number of Acts, Epistles, and Revelations were in use by the Church corporate. The writer of the Gospel according to Luke says, "Forasmuch as many have taken to hand to set forth in order a declaration of these things," etc., showing that when he wrote many Gospels were already in existence. From the mass writings then in circulation, the books in our New Testament were taken, and the other books out of use (Westcott, On The Canon Of The New Testament, p. 183).

Origen says:

"And that not four Gospels, but very many were written, out of which these we have were chosen and delivered to the churches, we may perceive" (In Proem. Luc., hom. I, vol 2. P. 210).

The selection of books, and the formation of the list, was a very slow process, and it is "impossible to point to any period as marking the date at which our present canon was determined" (Westcott, On The Canon Of The New Testament, p. 496).

"This result (the formation of the canon) was obtained gradually, spontaneously, silently. There is no evidence to show that any time the claims of the apostolic writings was to be placed on equal footing with the Old Testament, which formed the first Christian Bible,...this was deliberately discussed and admitted…Step by step the books which were stamped with apostolic authority were collected from the other works which contained the traditions of less authoritative teachers" (Westcott, On The Canon Of The New Testament, p. 345).

Answer for yourself: Did you understand that those who first collected such writing admitted among themselves and have passed down their own thoughts that these collection of writings were not intended to replace the Old Testament in authority...let alone be considered another "Bible?" But yet it regrettably has happened! We have added to the Word of God whether we want to admit it or not! It seems ridiculous to me today that we consider

documents as the "Word of God" then those who originally collected them did not!

What should immediately strike you is the fact that those who decided we need a "new book" were fully aware that such a collection was never to have the same authority for one's religious beliefs as did the existing Jewish Scripture...the Old Testament!

This is a very damaging quote from a most renown New Testament scholar that impugns the integrity and the authority of the whole of the New Testament.

RELIGIOUS IN-FIGHTING OF THE VARIOUS EARLY CHRISTIAN SECTS WHOSE VIEWS WERE TO BE "INSPIRED" AND WHOSE NOT?

When the Catholic Church began to be formed, about the year 170-180 A.D., the tendency was to use fewer books, and the ones accepted as authoritative began to be called "divine".

Answer for yourself: Do you know what is the meaning to the word "divine?" There is a big difference between deity and divine. According to Webster's Dictionary the word "divine" means:

1. Pertaining to God, or to a heathen deity or false god,

2. Partaking the nature of God; godlike; heavenly; sacred; holy; excellent in the highest degree; apparently above what is human; relating to divinity or theology.

You should have noticed the glaring absence of any mention that "divine" means originated with God or comes from God. Nowhere in such understanding is room for a concept of "infallible, inerrant, or even inspired." Thus being so, and upon serious study, and in-depth analysis, one can quickly see how these documents which appear "godly and sacred" are exposed in their true colors....conflicting documents relating to theologies of various sects and their conflicting and competing dogmas...each intended for mastery over each other. The early church Fathers knew this; it is we who have approached these documents with false suppositions about their value and authority for our lives.

You should understand that the early Fathers originated the theory that these books were divinely inspired, and in another place that the heretics did so. There is no contradiction here. Both the Fathers and the heretics were Christians! They simply belonged to different sects. In the contest for the mastery it so happened that the sects to which the Fathers belonged…the Petrine…gained the supremacy, and from them arose the present Christian Church. Had the other sects gained the victory, their Fathers would now be the orthodox authorities and the others would be the heretics. Now, it is true that in the so-called heretical sects originated the theory that the New Testament was divine and of equal authority with the Old, but that doctrine would not have been accepted by us had not the orthodox Fathers of that time adopted it into their sects. We are the descendants of the orthodox sects, and so far as we are concerned the early Fathers originated the theory. They did it to have authority for the new and unusual doctrines coming into use, just as the heretics were using the same theory to support their doctrines. The books were, in those days, mainly in the hands of the bishops (Davidson, On The Canon Of The Bible, p. 164). The laity had nothing to do with them. Not one in ten thousand of the laity could read. The recognition of the authority of the New Testament was brought entirely by ecclesiastical usage (Westcott, On The Canon Of The New Testament, p. 185).

As you read the next sentence fully understand the impact of such a fact. Each Father included in the newly forming New Testament what books he liked and which promoted his positions, and excluded what he did not like. Sounds like God to me! The consequence were to be expected; there were as many Bibles in those days as there were Fathers engaged in making them. In their differences of opinion as to what constituted the canon, the Fathers made no attempt to compare the books by a critical investigation into the history of the records

themselves (Ibid., p. 406). Dr. Westcott says the canon was "formed by instinct and not by argument" (Ibid., p. 386). Instinct is not a good thing to form a Bible by. The Fathers contended for centuries as to what should go into the list until they found they could not agree, and then the church held councils and voted on it, and the books which polled the most votes went into this "divine collection."

St. Augustine was a great advocate of this plan. He thought that the books which were received by all the churches should be in the Bible, and that in the case of books on which there was a difference of opinion, the majority voice of the churches should decide it (De. Doct. Christ., ii. 8). So in other words, according to St. Augustine, according to which fraction or sect that had majority power would come the determination which was "of God and what was not." This sounds right to me, how about you? In other words, what ever group had dominance and political, economic, and military power would flow the "divine oracles." I hope you have sense to understand the ludicrousness of such folly. Let me share another thing that was said by this distinguished man, St. Augustine. We have, for instance, the story related by St. Augustine, who is styled "the greatest of the Latin Fathers," of his preaching the Gospel to people without heads. In his 33d Sermon he says:

"I was already Bishop of Hippo, when I went into Ethiopia with some servants of Christ there to preach the Gospel. In his country we saw many men and women without heads, who had two great eyes in their breasts: and in countries still more southly, we saw people who had but one eye in their foreheads" (Rev. Robert Taylor, Syntagma, p. 52).

Now I ask you, is it wise to follow anything from such a man as this? Surely this should be enough for you to want to seriously begin a study into the men who decided what you believe today for your Eternal Life!

An exact parallel to this is found in the manner of making changes in the recent New Testament revision. On the first reading of a disputed text a majority vote authorized the amendment, but on the second and final reading a two-thirds vote of all those present was necessary (Revised New Testament, Preface, II. fifth rule of May, 25, 1879). But even this plan did not work satisfactorily in the church, for the councils whom you were taught to believe were led by the Holy Spirit in the selection of these books differed continually for centuries! Quite often such disagreements on Heavenly things ended in wholesale murder of bishops by bishops. It seems like God cannot make up His mind let alone infill those making such monumental decisions for all mankind with the fruit of the Spirit. One council as led by the Holy Spirit would adopt a list inserting books which another rejected, and rejecting books which another had inserted, and this continued over and over and over again until the church held one great council which adopted a summary final list which even contradicted itself. The ultimate capstone of such religious bickering and folly was summed-up by the the final ecclesiastical order that has poisoned all of Christianity even to this day:

"This is the Bible. Believe it or be damned."

Thus Christianity has become an exclusive religion that is ingrained by such a tenant which mandates belief in these conflicting and contradicting documents for one's Eternal life; such documents which can be shown to be paralleled to Gentile paganism no less. Why not find out what Jesus really believed about Eternal Life and what was really the Bible for him, and adopt his religious belief system as yours? I would think that as a Christian you would want to do that. Well, this is but the introduction to what I will show you as we begin a serious study into the formation of the New Testament and the role of the Holy Spirit within it...if He had one at all. You will have to be the judge, but you need to know the facts in order to make an intelligent decision on the matter.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE INFLUENCE OF MARCION UPON THE FORMATION OF THE NEW TESTAMENT

THE FIRST COLLECTION OF NEW TESTAMENT BOOKS….MARCION

The first collection of New Testament books ever made was by Marcion, called "the heretic," about the year 145 A.D. (Westcott, On The Canon Of The New Testament, p. 308). It consisted of one Gospel and ten of Paul's Epistles (Tertullian, Avd. Marc., v.), and they were not then considered the word of God.

"Faith is the divine authority or inspiration of current books had not yet arisen…[Marcion] did not consider Paul's Epistles inspired or of divine authority (Davidson, Intro. N. T., ii. 516-517).

You need to realize that this was seventy-five years after Paul was dead. The Epistles which Marcion accepted were Galatians, First and Second Corinthians, Romans, First and Second Thessalonians, Ephesians, Colossians, Phillipians, and Philemon (Davidson, Intro. N. T., ii. 516-517). He omitted First and Second Timothy, Titus, and Hebrews, which we have since called genuine and placed in the Bible. His Gospel has been the subject of much controversy, the orthodox people asserting that it was Luke's mutilated; and the unbelievers denying this, and asserting that it was the manuscript from which Luke's Gospel was subsequently made up. The facts are these: Marcion's Gospel had no name (Tert., Adv. Haer., iv. 2). Indeed, as St. Chrysostom observes, none of the apostles affixed their signatures to the Gospels now bearing their names (Hom. I. in Epis. Ad. Rom.). That was the work of the church long afterward, and we have simply the church's word that they are genuine. And thus we find that in Marcion's time, more than a century after Jesus was crucified, even if a Gospel by Luke were in existence, his name had not yet been attached to it.

Answer for yourself: If Marcion's Gospel was Luke's Gospel the question arises: "How does it happen that a heretic was in possession of a genuine Gospel before the church itself was?" That's a good one. The inference is plain. It was the Luke we would later have "re-worked" by the Catholic Church how would later add the first three chapter which were missing in Marcion's Gospel. That explains all the errors and mistakes in these three chapters.

Answer for yourself: Marcion was considered later by the Catholic Church (when they were in authority) a heretic. Can you see that such branding of people as "heretics" was little more than saying that they disagrees with you? This is important when you read early church history because many who had the truth, like the Ebionites, are branded by the Catholic Encyclopedia and early Catholic Fathers as "heretics." Understand this is nothing more than Gentiles disagreeing with Jews. The Jews automatically are deemed "heretics." These Jews, the Ebionites, just happened to be the first followers of Yeshua in the first century. Should such ones who knew him personally be called "heretics" by those who replaced the religion of Jesus with one of their own making?

Marcion's Gospel was identical, word for word, with about three-fourths of the present Gospel of Luke, and it was shorter than Luke. Now, you should know how annotations made on the margin of a manuscript find their way into the text in the process of coping, and this in time increase the length of a work, so that of two

manuscripts of the same book, one shorter than the other, the shorter is generally the older. As I have said, Marcion's Gospel was the shorter. The charge has been made that Marcion purposefully mutilated Paul's Epistles and Luke's Gospel to suit his doctrinal needs. It originated with Irenaeus, and was repeated with great violence by Tertullian and Epiphanius, and has been reiterated by theologians ever since, until very recently orthodoxy itself began to admit that it is not true (Davidson, Intro. N.T., ii. 517). So far from Marcion being a "heretic," he included in his canonical list all that he considered to be genuine Christian books (Westcott, On The Canon Of The New Testament, p. 311), and he gives indications of having been a much more careful scholar than his accusers. This is the irony of redactionist history by those who come to power and rewrite history to their own liking. The Epistle which we now call "to the Ephesians" Marcion called "to the Laodiceans" and prided himself on restoring its true name (Tert. Adv. Marc., x. 17). He omitted from his Gospel the parable of the prodigal son (Westcott, On The Canon Of The New Testament, p. 312), and from the Epistle to the Romans chapters 9-11 as well as the last two chapters (Origen, Comm. In Rom., xvi. 25), either because they were not there in his time, or because he was satisfied they were interpolations. Either way they were to be rejected. That means, Paul did not write them, because Marcion being pro-Pauline, would have included them for his advantage against the Jews if they existed. That also means that favorite memorized passage by most Christians, Romans 9:10-11 was not in the earliest Romans and never written by Paul:

Rom 10:9-11

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed. (KJV)

The passages were simply not in the original Romans in 150 A.D.!

Take a minute and let that sink in. This "easy believeism" and be saved passage was never in the original Romans written by Paul? So, who added it later? Are we believing doctrines that God never gave us or spoke? Does this bother you?

EXAMINING THE CHARGES AGAINST MARCION

Understand that Marcion has to be called a heretic today, or else we might seriously investigate his New Testament, or the omissions in it which we think today are given by God and which we live by instead of the Torah! THINK! One only needs to read Tertullian and see how he blasts Marcion. So again, the Catholics are right. Might makes right; it has for a long time. It will soon be time for the Catholic Church to fill in the blanks of Marcion's New Testament. Their anti-Semitic doctrines will become New Testament Scripture in less than fifty years from Marcion's New Testament. So understand, when you pick up an old history book or a current theology book, like I did in Seminary, and read that "so and so" is a "heretic," don't be surprised and understand that most likely they had the "truth" once. You need to read and study to see for yourself. Dear ones, "orthodoxy today" is "unorthodoxy in the first century;" and "unorthodoxy today" is quite often found to be the beliefs of Jesus and the original church. May God forgive us for changing and then neglecting His true Word; the Jewish Palestinian Masoretic Text...the Tanakh. Now before you say you have it in your Old Testament in your Christian Bible, you need to set down for this. It is a blatant and purposeful mistranslation full of hundreds of misquotations affecting doctrine which was done by Greek-Jews of Phythagorean/Buddhist persuasion in the second century B.C.E. More on that elsewhere in this web-site. You need to see the evidence for yourself. I have and provide it for you. It is time to get back to the Bible Jesus used!

Some of the illustrations of the charges against Marcion will indicate their worthlessness character. In Seminary we were enamored with the early Church Fathers. When their names came up you could hear the "oohs" from those who revered them, yet had never read them. At one time that was me included. Such is power of tradition! Well, a lot of time and little reading will enlighten the blind!

We trust these men's doctrines and their writings; all the while believing they knew what they were doing under the inspiration of the Holy Spirit. Tertullian will do great damage to Marcion in his writings. He will almost single-handedly convict Marcion for all time of editing "out" much of the "supposed existing New Testament." Tertullian (220 A.D.) says Marcion eliminated from Luke's Gospel the sayings of Jesus that he came not to destroy the law and the prophets, but to fulfill (Adv. Marcion, iv. 7).

Answer for yourself: Did you see a problem with that?

That passage is not in Luke, but in Matthew (Matt. 5:17), yet Tertullian actually repeats this charge on three subsequent occasions (Adv. Marcion, iv. 2, iv.12, iv. 36). Maybe Tertullian should read the Gospels before he comments on them or corrects another about them. Tertullian goes on to say that Marcion must have expunged "I am not sent but unto the lost sheep of the house of Israel," and "It is not meet to take the children's bread, and give it to the dogs" (Ibid., iv. 7). These also are not in Luke, but in Matthew (Matt. 15:24-26). The charge that he mutilated the canonical list, and those books which he accepted, will not stand.

There is another noteworthy thing to note: No writer before Marcion's time makes mention of the Gospel according to Luke, and no writer after him does so till Irenaeus, nearly fifty years later. These are the facts.

Many think these facts are sufficient to give ground for suspicion that some one after Marcion took Marcion's "unnamed Gospel" and forged Luke's name to it. Yep! You will have to decide for yourself.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE INFLUENCE OF IRENAEUS UPON THE FORMATION OF THE NEW TESTAMENT

Irenaeus was the true founder of the New Testament canon. His date is from 180 to 200 A.D. Understand that before Irenaeus we find no mention of the Gospels by name by those who quote or reference passages which would later be included in them. Of our Gospels Luke was probably compiled or written about 170 A.D., Mark about 175 A.D., John about 178 A.D., and Matthew about 180 A.D. Irenaeus began to use them within a very short time after their origin, though it was probably not until the year 200 A.D. that he knew of them all. He used them exclusively, and his canon consisted of the Four Gospels, Acts, thirteen Epistles of Paul (rejected Hebrews), First John, and Revelation (Davidson, The Canon Of The Bible, p. 138. In an appendix he placed as of less authority, Second John, First Peter, and the Shepherd of Hermas (Davidson, The Canon of the Bible, 138). The Epistle to the Hebrews, Jude, James, Second Peter and Third John he ignored (Davidson, The Canon of the Bible, p. 138). You should take note that this is the first time we meet with anything like a recognition of our present canon; and Irenaeus rejected several books which we not call divine. As he is the earliest writer to mention the Four Gospels, orthodox theologians now assert that they must have been in use before, and recognized as sources of authority; because, they say, it would not have been possible if, as unbelievers assert, other Gospels had been in use before, to discard those others that to substitute a new series in their place. Ha! The reply to this is, that it was not only possible, but it is what occurred, as history testifies. Long before we received the "Four Gospels" hundreds of different "gospels" were in wide circulation through the empire. The intense rivalry between the different sects in the first two centuries, and especially between the Paulines, the Petrines, and the Johannines, had taught them that neither could master the other, and neither could hold exclusively to its sacred books, and insist on their adoption. The result was compromise, just as in a presidential convention, when the friends of the leading candidates find that neither of the favorites can be nominated, they unite on an entirely new man, one who before has hardly been mentioned. The Catholic Church was just forming (about 170 C.E.), by the union of the small sects and churches into one great body, and the necessity of some written source of authority, of a Bible recognized by all, was apparent; and it was this need which formed the canon (Davidson, The Canon Of The Bible, p. 134, 136, 164). The old books were discarded or suppressed, and the new ones took their place. In case you missed, it political necessity was the reason for the New Testament; to give credibility and authority for the new religion what was to go by the name of Jesus which would be centered in Rome. Sounds like God to me!

Previously no two sects had used entirely the same books, and many used only one; and this was true even for a long time after our Four Gospels came into use, and after the effort was made to form one universal canon. Diversity and confliction doctrines and dogma was everywhere. The Holy Spirit really had a problem to deal with. But did he?

CANONS, CANONS EVERYWHERE

Thus the Ebionites (Iren., Adv. Her. 1.26) and the Cerinthians (Epiph., Her., xxvii, 5; xxx, 3, 14) used only the St. Matthew; the Cordonians only Marcion's Gospel (Pseudo-Tert. Adv. Om. Her., vi). The Marcionites used, of course, only their own Gospel. The Theodotians rejected St. John, as did also the Alogi (Blunt, "Dictionary of

Sects," Alogi); and the Petrine Christians naturally preferred Mark's Gospel, which was Petrine (Tert. Adv. Marc., iv. 5), just as the Paulists preferred Luke, which favored Paul (Tert. Adv. Marc., iv. 5). In the midst of these facts church strength could come only in union and in the adoption of books which should be acceptable to all. Unity was necessary at all costs. That the New Testament is such a compromise its contents attest to the critical eye (or should at least if you read deeply and with a critical eye). The Gospel according to Matthew is Petrine, it being there that Jesus is represented as saying to Peter, " Upon this rock will I build my church" (Matt. 16:18). Mark is also Petrine and Luke is Pauline, as the early Christian Fathers testify (Tert. Adv. Marc., iv. 5). The Epistles of Peter are Petrine, the Epistles of Paul are Pauline, and the Gospel according to John, the Epistles of John, and Revelation are, of course, Johannine. You should take note that history at this time records the suppression of the old Gospels and the substitution of the new.

Thus, Serapion, Bishop of Antioch (190 A.D.), while on a visit to the church of Rnossus, in Cilicia, found them using the Gospel of Peter. Being appealed to, he permitted them to read it, notwithstanding the controversies it produced. Later he wrote: "But when I came to you I had supposed that all held to the true faith; and as I had not perused the Gospel presented by them under the name of Peter, I said, 'If this be the only thing that creates difference among you, let it be read.' But now having understood, from what was said to me, that their minds were enveloped in some heresy, I will make haste to come to you again" (Euseb., Eccl. Hist., vi. 12). Eusebius has preserved this extract, and though he does not say in so many words that the Gospel was suppressed, he intimates it, and it is conceded by eminent writers that that was done (Lost and Hostile Gospels, S. B. Gould, p. 245).

THE TESTIMONY FROM THE FIFTH CENTURY

Again, early in the fifth century there was a man named Theodoret who was actively engaged in superintending the establishment of churches. In his travels he found the Diatessaron, or Gospel of Tatian, in used in orthodox churches, and he wrote:

"I found also myself more than two hundred such books in our churches which had been received with respect; and having gathered all together, I caused them to be laid aside, and introduced in their place the Gospels of the Four Evangelists" (Theod. Haeret. Fab., i. 20).

Answer for yourself: Did you notice that in the fifth century he refers to "churches" (plural) which, in place of the Four Gospels we are acquainted with as if written by the Apostles, had hundreds of others? Is there a message from God in these that the earliest believes understood that we have been deprived of today?

These churches had over two hundred different books and gospels which we don't have at present and were content with reading them instead of what we have today

Answer for yourself: What does that tell you? Evidently the Holy Spirit had not witnessed to them as well as thousands and thousands of others that they needed "new books" and were missing the only "four" gospels that really mattered! Oh by the way, they also had the Bible Jesus used....the Old Testament!!!!

As late as the fifth century one whose commission was the oversight and establishment of churches makes mention that there were over two hundred competing gospels accepted by the churches (plural) and they were at this time without the Four Gospels we think were from the beginning of the Apostolic movement. We could not be further wrong in our beliefs about the acceptance of the Canon even as late as the fifth century. Evidently the Holy Spirit had not witnessed this to all as of yet as we suppose!

Answer for yourself: Were these people "saved" without this New Testament message from these "new" books which we feel preach is crucial for salvation?

Dr. Westcott says that "from this statement it is clear that the Diatessaron was so orthodox as to enjoy a wide ecclesiastical popularity" (Westcott, Canon, p. 320).

Answer for yourself: Did you church read or study from the Diatessaron last Sunday as the early churches did?

The fact of displacement is also recognized by Prof. Davidson:

"Not until the latter half of the second century did the present Gospels assume a canonical position, superceding other works of a similar character, and receiving a divine authority" (Davidson, Intro N. T., ii. 520).

I should be quick to add such authority was attested to those who promoted these "Four Gospels" over all others which were then accepted and read in the vast majority of churches at that time. There was no standard at this time for everyone decided what was to be accepted as "divine oracles" and this varied by location and city. Everyone and every group was an authority unto themselves.

When, therefore, the orthodox clergy asks if it were possible that other Gospels could have been long in use in the early church and then have been suppressed and succeeded by our present Gospels, the reply is, "That is exactly what occurred."

WHY FOUR GOSPELS.....?

Answer for yourself: But why should there be just four Gospel? Why not five, or six, or a dozen, or a hundred?

Irenaeus, who was, as I have said, the real founder of the canon, and who spent his life in endeavoring to establish the Catholic Church and the New Testament determined this matter for all, and the church has followed one man and his decision in this matter. Whatever reason he gives, therefore, for the present number of Gospels, will be the reason why we have that number. Fortunately, he is very explicit on this point, and we know exactly what decided him. As you read his answer again I wish to prompt you to ask yourself is this sound like the work of the Holy Spirit in determining for the church for all time the number of Gospels.

Believe it or not, Irenaeus said that there was four quarters on the earth, and four universal winds (north, south, east, west), and that animals were four-legged, or four-formed, and therefore there should be four Gospels. His words are exactly on this matter:

"It is not possible that the gospels can be either more or fewer in number than they are. For, since there are four quarters of the earth in which we live, and four universal winds, while the church is scattered throughout all the world, and the 'pillar and ground' of the church is the gospel and the spirit of life, it is fitting that she should have four pillars breathing out immortality on every side, and vivifying men afresh….Therefore the gospels are in accord with these things…For the living creatures are quadriform and the gospel is quadriform…These things being so, all who destroy the form of the gospel are vain, unlearned, and also audacious; those (I mean) who represent the aspects of the gospel as being either more in number than as aforesaid, or, on the other hand, fewer'" (Adv. Haer., iii. x. 8 & 9).

Answer for yourself: Do you now feel comforted in knowing that the Holy Spirit led Irenaeus to determine for all mankind the number of the Gospels of Divine revelation in relation to the number of feet that animals possess?

Answer for yourself: What if he wind was not out of the South but South-East…could we add another Gospel?

And Irenaeus has the audacity himself to call us "unlearned." That is like the pot calling the kettle black. It has never ceased to amaze me as to the superstition and darkness possessed by those who today are revered as spiritual giants like the early Gentile Church Father are in many circles. The

more you read them and how they conflicted and disagreed with each other it is almost impossible to find the Holy Spirit's tracks in anything they did. A quick look at the doctrines they created that run parallel to their Council which determined the Canon is an eye-opening exercise to say the least. After reading the doctrines the these men created that run parallel with their selection of the Canon one find it almost to incredible to believe the Holy Spirit could have led them into all truth concerning the Canon but at the same time led them to develop and create blasphemous religious doctrines which Jesus neither believed nor his hand-picked followers taught.

There is no sadder spectacle in the intellectual world, than that of men possessed of really great mental possibilities, frittering away their time and their self respect in trying to make a superstition appear reasonable by explaining its absurdities in an illogical manner such as Irenaeus just did. He would have been better served by walking in the dignity of rational intellectualism rather than staggering alone in a blind stupor propelled by ignorant mysticism.

Those modern theologians who quote Irenaeus as a learned and great man, do not take kindly to his argument for the number of the Gospels; nor to the fact that he said that the ministry of Jesus lasted twenty years (Ibid., ii. 22). And at the same time he was endeavoring to establish as of divine authority Gospels which said that Jesus' ministry lasted but three years?

Answer for yourself: Was the Holy Spirit asleep in Irenaeus' case? Can we believe anything he said?

We will pick up study concerning the formation of the Canon of the New Testament with the Muratorian Canon in the next article.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE MURATORIAN CANON

The canon of Muratori is also called the Muratorian Fragment, after the name of the discoverer and first editor, L.A. Muratori (in the "Antiquitates italicae", III, Milan, 1740, 851 sq.), the oldest known canon or list of books of the New Testament. The manuscript containing the canon originally belonged to Bobbio and is now in the Bibliotheca Ambrosiana at Milan (Cod. J 101 sup.). Written in the eighth century, it plainly shows the uncultured Latin of that time. The fragment is of the highest importance for the history of the Biblical canon. It was written in Rome itself or in its environs about 200; A.D. and probably the original was in Greek, from which it was translated into Latin. This Latin text is preserved solely in the manuscript of the Ambrosiana. A few sentences of the Muratorian Canon are preserved in some other manuscripts, especially in codices of St. Paul's Epistles in Monte Cassino. The canon consists of no mere list of the Scriptures, but of a survey, which supplies at the same time historical and other information regarding each book. The beginning is missing; the preserved text begins with the last line concerning the second Gospel and the notices, preserved entire, concerning the third and fourth Gospels. Then there are mentioned: The Acts, St. Paul's Epistles (including those to Philemon, Titus and Timothy; the spurious ones to the Laodiceans and Alexandrians are rejected); furthermore, the Epistle of St. Jude and two Epistles of St. John; among the Scriptures which "in catholica habentur", are cited the "Sapientia ab amicis Salomonis in honorem ipsius scripta", as well as the Apocalypses of St. John and St. Peter, but with the remark that some will not allow the latter to be read in the church. Then mention is made of the Pastor of Hermas, which may be read anywhere but not in the divine service; and, finally, there are rejected false Scriptures, which were used by heretics. In consequence of the barbarous Latin there is no complete understanding of the correct meaning of some of the sentences.

As stated above, the date of this canon is entirely unknown, but orthodoxy places it at the time of Irenaeus (200 A.D.), again simply it recognized the Four Gospels, Acts, thirteen Epistles of Paul, First John, Second John, Jude, and Revelation. It mentions the Wisdom of Solomon which is no longer in the Bible, among the New Testament books; speak approvingly of the Shepherd of Hermas, and says that the Revelation of John and the Revelation of Peter were accepted by the writer, although many were unwilling at the Revelation of Peter should be read in the churches. It does not mention either First Peter, Second Peter, First John, or James (Westcott, On The Canon of the New Testament, p. 527), all of which are not in the Bible.

As to the author, many conjectures were made (Papias, Hegesippus, Caius of Rome, Hippolytus of Rome, Rhodon, Melito of Sardis were proposed); but no well founded hypothesis has been adduced up to the present. It speaks of the Epistle to the Laodiceans, calls the Epistle to the Hebrews the Epistle to the Alexandrians (Davidson, The Canon of the Bible, p. 225), and says both were forgeries, passing under the name of Paul-a fact of which modern theologians are discretely silent, when they cite, as they do with so much exultation, this manuscript as "early evidence of the canon." You can judge for yourself how desperately the church was is in need of support when, after a tremendous conflict, it is willing to accept as "early evidence" a manuscript whose date is at least one hundred an fifty to two hundred years after Jesus was crucified.

These facts are disconcerting if you ponder them. We are 170 years removed from the Great Commission issued by Jesus. We find that almost 200 years later we have not the finished book that one would think necessary for such a noble endeavor as the Great Commission. I challenge you to imagine for a moment Jesus commanding his Apostles to go into all the world with this "New Testament" message of salvation but ill equipped due to not

having the manual yet ready. What of those that perished without accepting the necessary messages of these books which we deem divine today?

I can just hear Jesus saying:

Matt 28:18-20

18 …"All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world"…but look guys…I don't have the new Bible ready yet…. the Father and I will not be able to agree on what to give you guys as the new manual for salvation for well over 200 years yet."

Answer for yourself: Have you ever stopped to think that Jesus was incompetent for his role if he expected his followers to go without the proper message or the necessary books?

Answer for yourself: How were these disciples and Apostles to teach the nations, better yet what were they to teach if they could not agree on what to teach with so many conflicting Gospels and Epistles circulating in the first centuries of the Gentile Church?

Answer for yourself: Were the people deprived of these books "damned" without hope automatically because they did not have a New Testament with all is necessary beliefs contingent upon one's salvation?

Answer for yourself: Is this inability to decide upon what was "inspired" by the early church the work of the Holy Spirit, and if so, what does that do to our image and understanding of a perfect God who cannot make up His mind and speak to his people?

Hopefully your reason and intellect is such that you can see the folly of such inability to decide which books God had determined necessary for the salvation of the world. The investigation of the sequence of books being deemed "in" and "out" and "in" and "out" over the centuries does little to bolster the image of a God who leads a people let alone speaks to them.

John 16:13

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.

Well the Holy Spirit is evidently not guiding very good for several centuries. If you take the above passage from the New Testament seriously then God is out of His mind because He is evidently speaking one thing to one group at one time and a completely different and contradicting thing to another group at another time; even at the same times. We call that schizophrenia today and prescribe mind-altering drugs to cure such conditions.

A MUCH MORE SERIOUS QUESTION AWAITS YOUR CONTEMPLATION

Preserving the honor of God hopefully the Holy Spirit had little to due with this confusion in the canonization of the New Testament. What should trouble you is the inclusion into this "New Testament" of the various sects conflicting and competing theologies which today, not knowing the origin or the identity of them, one is relegated to reading the New Testament under the false notion that all is "inspired" and accepting such "beliefs" if they came from God. Let me give you a parallel. You go to the store and buy four puzzles consisting of a thousand pieces. You quickly go home and empty the pieces together into one jumble and then begin to fit

and force them into a frame that was meant to only handle one puzzle. You read the instructions on the box and they inform you that these pieces are "inspired" so with utter confidence you begin to force the pieces together and make them fit even when they won't. Needless to say the picture come out distorted and is not true to the original. This is what has happened by the continual jockeying for authority by sect after sect over hundreds of years as they got "their views and ideas" recognized as the Word of God through successive Church Councils. These "ideas" became literally Holy Scripture! You failure to understand the history of the Canonization of the New Testament and the selection of books by sect after sect has robbed you of the truth in understanding what validity and authority such a document might possess today. To stake your Eternal Life upon such a "power struggles" for supremacy by those fractions within the Gentile Church is not wise; especially in light of the knowledge you are now acquiring let alone a honest comparison of the teachings of the Jewish Bible vs. The New Testament. You might have never noticed by the New Testament contradicts the Eternal Word of God as found in the Jewish Tanakh in multiple places. Dear one, this means that the "jots" and "titles" that Jesus said were forever were nullified many places in the New Testament. You lack of awareness does not negate such; only study on your part will reveal this to you.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TESTIMONY OF THE THIRD CENTURY CHURCH FATHERS CONCERNING THE NEW TESTAMENT

CLEMENT OF ALEXANDRIA (210 A.D.)

Clement of Alexandria who lived in the early third century placed in his deutero-canon, as having inferior authority, Hebrews, Second John, Jude, which are not in the Bible, and the Revelation of Peter but not the Revelation of John. He also included the Shepherd of Hermas, the First Epistle of Clement, the Second Epistle of Clement, and the Epistle of Barnabas (Davidson, The Canon of the Bible, p. 139), which are not in the Bible. He thus placed the Epistle to the Hebrews, Second John and Jude, which are not in the Bible, on a level with the Shepherd of Hermas and the Epistle of Barnabas, which are not in the New Testament today. He recognized no distinct canon as of supreme authority (Ibid., 116), and he did not attach our idea of "uncanonical" as opposed to "canonical" to either of the Four Gospels or to any other books of the New Testament (Ibid., 139). Let us take time to see other information concerning Clement of Alexandria which helps explain his theological positions today in his writings and which explain his deviation from the "faith of the Jewish church."

TERTULLIAN (220 A.D.)

Tertullian included in his canon the Four Gospels, Acts, Epistles of Paul, First John, and Revelation (Davidson, The Canon of the Bible, p. 139). He placed in an appendix, as not authoritative, Hebrews, Jude, Second John, and First Peter (Ibid., p. 139), which are in the Bible now, and the Shepherd of Hermas, which is not; and he said nothing of James, Second Peter and Third John (Ibid., p. 139), which today are in the canon. Notice he is not in agreement with the Muratorian Canon established twenty years or more before his time. Again, every man was a "canon" unto himself.

THE PESHITO...OR PESHITTA

The Peshitta, that is, the "simple" (translation). This version has had such a complex literary history that its origin has long been a matter of debate. As far back as it can be traced, it has been a Christian version, since it contains the NT as well as the OT, and the extant copies of it have come from Christian hands. Yet the OT shows such a strong Jewish influence that many scholars hold that it was, at least in part, of Jewish origin, though some explain it as of Jewish-Christian origin. It may have been produced at Edessa, though Kahle states that it came from the region of Adiabene, lying east of the Tigris, where King Isates and his mother Helena became Jewish proselytes in the 1st cent. a.d. There are passages in the OT that are little more than transliterations of western Aramaic Targums into the Syriac script. While the text agrees in the main with the Masoretic Hebrew, it seems to have been revised on the basis of the LXX. Originally this Syriac version lacked Chr, Ezr, Neh, and Est, as well as the Apocrypha, all of which were added at a later date. The most valuable Syriac manuscript is the Codex Ambrosianus from about the 6th cent., now in Milan. A manuscript of Gen, Ex, Num, and Deut, from the monastery of St. Mary Deipara in Egypt, bears a date

corresponding to a.d. 464, and is thus the oldest copy of the Bible in any language bearing a definite date

According to the Encyclopedia Britannica, the Peshitta (Syriac: "simple," or "common") is the Syriac version of the Bible, the accepted Bible of Syrian Christian churches from the end of the 3rd century AD. The name Peshitta was first employed by Moses bar Kepha in the 9th century to suggest (as does the name of the Latin Vulgate) that the text was in common use. The name also may have been employed in contradistinction to the more complex Syro-Hexaplar version. Of the vernacular versions of the Bible, the Old Testament Peshitta is second only to the Greek Septuagint in antiquity, dating from probably the 1st and 2nd centuries AD. The earliest parts in Old Syriac are thought to have been translated from Hebrew or Aramaic texts by Jewish Christians at Edessa, although the Old Testament Peshitta was later revised according to Greek textual principles. The earliest extant versions of the New Testament Peshitta date to the 5th century AD and exclude The Second Letter of Peter, The Second Letter of John, the Third Letter of John, The Letter of Jude, and The Revelation to John, which were not canonical in the Syrian church.

Davidson, The Canon of the Bible, p. 139, also attests that the Peshito, the Bible of Ancient Syriac Christians, omitted Second Peter, Second John, Third John, Jude, and Revelation, all of which are not in our Bible (Ibid., 146).

THE OLD LATIN VERSION

The Old Latin. The Latin rendering of the Bible probably originated in North Africa as early as a.d. 150. It is even possible that the Christians of North Africa adopted a translation of the OT from Latin-speaking Jews. Tertullian (c. a.d. 160 – c. 230) knew the Old Latin Bible at least in part, and Cyprian (c. 200–258), bishop of Carthage, quotes frequently from both Testaments of this Bible. Only fragments of the Old Latin of the OT have survived. Several of the Apochryphal books were incorporated unrevised into the Vulgate. As for the the rest of The Bible, scholars have been able to piece together manuscript fragments covering a considerable portion of the OT. These, together with quotations in the early Latin Fathers, are our sources for the reconstruction of the Old Latin text of the OT. Scholars distinguish 2 types of text: the African and the European. The Old Latin of the OT was made from the Greek LXX, and its chief value today is as an aid in recovering the text of the LXX as it was before Origen's revision of it.

What is important for us to notice is that the Old Latin version, the Bible of the early African Church, omitted the Epistle to the Hebrews, Second Peter, and James. The Epistle to the Hebrews was added subsequently as an anonymous book (Westcott, On The Canon of the New Testament, p. 254). Again we see no unity or agreement with those who came before and their "opinions" as to what was "God-breathed."

THE ABYSSINIAN CHURCH AND ITS CANON

The Abyssinian Church was a church that believed in "monophysitism." This was a Christian schismatic sect of the 5th and 6th centuries that maintained that Christ had only one (divine) nature, thereby opposing the orthodox doctrine that he was both divine and human. The Monophysites were mainly confined to the Eastern church and gained little strength in the West. At the directive of Pope Leo I, the Council of Chalcedon in 451 attempted to steer a middle course between the orthodox and Monophysite views. The resulting edict did not satisfy the Monophysites, and the controversy continued, the Monophysites being supported by the Copts and the Eutychian sect. The Eastern church, in an effort to suppress the heresy, in the first half of the 6th century excommunicated the Monophysites, who thereupon formally seceded from the parent church. The Monophysites split into two factions over controversies regarding the incorruptibility of Christ's body. After 560 a third faction, the Tritheists, arose; they interpreted the three persons of the Deity as three separate gods and hence were regarded by the other factions as heretics. In Egypt, Syria, and Mesopotamia the Monophysite congregations remained strong throughout the controversy. Although finally condemned in 680-81, at the sixth ecumenical council, Monophysitism continues in some churches to this day. The modern Abyssinian church, Armenian church , Coptic church , and Jacobite church are all Monophysitic bodies.

The Canon of the Abyssinian Church included at first, Enoch (of course since it taught an Angel-Messiah and

not a human messiah), Fourth Esdras, the Ascension of Isaiah, the Jubilees, and Asseneth (Davidson, The Canon of the Bible, p. 206), books which are not now in the Bible and of several of which the world now never hears. The list was changed frequently, and many books were eliminated or inserted, but, generally speaking, it contained Judith, Tobit, First Maccabees, Second Maccabees, Wisdom of Jesus, Wisdom of Solomon, and even a book called the Apocalypse of Isaiah (Davidson, The Canon of the Bible, p. 206), none of which are not in our Bible.

UPPER AND LOWER EGYPT...AND ITS CANONS

The Bibles of upper and lower Egypt are called "Coptic" as in the Coptic New Testaments. Of some 5 known Coptic versions, the most important are the Sahidic and the Bohairic.

(1) The Sahidic.

This version is the older version and was used in Southern (Upper) Egypt. It was formerly designated Thebaic, after the city of Thebes. Only fragments of this version are extant, but these fragments are of sufficient quantity to reconstruct the major part of the NT. The earliest manuscripts originate from the 4th cent. a.d..

(2) The Bohairic.

This version was current in Northern (Lower) Egypt and eventually replaced the other dialects. It is the Coptic used to this day in the church services, and the complete NT has been preserved in it. Both the Sahidic and Bohairic versions of the NT contain principally an Alexandrian (again we find the Alexandrian influence) type of text, similar to a text such as is found in the Codex Vaticanus.

The two canonical lists of upper and lower Egypt, called the Thebaic version, or version of Thebes, and the Memphitic version, or the version of Memphis, omitted Revelation (Westcott, On The Canon Of The New Testament, p. 266).

ORIGEN

Origen (250 A.D.) included in his Old Testament list the Epistles of Jeremiah, First Maccabees, and Second Maccabees, which are not in our Bible, and he makes no mention of Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi, which are in our Bible (Euseb., Eccl. History, vi. 25). The omission of these twelve books is very singular, and Rufinus' Latin version (400 A.D.) kindly inserts them. Even if they were omitted by mistake, the error shows how careless and indifferent the Fathers were in stating what books were in the Bible. Origin did not formulate a consecutive list of the New Testament books, but passages gathered here and there from his works indicate what his opinion was (Ibid., 261). He apparently divided the New Testament books into three classes, authentic, unauthentic, and uncertain. The first included the Four Gospels, Acts, fourteen Epistles of Paul, First Peter, First John, and the Revelation of John. The second included the Shepherd of Hermas, thought he was rather inclined to place it in a higher class, the Epistle of Barnabas, the Acts of Paul, the Gospel according to the Hebrews, the Gospel ;of the Egyptians, and the Preaching of Peter (Davidson, The Canon of the Bible, p. 146). The third class included the Epistles of James, Jude, Second Peter, Second John, and Third John (Davidson, The Canon of the Bible, p. 146), all of which are in the Bible today.

As you can see again over the next one hundred years there was little unity or agreement on "what" was the Word of God among the early Church. Now, let us continue.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TESTIMONY OF THE FOURTH CENTURY CHURCH FATHERS CONCERNING THE NEW TESTAMENT

EUSEBIUS

Eusebius, the ecclesiastical historian (340 A.D.), divided the books of the New Testament into three classes, the "acknowledged," the "disputed," and the "heretical" (Euseb., Eccl. Hist., iii. 25). The "acknowledged" books included the Four Gospels , the Acts, thirteen Epistles of Paul (omitting Hebrews), First John, and First Peter. They were the books concerning which there was no controversy. The "disputed" books he divided into two subordinate classes; the "generally known and recognized by most," namely, James, Jude, Second Peter, Second John, and Third John., none of which are disputed now, so far as the laity ever hears; and the "spurious," including the Acts of Paul, the Shepherd of Hermas, the Revelation of Peter, the Epistle of Barnabas, the Teaching of the Apostles, and the Revelation of John, which last is in the Bible today, and the Gospel according to the Hebrews. The "heretical" books included the Gospel of Peter, the Gospel of Thomas, the Gospel of Matthew (not the one now in the Bible), the Acts of the Apostles by Andrew, and the Acts of the Apostles by John. The Epistle of James, which is not in the Bible and which he here classes as generally recognized, in another place he calls "spurious" (Euseb., Eccl. Hist., ii. 25), and of Revelation he says that possibly it should be among the acknowledged books, but that some rejected it. The idea as to what composed the Bible was in the minds of the Fathers vague and indefinite. Such a strict and unalterable rule as we now have they did not possess. Eusebius was a bishop of the Eastern church, and the reader will observe as we progress that the church uniformly discarded Revelation.

CYRIL, BISHOP OF JERUSALEM

Cyril, the Bishop of Jerusalem (356 A.D.), is a member of the Eastern church, made a catalogue which included the books now in our New Testament except Revelation, and he adds, "But let all the rest be excluded. And all the books which are not read in the churches, neither do thou read by thyself" (Catech. Lect., iv. 35).

THE COUNCIL OF LAODICEA…[150 YEARS LATER…LOCAL BUT NOT GENERAL AUTHORITY]

More than three hundred and fifty years passed away, and it became apparent that the Fathers could not agree as to what books should be in the Bible, and councils began to deal with the matter. The first Christian assembly at which the canon was made the subject of a special ordinance was held at Laodicea in 365 A.D. Tertullian indeed mentions the fact that synods had acted upon the canonicity of books in his time (Dr. Pudic, 10), but their authority much have been local and not general. Jerome also says that the council of Nicea included Judith in a list which it adopted (Pref. In Judith, i. p. 1169, Davidson, The Canon of the Bible, p. 171), but I can find no good evidence that the council of Nicea acted on the canon at all, although there is a very

general impression that it did. The current tradition is that the books were placed under a table at Nicea, and that after prayer the canonical ones leaped out from under, and the others remained behind. It is said that this story is told by Pappus, a Lutheran divine (1549-1601) in his "Epitome Historiae Ecclesiasticae de Conversionibus Gentium," etc. It is, of course, fabulous, and probably originated from the fact that at the council of Chalcedon the Gospels were placed in the midst of the assembly (Westcott, Canon, 426).

The synod of Laodicea was not a general council of the church, but its list was afterwards adopted by the church, so that virtually that was the first general action on the contents of the Bible. It was a gathering of twenty-four to thirty-two (the number is variously stated) of the clergy of Lydia and Phrygia. Whatever the number, the so-called heretics had a majority of the votes present (Davidson, The Canon of the Bible, p. 173). Its decree was as follows:

"Psalms composed by private men must not be read in the church, nor uncanonical books, but only the canonical books of the New and Old Testament. How many books must be read::

Then follows the list as we have it today, except the omission of Revelation. This council is of importance because for the first time the tone of authority as to what much and must not be read is established.

ATHANASIUS

Athanasius, Bishop of Alexandria, (365 A.D.), was at enmity with Eusebius and the clergy of Laodicea (Davidson, The Canon of the Bible, p. 234), and when Laodicea declared that Revelation was not in the Bible, Athanasius immediately promulgated a list in which he declared that it was. In his canon he names, he says, the books in which alone were proclaimed the doctrines of godliness, and which no man must take from, and no man add to. Yet he omitted Esther, which the church as since added, and he also inserted Baruch and the Letter of Jeremiah, which the church has since taken away (Athanasius, Festal Epistle XXXIX, Liberty Of The Fathers, Oxford, 1954). He expressly declare that Esther was not a part of the Bible, and place it on a level with the Pastor Of Hermas, and a book called The Doctrine of the Apostles. He closed by saying: "Let there be no mention of apocryphal writings." He had become tired of the controversy.

AMPHILOCHIUS, BISHOP OF ICONIUM 365 A.D.

Amphilochius, Bishop of Iconium (365 A.D.), in his New Testament, accepts the Four Gospels, Acts, and fourteen Epistles of Paul, and adds, "But some maintain that the Epistle to the Hebrews is spurious; not speaking well, for the grace is genuine. To proceed: What remains? Of the Catholic Epistles some maintain that we ought to receive seven, and others three only, one of James, and one of Peter, and one of John…The Revelation of John again some reckon among (the scriptures); but still the majority say that it is spurious. This will be the most truthful canon of the inspired scriptures" (Lambi ad Seleucam). One cannot decide from the above what he considered "the most truthful canon," but it shows again how entirely unsettled was the question as to what was to be considered the New Testament and what was not, and that the question was purely a matter of individual opinion. His closing words show that in his time no list was universally accepted.

OPATATUS, OF MELA (370 A.D.)

Opatatus of Mela omitted Hebrews (Davidson, The Canon of the Bible,p. 193)

GREGORY OF NAZIANZUS (389 A.D.)

Gregory of Nazianzus (389 A.D.), gave as the New Testament the Four Gospels, the Acts, fourteen Epistles of Paul, and the seven Catholic Epistles, and he adds, "In these you have all the inspired books; if there be any book besides these, it is not among the genuine (scriptures)" (Carm., xii. 31). He belonged to the Eastern church, and he likewise rejected the book of Revelation.

By the "seven Catholic Epistles" is meant always James, First Peter, Second Peter, First John, Second John, Third John, and Jude. Why they are called Catholic Epistles no one knows (Kitto, Cyclo. Bio. Literature, "Epistles, Catholic,"). Any explanation of the name is an assumption.

ST. AUGUSTINE (390 A.D.)

St. Augustine's New Testament was the same as ours today. Now we begin to see conformity. The influence of St. Augustine in establishing the Bible was greater probably than any other Father or than any council. People now attribute to God what was really the work of one man. While councils decided upon the canon, and their decision became embodied sentiment of the entire church, the expression was really that of but one man, the leader in the council, and when doubts arose as to the authority of a book, scholarship was not involved to decide it, for the members possessed almost none. They simply asked: "What did the Early Fathers say of it?" Prof. Davidson says:

"In relation to the New Testament, the synods which drew up lists of the sacred books show the opinion of some leading Father like Augustine, along with what custom had sanctioned. In this department no member of the synod exercised his critical faculty; a number together would decide such questions summarily. Bishops proceeded in the track of tradition or authority" (Davidson, The Canon of the Bible, p. 172).

In 393 A.D. a council met in Hippo, in Africa, discussed the canon, and adopted St. Augustine's list. St. Augustine himself was present, and was the ruling spirit.

In 397 A.D. was held the third council of Carthage. St. Augustine was again present. It adopted a decree as follows:

> **"It was also determined that besides the canonical scriptures, nothing be read in the church under the title of Divine Scriptures. The Canonical scriptures are these:"**

Then follow the names of the books of the Bible as we have them now, except some variations in the order

DIDYMUS OF ALEXANDRIA (392 A.D.)

Didymus of Alexandria tells us that Second Peter in his time was accounted spurious and was not in the canon, yet it was publicly read (Westcott, Canon, 444). In the early days books were read in the churches which were known at the time to be spurious and which were not in the canon. In time most of these books were to find their way into the New Testament. Today Second Peter is not only read in the churches, but is accounted genuine and is in the Bible. And if any modern orthodox minister, believing as the ancients did, that it was spurious, desired to say so, he would not dare to, since it would "unsettle the faith of his congregation." For this he would be dismissed, and his livelihood would cease as a minister and the support of his family through the ministry would stop. It is thus that ecclesiasticism compels men to play the hypocrite, and teach as true that they believe to be false. The same is done today; many times ministers know more than they let one and for the sake of their "check" play the party-line.

Let us continue.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TESTIMONY OF THE FIFTH CENTURY CHURCH FATHERS CONCERNING THE NEW TESTAMENT

ST. CHRYSOSTOM (407 A.D.)

St. Chrysostom (407 A.D.) did not use Second John, Third John, Second Peter, Jude, and Revelation (Westcott, Canon, p.438), all of which are in the Bible now. He included the Wisdom of Jesus (Westcott, Canon, p. 438), a book which is not now in the Bible.

THEODORE, OF MOPSUESTA

He rejected the Epistle of James, Second Peter, Second John, Third John, Jude, and Revelation (Westcott, Canon, p. 438), all of which are now in the Bible.

THEODORET, BISHOP OF CYRUS

He rejected Second John, Third John, Second Peter, Jude and Revelation (Ibid., note 2).

MANUSCRIPTS OF THE GREEK BIBLE

There are three great manuscripts of the Greek Bible extant, the Sinaitic, the Vatican, and the Alexandrine. They are the high courts of appeal in all cases of disputed texts, and their lists are, therefore, very important.

The Sinaitic manuscript is one found by Tischendorf in a convent of St. Catherine, Mount Sinai, in 1859, and is probably the oldest of the New Testament codices in existence, dating back to the fourth century. It has the Four Gospels, the Fourteen Epistles of Paul, Acts, the Seven Catholic Epistles, Revelation, the Epistle of Barnabas, and a part of the Shepherd of Hermas (Westcott, Canon, p. 426), the last two of which are not in the Bible now.

The Vatican manuscript, in the Vatican Library at Rome, belongs to the middle of the fourth century. ; It ends by mutilation at Hebrews 9:14. Up to that point it agrees substantially with the Alexandrine manuscript (Ibid., note 2). What other books it may have contained one cannot say.

The Alexandrine manuscript, belongs to the fifth century, and written probably in Egypt, included in the New Testament the two Epistles of Clement (Davidson, The Canon of the Bible, p.10; Westcott, Canon, p. 544), none of which are in our Bibles at present.

CLERMONT CODEX

The Clermont Codex is a Latin manuscript now in the Imperial Library at Paris, and dating from the fifth to the eighth century, contains a list of the books read in the African Church in the third century (Davidson, The Canon of the Bible, p. 145). The New Testament omits Philippians, First Thessalonians, and Second Thessalonians, which are not in the Bible, and inserts the Shepherd of Hermas, the Acts of Paul, and the Revelation of Peter, which are not now in it (Westcott, Canon, 555). The Epistle which is now called "to the Hebrews" is there called the Epistle to Barnabas (Ibid., 557).

In 419 A.D. another council was held at Carthage., and St. Augustine's list was again ratified (Davidson, The Canon of the Bible, p. 199)

ON THE CHURCH'S COUNCILS...WHAT YOU WERE NEVER TOLD

The reader would err greatly did he suppose that in these assemblies one or two hundred gentlemen sat down to discuss quietly and dignifiedly the questions which had come before them for settlement. On the contrary, many of the bishops were ignorant ruffians, and were followed by crowds of vicious supporters who stood ready on the slighest excuse to maim and kill their opponents. The most shocking scenes that occur in the political conventions in the worst districts of our great cities and other nations are as nothing compared with what history tell us was common in these Christian councils. Dr. Phillip Schaff says:

"Together with abundant talents, attainments, and virtues, there were gathered also at the councils ignorance, intrigues, and partisan passions, which had already been excited on all sides by long controversies preceding and now met and arrayed themselves, as hostile armies, for open combat" (History of the Christian Church, by P Schaff, D.D., ii. 346).

Dear ones, this is who these supposed "Divine Revelations" were later canonized and today we are told the "Holy Spirit" decided for us what books were to be "authoritative" for faith and practice. It seems more likely "might made right!"

Dean Milman, the celebrated historian says:

"It might have been supposed that nowhere would Christianity appear in such commanding majesty as in a council, which should gather from all quarters of the world the most eminent prelates and the most distinguished clergy; that a lofty and serene piety would govern all their proceedings, and profound and dispassionate investigation exhaust every subject; that human passions and interest would stand rebuked before that awful assembly; that the sense of their own dignity as well as the desire of impressing their brethren with the solemnity and earnestness of their belief would at least exclude all intemperance of manner and language… History shows that melancholy reverse. Nowhere is Christianity less attractive, and if we look to the ordinary tone and character of the proceedings, less authoritative, than in the councils of the church. It is in general a fierce collision of two rival factions, neither of which will yield, each of which is solemnly pledged against conviction. Intrigue, injustice, violence, decisions on authority alone, and that the authority of a turbulent majority, decisions by wild acclamation rather then by sober inquiry, detract from the reverence, and impugn the judgments, at least of the later councils….rejoicing at the damnation imprecated against the humiliated adversary….the degeneracy is rapid from the council of Nicea to that of Ephesus, where each party came determined to use every means of haste, maneuver, court influence, bribery, to crush his adversary; where there was an encouragement of, if not an appeal to the violence of the populace, to anticipate the decrees of the council; where each had his own tumultuous foreign rabble to back his quarrel; and neither would scruple at any means to obtain the ratification of their anathemas through persecution by the evil government. (H.H. Milman, D.D., History of Latin Christianity, New York, 1871, p 226).

Gregory of Nazianzus, the Christian father, speaks of them as "assemblies of cranes and geese" (Schaff, History of the Christian Church, ii. 347). Utterly disgusted, he decline to have anything to do with them, saying:

"To tell the truth, I am inclined to shun every collection of bishops, because I have never yet seen that a synod came to a good end, or abated evils instead of increasing them. For in those assemblies (and I do not think I

express myself too strongly here) indescribable contentiousness and ambition prevail….Therefore I have withdrawn myself, and have found rest to my soul only in solitude" (Ep. Ad. Procop., 55 old order, Schaff, Hist. Christ. Church, ii. 347).

The third general council of the church, which was held at Ephesus in 431 A.D., was marked by "shameful intrigue, uncharitable lust of condemnation, and coarse violence of conduct" (Schaff, Hist. Christ. Church, ii. 348). Both factions came with armed escorts, as if going to battle (Ibid., ii. 723-725), and were followed by great mobs of the ignorant rabble, slaves and seamen, the lower populace of Constantinople, peasants, and bathmen, and hordes of women, prepared for violence; the city was patrolled by troops (Ibid., i. 242), and Nestorius and John of Antioch had armed body guards to protect them from the violence of Cyril's party (Ibid., p. 242). The two bands fought in the streets and much blood was shed (Ibid., p. 242). At the reading of the imperial decree such a tumult arose that all the contending bishops were ordered under arrest (Ibid., i. 242).

An effort was made immediately after to hold a council in Constantinople, and such was the fear of a riot that it had to be adjourned to the suburban district across the Bosporus (Ibid., i. 242).

In August 449 A.D., there met in Ephesus a synod which occupies a notorious place in the scandals of church history, and which, from the fraud and violence by which everything was carried, and the odious character of its proceedings, has received the name of the "Robbers Council." Dioscorus presided with brutal violence (Schaff, Hist. Christ. Church, ii. 738), protected by soldiers. The fear of personal injury was so great that Flavian and his friends, composing one faction, hardly dared to open their lips, while Theodoret was excluded entirely. A communication, presented from Eusebius, was received by the crown with cries of "Let Eusebius be burnt; let him be burned alive. As he has cut Christ in two, so let him be cut in two" (Ibid., p. 738). Three delegates from Rome were so terrified, that they did not venture to read an epistle which they bore from Leo (Ibid., p. 738 ff.). The subject of the canon was, of course, not the only one discussed by councils. In fact, in many councils it was not referred to. Dioscorus and his party wished Flavian and his friends to sign a confession of that that Christ had but one nature. Flavian refused to do so. At a given signal the doors were thrown open, a band of soldiers and an armed mob rushed in, and the terrified bishops of the Flavian party were compelled, by blows and at the point of the sword, to sign (Mosheim, Eccl. Hist., Bk. 2, Cent. 5, pt. 2, ch. v). Where before there had been two parties there was now not alone a majority, but almost unanimity (Milman, Hist. Latin. Christ., i. 288). The decree having been signed, Dioscorus was no longer able to control his anger, and he struck the vanquished Flavian (Ibid., i. 289). Thus encouraged, a crown of infuriated monks set upon the unfortunate bishop of Jerusalem, crying "Kill him! Kill him!" and they beat and kicked him, and inflicted such injuries that death ensued shortly after (Ibid., i. 289, Scaff, Hist. Christ. Church., ii. 739). Dean Milman remarks, significantly, that this was not the last council defiled by blood (Milman, Hist. Latin. Christ., i. 289).

Another council, called to meet in Nicea in 451 A.D., was so unruly that it had to be summoned to Chalcedon, across the straits from Constantinople, where the emperor could reach it with his troops and compel order (Schaff, Hist. Christ. Church, ii. 742). It is known as the Council of Chalcedon. The proceeding were continually interrupted by yells and tumult (Ibid., ii. 743), and even the laymen were compelled to remind the bishops of their clerical dignity (Ibid., ii. 743). "At Chalcedon," says Dr. Philip Schaff, "the introduction of the renowned expositor and historian Theodoret provoked a scene which almost involuntarily reminds us of the modern brawls of Greek and Roman monks at the holy sepulchre under the restraining influence of the Turkish police. Theodoret's Egyptian opponents shouted with all their might: 'Away with him, this teacher of Nestorius.' His friends replied with equal violence: 'They forced us (at the Robber Council) by blows to subscribe, away the Manichaeans, the enemies of Flavian, the enemies of the faith. Away with the murderer Dioscorus. Who does not know his wicked deeds?' The Egyptian bishops cried again: 'Away with the Jew, the adversary of God, and call him not bishop.' To which the original bishops answered: 'Away with the rioters, away with the murderers! The orthodox man belongs to the council.'" The military had to interfere to quell the proceedings (Schaff, Hist. Christ. Church, ii. 348).

At the council held at Constantinople in 785 A.D., the soldiery burst into the chamber and dispersed the affrighted bishops because they did not approve of the bishop's enactments (Milman, ii. p. 345); and the second council of Nicea (787 A.D.) denounced this council of Constantinople as a synod of fools and madmen (Ibid., ii.

346).

There is one curious fact to which I can not refrain from calling attention. No Christian historian, whether Mosheim, Milman, Schaff, or any other, has ever perceived, apparently, the grotesque absurdity of an assembly attempting to decide by vote a fact in the past. Men vote on questions which have yet to be decided, and thus make them facts; as whether this man or that man shall be president, or this law or that shall be in force; but not on those which are already decided. The reader needs to understand that this is just a small representation of the character of the Church councils. If one is honest with oneself then it is almost impossible to read these proceedings and pretend that the Holy Spirit had anything to do the the results of such violent proceedings let alone believe the decisions made as to what was "inspired" have any credibility whatsoever!

JEROME

Jerome (420 A.D.) included in his New Testament Hebrews and Revelation on the authority of the ancient writers, and not of the existing custom (Davidson, The Canon of the Bible, p. 190 ff., showing that in his time these books were frequently rejected. That seems almost ridiculous in light of what you have learned by reading the above accounts. In another work he gave the Epistle of Barnabas at the end of a canonical list, and he expresses the doubts in existence to Philemon, Second Peter, Jude, Second John, and Third John (Davidson, p. 190 ff.), of which, today, no doubts are entertained. The First Epistle of Clement, which is not now in the Bible, was, he says, read in some churches ().

Jerome and St. Augustine were the men most influential in determining the canon of the New Testament (Davidson, Canon, p. 233). The Catholic Church has followed the latter, and Luther and the reformers followed the former. As to their qualifications for deciding the canon Prof. Davidson has said:

"Both were unfitted for critical examination of such a topic. Augustine was a gifted spiritual man, lacking learning and independence. Tradition dominated all his idea about the difficult or disputed books.....His judgment was weak, his sagacity moderate, and the absence of many-sidedness hindered a critical result. Jerome, again, was learned but timid, lacking the courage to face the question fairly or fundamentally and the independence necessary to its right investigation. Belonging as he did to both churches, he recommended the practice of one or the other. He, too, was chiefly influenced by tradition" (Davidson, The Canon of the Bible, p. 200).

APOSTOLIC CONSTITUTIONS

The Apostolic Constitutions are a collection of rules, mainly for the guidance of the clergy. They date from the firth century, and are not to be attributed to the Apostles, their names being another of the many similar endeavors to give authority to books by foreign great names to them. The canons in the Apostolic Constitutions (Apostolic Constitutions, II, 57) omit from the New Testament James, First Peter, Second Peter, First John, Second John, Third John, Jude and Revelation (Ibid., VIII, xlvii. 85). This is the more remarkable from the fact that the canon prescribes with great particularity and minuteness how services in church should be conducted, and what books be read! It also omits Revelation, and included the First Epistle of Clement, the Second Epistle of Clement (an acknowledged forgery), and the Clementine Constitutions (Ibid.). No one ever hears of these books being included in the New Testament now. It is a noteworthy fact that this and the preceding list, contradictory as they are, are both in the same book no less!

It would seem to me than "any thinking believer" would have a hard time accepting the decisions of such men as shown about anything, but let us continue for we have yet much to share before we can draw any concrete conclusion.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TESTIMONY OF THE SIXTH CENTURY CHURCH FATHERS CONCERNING THE NEW TESTAMENT

This will be a very quite century regarding the Canon of the New Testament.

COSMOS INDICOPLEUSTES (535 A.D.)

Cosmos Indicopleustes never mentions James, First Peter, Second Peter, First John, Second John, Third John, Jude, or Revelation (Davidson, The Canon of the Bible, p. 200).

JUNILIUS, AN AFRICAN BISHOP (550 A.D.)

Junilius divided the books of the Bible into three classifications: "Perfect, intermediate, and no authority." Ironically those he considered "perfect" contained the Wisdom of Jesus, which is not now in our Bibles. Those he considered "intermediates" contained the collection of James, Second Peter, Jude, Second John, and Third John, all of which we consider as authoritative as any. Within the classification of "no authority" he included the book of Revelation because it was doubted by man in the East (De. partibus divine legis, i. 2).

Let us continue.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TESTIMONY OF THE 7TH THRU THE 10TH CENTURY CHURCH FATHERS CONCERNING THE NEW TESTAMENT

THE SIXTH COUNCIL OF CONSTANTINOPLE (629 A.D.)

By the year 629 A.D. so diverse and jumbled had become the views as to what was "God breathed" and "inspired" and "what should be in the New Testament and the Bible," and so great was the need of harmony and unity in these fractions sects which all had different documents to vouch for their authority or the authority of each "sect" against the other, that the sixth general council of Constantinople, otherwise know as the Quinisextine or Trullan council, with a desire apparently to please all parties, ratified the catalogues of Laodicea and Carthage, the Apostolic canons, and those of Athanasius, Gregory of Nazianzus, Amphilochius of Iconium, Cyril of Alexander, and every other one of which they had any knowledge, seemingly indifferent to the absurdity of indorsing the contradictions between them.

Answer for yourself: Cannot God decide what is or what is not to be included, and would he agree to multiple contradictions and call it "Divine"?

You need to understand that no two of these various "canons" were alike. It must be added that the Clementine Constitutions, though in the Apostolic catalogues, and recognized by the assembly as authoritative, were declared to be no longer canonical, on account of the interpolations which they had received (Westcott, Canon, p. 434).

One would think that after such a majestic gathering of the Church that all would be settled. No way! Men continued to disagree even after such a noble endeavor as the Sixth Council of Constantinople which "ratified and canonized everything even if it did conflict with itself."

Answer for yourself: Is this God's Word?

THE FOURTH COUNCIL OF TOLEDO (632 A.D.)

At the fourth council of Toledo Augustine's list was again ratified (Davidson, The Canon of the Bible, p. 237).

JOHANNES DAMASCENUS (750 A.D.)

Johannes Damascenus gives as the New Testament all the books now in it as well as the Apostolic Constitutions (De. Fide Orthodoxa, iv. 17).

NICEPHORUS (810 A.D.)

Nicephorus excluded from the New Testament Revelation, and placed it on a level with the Revelation of Peter, the Epistle of Barnabas, and the Gospel according to the Hebrews (Westcott, Canon, p. 552).

PHOTIUS, CECUMENIUS AND THEOPHYLACT

They all rejected Revelation (Ibid.).

ALFRIC, ABBOT OF CERNE (989 A.D.)

He said that the Four Gospels should be included along with the Seven Catholic Epistles, fifteen Epistles of Paul including Hebrews and the Epistle to the Laodiceans, the Acts, and Revelation (Westcott, Canon, p. 452). The Epistle to the Laodiceans here mentioned has a curious history. Paul says in his Epistles to the Colossians (chap. 4:16) that he had written a letter to the the Laodiceans, and an Epistle claiming to be that one was in circulation in the second century (Westcott, Canon, p. 552). The one now under discussion, which is a different book from that one, begins as all the genuine Epistles do, "Paul, an apostle not of men, nor by-men, but by Jesus Christ, to the brethren that be at Laodicea." etc. The earliest trace of it is at the beginning of the sixth century. Gregory the Great, at the close of that period, declare it was written by Paul. Haymo, Bishop of Halberstadt, (853 A.D.), did the same. So did John of Salisbury not long after. The opinion of Africa confirmed these, and the Epistle passed into the early translation of the New Testament. It is in the manuscript of the Vulgate Bible at La Cava. It is in the manuscript of the Latin New Testament which is still preserved at Fulda; in very many western manuscripts of the Bible, as in the great Gothic Bible of Toledo (8th century), in the Book of Armagh (807 A.D.), in the so-called Charlemagne's Bible of the British museum (9th century), in the great Bible of the king's library in the British museum, apparently designed for church use, and in many other magnificent Bibles. Fourteen editions of one or more German versions of it are said to have been printed before Luther's time; it is in the first Bohemian Bible (1488), and it is in the Albigensian Bible at Lyons, where it has its usual place after the Epistle to the Collosians (Westcott, Canon, p. 454).

From the sixth to the sixteenth century, a thousand years, this Epistle was in the Bible of a large share of the Christian people; and yet we now never hear of it, much less do we hear it called the "Word of God".

We are not through yet. Let us continue.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TESTIMONY OF THE 16TH CENTURY CHURCH FATHERS CONCERNING THE NEW TESTAMENT

REFORMATION & THE COUNCIL OF TRENT

For thirteen hundred years the church had been endeavoring to harmonize on a Bible by permitting the bishops and ecclesiastics to settle the matter generally among themselves, and it had resulted only in violent clashing of opinion. An ominous revolt was breaking out in the North. Luther was pushing the claim of the right of private judgment to its utmost. And as the Bible was the key of the situation, the church, which had been growing more and more restrictive and had thus accumulated precedent for its proposed step, took the whole questions of the canon in hand, fixed it once for all, and forbade any individual to have anything further to do with it.

The council of Trent met Dec. 13, 1545, and on Feb. 12, 1546, the question of the canon was brought forward. Luther had declared that the Bible alone was the source of authority. Luther declared that the universally accepted books of the Old and New Testament, without any of the apocryphal or disputed books, should alone constitute the Bible. The church wanted the apocrypha admitted. The questions were discussed in the council by about thirty ecclesiastics in four sessions. For the second time in the history of the book came a compromise. Four fractions were contending for the adoption of different views. All were agreed that tradition, hearsay, and rumor was of equal authority with written records. The grotesque misnomer of calling such men "great," or "scholars," is quite apparent. On the subject concerning which there should have been division, there was unity; and on the one on which there should have been unity; there was division. One party desired two classes of books, St. Augustine had divided them, the canonical and the uncanonical; the second party desired three classes, the acknowledged books, the disputed books of the New Testament, and the apocryphal books of the Old Testament, in each case, of course, the uncanonical books to be thrown out; the third party desired the list simply to be named without anything being said as to the authority of the books, as had been done at the third council of Carthage; and the fourth party demanded that all the books, acknowledged, disputed, and apocryphal, should be classed together, and the whole called of divine authority. As is generally the case in a religious council where "spiritual insight" is permitted to rule, stupidity gained the day. The first and second parties combined about March 8th, but notwithstanding this, on the 15th the third party secured a majority, and the following decree was adopted:

" The holy ecumenical and general council of Trent,...following the examples of the orthodox Fathers, receives and venerates all the books of the Old and New Testaments, ...and also traditions pertaining to faith and conduct,...with an equal feeling of devotion and reverence...The synod though proper, therefore, to annex to this decree a catalogue of the sacred books, lest any doubt might arise concerning those that were approved of. They are the following: [Then are given the names of the books exactly as they stand in the Catholic Bible today, and the decree proceeds.] Now, if any one reading these books in all their parts, as they are usually read in the Latin Vulgate edition, does not hold them for sacred and canonical [observe "canonical," not "inspired"] and, knowing the aforesaid traditions, does industriously condemn them, let him be anathema" (Westcott, Canon, p. 472; Schaff's Creeds of Christendom, ii. p. 79).

This is where the doctrine originated that we must believe the New Testament or be damned. More than one thousand five hundred years after Jesus Christ was crucified, the superstition arose. And the Catholic Church does not yet insist on inspirations, for it hold to the authority of tradition, and gossip and inspiration do not always agree. But who were the men that established this damnation theory of the Bible?

"This fatal decree, in which the council, harassed by the fear of lay critics and 'grammarians,' gave a new aspect to the whole question of the canon, was ratified by 53 prelates, among whom were not ...one scholar distinguished for historical learning, not one who was fitted by special study, for the examination of a subject in which the truth could alone be determined by the voice of antiquity" (Westcott, Canon, p. 474).

That was the character of the men who said that their work was the work of God. For, let us remember, the books in the Catholic Bible are not what God said should be there but what these men said should be. God had nothing to do with it! Furthermore, this was the first time in the history of the church that anything which had been before simply a matter of custom and opinion, was made a belief to be accepted on pain of eternal damnation (Ibid.), and it has been the unfortunate parent of a most numerous and hideous progeny. Having once a precedent for declaring endless punishment a penalty for non-belief in dogmas not taught in the Bible, a whole brood of superstitions followed and have been current to this day.

This practically settled the question of the canon in the Catholic Church (Davidson, The Canon of the Bible, p. 237). A few men, later, protested, and endeavored to revise the list (Westcott, Canon, p. 475), but the struggle was useless.

What I find amazing is that the absurdity of the Eastern Church, which had for one thousand three hundred years declared persistently that the book of Revelation was not written by John and was not entitled to a place in the Bible, wheeled squarely about, and in a council held in Jerusalem in 1672 A.D., adopted the decree of Trent (Davidson, The Canon of the Bible, p. 246). Today the Easter Church considers Revelation as much the word of God as any other book (Westcott, Canon, p. 487).

THE WORSHIP OF A BOOK...INSTEAD OF GOD

The Protestant Church today is a book-worshipper. It makes a fetich out of a book. The Catholics are little for the Bible, and ever have. The say, "Take away the whole book if you like, and the church will still remain in all its power. The book is the creation of the church, not the church the creation of the book." The Protestants, finding themselves confronted with an infallible church, had to oppose it with an infallible book. And they made a book infallible, which before had not been considered so. And well they might for they were compelled to. It is commonly the case that the overthrow of one superstition is only accomplished by the establishment of another in its place. The Catholics had the prestige of antiquity, and of being considered the only true Church of God, and they threatened with eternal damnation every man who followed Luther. The masses of the people of the North, ignorant and superstitious, were naturally terrified by the awful threat, and the only wonder is that they ever challenged this religious juggernaut. To meet the challenge, Luther, Calvin, and others said that the Bible was "supernaturally inspired." The origin of the books having been forgotten (as most Christians today do not possess such knowledge as well), men, credulous and in trouble, came to think that because the books were written of God they were written by God. The reformers declared that the Bible and not the church was the sole source of authority. This succeeded, and the decrees of the Vatican were answered by such reasoning by the Protestants. The doctrine of the divine and infallible inspiration of the New Testament spread as did the military advances through Europe.

That this is so, and that the idea arose with men who were deluded, is illustrated by the following ridiculous decree, adopted by the Calvinistic council of Switzerland in 1675 A. D.:

"Almighty God not only provided that His word, which is the power of every one who believes, should be committed to writing through Moses, the Prophets, and Apostles, but also has watched over it with a fatherly care up to the present time, and guarded it lest it might be corrupted by the craft of Satan or any fraud of

men...The Hebrew volume of the Old Testament, which we have received from tradition of the Jewish church, to which formerly the oracles of God were committed, and retain at the present day, both in its contents and in its vowels, the points themselves, or at least the force of the points, and both in its substance and its words is divinely inspired, so that, together with the volume of the New Testament, is the single and uncorrupted rule of our faith and life, by whose standard, as by a touchstone, all versions which exist, whether Eastern or Western, must be tried, and whenever they vary, be made conformable to it" (Neimeyer, Collection Confessionum, p. 730). Nothing could be further from the truth!

THE PROBLEM WITH SUCH A BELIEF IN DIVINE INSPIRATION OF THE NEW TESTAMENT

Three things indicate the grim ferocity of this dogma:

1. It says the God has guarded the Bible from corruption; yet Griesbach collected one hundred and fifty thousand various readings in the New Testament manuscripts alone (B. A. Hinsdale, M.A., Genuineness and Authenticity of the Gospels, Cincinnati, 1872 ,p. 130), the greater part of which must, of course, be corruptions, since there can be but one correct reading for any passage.

2. It says the vowels were inspired, whereas the ancient Hebrew literature had no vowels.

3. It says that the vowel-points were inspired; whereas they did not come into use until the seventh century after Jesus, and were not perfected until four centuries later. This last article is a relic of that ancient belief that the translators, the copyists, and all the men who had aught to do with the transmission of the Bible from century to century, were inspired.

THE BELGIAN CONFESSION (1561-1563 A.D.)

The Belgian Confession is just another curious illustration of the highly wrought mental condition of that time. It says: "We embrace the Holy Scripture in those two volumes of the Old and New Testament, which are called the canonical books, about which there is no controversy" (Neimeyer, Collection Confessionum, pp. 361-363, Art. 3-7).

What do they mean by saying "about which there is no controversy?"

Then follows a list of the books of the Bible as we receive them now, including also the books which, as you have seen, had been in controversy for 1500 years and were even then. And notwithstanding these facts the italicized words were subsequently changed to read "about which there never was any controversy" (Ibid.). What a lie!

The creed proceeds, "And we believe these things contained in them...because the Holy Spirit witnesses to our consciences that they emanated from God" (Ibid., pp. 361-363). We are told by theologians that we cannot trust our reason, that we must "experience the testimony of the spirit" to believe the doctrines of the church, and that this testimony can be relied upon. Yet here we find a people offering the "testimony of the spirit" to the truth of a thing which we now know to be false!!! The "testimony of the spirit" is a mental delusion. The Christian no doubt thinks he has it. He is honest in it, but he mistakes. There is no such thing. His imagination supplies the facts, just as it the case with a man suffering from delirium tremens, who thinks he sees various hideous creatures. Righteous enthusiasm, such as says that "every word in the blessed New Testament was inspired by God", is a mental and moral delirium tremens.

The Protestants, however, through convinced that the Bible was infallibly inspired, had their difficulties in determining what the Bible really was. And the fierceness with which they insisted on their views ended in the suppression of all historical criticism (Westcott, Canon, p. 465). Erasmus (1467-1536 A.D.) said that Hebrews was not written by Paul, nor Second John and Third John by the Apostle, but by another John; nor Revelation by John (Westcott, Canon, p. 467). He was the literary leader of the Reformation. While he was still a Catholic,

an attack was made upon his views by the Sarbonne, the theological faculty of Paris; censure was placed on his doubts, and it was declare that, no matter if the genuineness of certain books had been disputed in ancient times, the fact that the church has since accepted them made it wrong for any Christian to dispute them (Westcott, Canon, p. 470).

BODENSTEIN, OF KARLSTADT (1520 A.D.)

Bodenstein, the reformer, and great friend but finally the persecuted enemy of Luther, divided the books of the Bible into three classes. In the first he placed the Four Gospels; in the second of "less authority" he placed the "acknowledged" Epistles of the New Testament (i.e., thirteen of Paul, First Peter, and First John); and in the third class, as of least authority, Hebrews, James, Second Peter, Second John, Third John, Jude, and Revelation. He omitted the book of Acts entirely.

LUTHER

Luther said that Hebrews was written by neither Paul nor an apostle but did not place it on equality with the epistles written by the apostles. He thought it was a compilation for pre-existing records, and while it had much in it that was good, it also had "wood, straw, or hay" in its composition. James was, he said, an epistle of straw, with no character of the Gospel in it; it was not written by any apostle, and was not a true Bible book (Pref. Epis. Jacobi). The Epistle of Jude was, he declared, a reprint from Second Peter (compare the second chapter of Second Peter and the first part of the third chapter of the Epistle of Jude, he will see that they closely resemble each other) and therefore it did not, in his opinion, belong among the canonical books (Pred. Epis. Judae). Revelation he considered neither prophetic nor apostolic, and though that it was almost on a level with the fourth book of Esdras, which last he proposed to throw into the river Elbe (Davidson, p. 216). He modified this view twelve years later so far as to say that it was a dumb prophecy, and that there was no objection to any one believing it to have been written by the Apostle John, who desired to do so (Westcott, p. 479). As for himself he did not believe it. He placed Hebrews, James, Jude and Revelation in an appendix to his New Testament, as of inferior authority (Westcott, Canon, p. 477).

ZWINGLI (1531 A.D.)

Zwingli declared that he took no account of Revelation, for it was not a book of the Bible (Works, ed. Schuler II, i. 169). CEcolampadius (1531 A.D.) said that the Protestants of Switzerland did not compare James, Jude, Second Peter, Second John, Third John, and Revelation, with the other books of the Bible (Epis., i. 3, c., ed. 1548). Calvin, on the other hand, said that though Hebrews was not written by Paul, it was through a Satanic device that its authority had been questions (Pref. Heb.), and that Second Peter, though not written by Peter, was written by some disciple at his command (Pref. Epis. as Heb.). He passed over Second John, Third John, and Revelation, without any notice in his commentary.

Luther and his successors, it will be seen, made the same distinction between the New Testament books that had been made between those of the Old Testament, classifying them according to the "generally received" and the "controverted." It was the council of Trent which obliterated the distinction between the books of the Old Testament, and the Calvinists who obliterated it between the books of the New (Davidson, Canon, p. 217). The Lutherans also discarded subsequently Luther's views, and accepted all the books as of equal authority, and thus all over the Protestant world the books of the canon were placed on the same level.

We are almost done. Let us continue.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TESTIMONY OF THE 17TH CENTURY CHURCH FATHERS CONCERNING THE NEW TESTAMENT

WESTMINSTER ASSEMBLY (1647 A.D.)

Finally, the Westminster assembly in 1647 adopted a list which has since been accepted by the Presbyterians of England, Ireland, and America, the Congregationalists of both countries, and, in short, by the Protestant evangelical and orthodox churches with which we come in contact in our daily life in the United States. It is in the famous Westminster Confession that we find the authority for the current books in our Christian Protestant Bibles, and is the same as the Catholic list except that it rejects the Old Testament apocrypha (Schaff, Creeds of Christendom, iii. 601). The latter was, however, for a long time printed in an appendix, and some who read this, especially elderly persons, can remember seeing the apocrypha in the old family Bibles. But in 1827 the British and Foreign Bible Society decided that it would no longer circulate those books (Lange, Comm., xv. 56ff., Am. ed., 1880), the American Bible Society followed its example (Schaff, Bible Dict., "Apocrypha"), and thus it was that our Bible received its finishing touch, as we have been accustomed to see it.

Now let us finish.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

THE INESCAPABLE CONCLUSION CONCERNING THE NEW TESTAMENT

I have attempted to give you, the reader, a brief review of the subject at hand:

- **We found without question that the greater number of books of the New Testament are anonymous.**
- **Of these books no one knows who wrote them, and no one knows when they were written. They are, in the case of the most important books, of those most relied on for doctrinal support, compilations from pre-existing records. But who wrote those records, and who made the compilations, are entirely unknown.**
- **We have seen repeatedly that when the books of the New Testament came into use they were not considered inspired or the word of God as we esteem them today.**
- **Many Gospels, Epistles, and Revelations, not now in use in Christianity, were read in the churches in the early centuries for edification.**
- **About the close of the second century or the beginning of the third century, when the Gentile Roman Catholic Church was forming, a source of authority for appeal in case of dispute over new doctrines was necessary, and the Fathers instituted the theory that certain books were "inspired" in hopes of bolstering their political, economic, and theological positions as one "sect" fought another "sect" for supremacy. But the books which they said were divine were not always the same books which we have now. They declared many books to be inspired which we do not think to be; and they ignored and rejected books which have since been invested with divine honors.**
- **The contentions of the sects made it impossible for the new church to unite on the Gospels, which had been first in use, and they were, therefore, discarded, and our present Four Gospels were substituted. To give them greater authority, the names of the Apostles who had been with Jesus were forged to them, literary forgery in those days not being considered a crime as today. The Fathers in asserting that the books were inspired, were guided not by critical ability nor by the Holy Spirit, but by ignorance and gross superstition. Instead of being great scholars, they were extremely superstitious, ignorant, and credulous, and in general very inferior intellectually.**
- **After much controversy, and even bloodshed, it became apparent that they could not agree as to what books should form the New Testament; and councils took the matter in hand, and for nearly twelve centuries they argued and discussed it. And finally, the Gentile Roman Catholic Church in the council of Trent, and the Greek Church in the council of Constantinople, decided once for all what the list should be for their adherents; and the Westminster Assembly gave the English-speaking Protestants their catalogue of current books as well.**

There you have it. It is not pretty, but that is because the Holy Spirit was not behind it and had nothing to do with such confusion. The New Testament, as we have it today, is hardly more than three centuries old.

SO WHAT ARE YOU GOING TO DO NOW KNOWING THIS?

Well you can choose to do nothing, or you can do what I did when I ran across such information years ago; I began a serious study of the New Testament and the origins of the religious doctrines within it. Since most of

our readership looks to Jesus as the greatest example of Godliness, then why don't we let "this mind be in you that was in Christ Jesus." I recommend that, but sadly, that mind is not always accurately portrayed in the New Testament. Now only do we have a problem of what books, or who wrote them, but the doctrines contained within them are often diametrically opposed to what Jesus and the earliest Jerusalem church believed let alone expected non-Jews to believe as part of "believing Israel."

This paragraph as I write it is one of the most important statements I have ever made. On the surface it seems so simple but I assure you that the dynamics involved in its contemplation are explosive. I ask that you give serious attention and thought to what I will say and share with you in these articles that follow in this web-site as we look at the problems and contradictions of religious doctrines in the New Testament when compared with the Jewish Scriptures read and believed by Jesus. What you read in the next days and weeks as delineated on this web-site, as well as http://paganizingfaithofyeshua.netfirms.com has the ability to change your life and deliver you from the most darkest and vilest idolatry of which most of your are not yet aware. In these articles I will disclose the substantial identity of Gentile Christianity as known and practiced today with the most popular and widespread "Pagan" religion of all time, Sun worship. Such religious doctrines, of which now you are not aware, are scattered throughout the New Testament and put into the mouth of Jesus and the Apostles, even Paul. You may be more familiar with such Sun worship by the term of Mithraism, or the Persian Zoroastrian religion. You might not be aware, and I find that the vast majority of Christians are not, but Mithraism was the closest and all but successful rival of Christianity in the Roman world, and which might indeed have been successful, but that, soon after Constantine prostituted the Empire to the Church,—"with the triumph of Christianity Mithraism came to a sudden end. The laws of Theodosius signed its death warrant." (Catholic Encyclopedia. x, 402.) That there may be no suspicion that the recital of these remarkable identities of Christian "revelation" on the pages of the New Testament line up identically with Pagan religious doctrines in many ways. If you look to Jesus for "Divine Revelation" or even to Christianity as a "Divine Revelation" then once you see this information then it is beyond any question that God had anything to do with giving the Christian much of what he believed today; let alone believes about Jesus.

You should ask yourself, especially in light now after having seen how this document touted as the Word of God, the New Testament, was gathered and put together, one simple question: WHAT IS REVELATION…AND IS CHRISTIANITY BUILT UPON DIVINE, UNIQUE, AND GODLY REVELATION? "

"When Pagan myths already current and long known to everyone for hundreds and thousands of years can be later found to be foundational to many dogmas and doctrines held sacred in Christianity because they are held and believed to be unique revelations from God and as found on page after page of the New Testament, then Divine revelation and inspiration cannot be appealed to for the origin of the Christian Faith and its teaching and such incriminating evidence must bring serious doubt to such doctrines and dogmas within Christianity as stemming from God… sadly these once held "sacred" doctrines must now understood as pagan copies."

You have seen the history of the documents (New Testament) espousing such "Divine Revelation;" now it is time for you to begin such a study into these doctrines of the New Testament as compared with the beliefs of the Jewish Bible Jesus used.....to see the changes, the misquotations on purpose, the purposeful changing of the Jewish Scriptures in order to replace the religion of Jesus intended for all the world with one of Rome's making.

The Catholic Encyclopedia states: "The existence of revelation (as in the New Testament) is as reasonably established as any historical fact"! (C.E. xiii, 607.). I would think that the evidence I just submitted to you says otherwise without a doubt. It is time to wake up! These above statements are the most incredible lies ever uttered in the history of mankind. And I will quickly prove them so. Lets get back to truth, shall we. "Divine Revelation is thus of things not previously known and which the revelationless mind of man is incapable of acquiring or inventing by its own efforts." So exactly with "revelation": if some impostor or deluded person (e.g. Mohammed or Joseph Smith) claims that he has received a personal—and therefore necessarily private

—"revelation" from some god, the only way whereby he can get a valid patent of authenticity and credibility for his "revelation," is to prove that its subject-matter has never before been known and in credulous circulation; the moment that from the search of the records—of other, or comparative religions,—it is shown that the same proposition has been previously known and current, in use and practice among some other priestcraft and its devotees—the thing is no revelation at all: the claim is a fraud!!!

PUTTING GENTILE CHRISTIANITY AND ITS DOCTRINES UNDER THE MICROSCOPE OF COMPARATIVE RELIGION

Let us see how this indisputable rule works when applied to Gentile Christianity. In doing so we will either prove beyond any doubt that the Christian Faith is Divine unique revelation to mankind and worthy of trust and faith for the world to come or else is but the reiteration of prior pagan beliefs and is not to be trusted for truth or preparation for the world to come. The answer to such inquiry will either prove Christianity uniquely Divine and God breathed as is attested for it; or expose it as anything but Divine but rather pagan whereby then you would be better served to return to the faith once given the Saints; Biblical Judaism where the Gentile believer, as a Godfearer, has a place both within Biblical Judaism and the Israel of God and not apart from it. Let us see what we can find, shall we?

You quest begins as you continue to read through this web-site as you examine the various studies presented:

- **The New Testament And Related Studies**
- **The Jewish Jesus**
- **Pauline Studies**
- **Messianic Studies**
- **Johannie Studies**

Let me say in closing we stand ready to help each and every one of you come to the knowledge of the truth and "THE" faith once given to the saints. Extensive bibliographies are presented and it is hoped you will avail yourselves to them. Feel free to E-mail us or give us a call if you wish.....Bet Emet, Pastor Craig, 972-6756193 as we look forward to helping you to see through the maze of 2000 years of Gentile corruption of Jesus and the faith once given to all. Shalom.



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHY THE MESSIANIC PROPHECIES WERE NOT FULFILLED BY JESUS

Having demonstrated fully one our other websites that what is represented as "fulfilled New Testament prophecies" is in reality anything but that now I wish to explain why the true Jewish Messianic Prophecies were not fulfilled during the life of Jesus. As one reads the other site and its materials and studies them out for themselves to see the truth of the matter, then one will without questions ask himself why such a deception was purpurtrated upon unsucpecting believers. The answers you seek are found in these series of articles. When one finishes this study he will first of all see that the failure of the fulfillments of these Old Testament prophecies lie not with Jesus but with a first century Israel whom had failed to rise to its Spiritual Calling to be a Holy Nation and a Royal Priesthood. The information in the following articles explains to much to those who might look at Jesus as a failed Messiah. Nothing could be further from the truth. This is something both the Christians and our Jewish brothes and friends need to understand in their reclaiming Jesus as one of their own. Shalom.

- **Looking At Jesus And The Failure Of The Messianic Prophecies To Be Fulfilled #1**
- **Looking At Jesus And The Failure Of The Messianic Prophecies To Be Fulfilled #2**
- **Looking At Jesus And The Failure Of The Messianic Prophecies To Be Fulfilled #3**
- **Looking At Jesus And The Failure Of The Messianic Prophecies To Be Fulfilled #4**
- **Looking At Jesus And The Failure Of The Messianic Prophecies To Be Fulfilled #5**
- **Looking At Jesus And The Failure Of The Messianic Prophecies To Be Fulfilled #6**
- **Looking At Jesus And The Failure Of The Messianic Prophecies To Be Fulfilled #7**
- **Looking At Jesus And The Failure Of The Messianic Prophecies To Be Fulfilled #8**
- **Looking At Jesus And The Failure Of The Messianic Prophecies To Be Fulfilled #9**
- **Looking At Jesus And The Failure Of The Messianic Prophecies To Be Fulfilled #10**

EXAMINATION OF THE FALSEFULFILLMENT OF THE MESSIANIC PROPHECIES ATTRIBUTED TO JESUS AND THE PURPOSEFUL CORRUPTION OF THE HEBREW BIBLE AS CONTAINED IN OUR CHRISTIAN OLD AND NEW TESTAMENTS

- **The Textual Evidence Awaits Your Examination And Study**

bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ISAIAH 53....THE TRUTH ABOUT THE PROPHECY YOUR CHURCH NEVER TAUGHT YOU

In these next pages and articles I have demonstrated beyond any doubt that the original and only logical interpretation of Isaiah 53 as *originally held* and *handed down* by the first readers and hearers of this passage was that the "suffering servant" referred to by Isaiah the prophet is the corporate nation of Israel and was never intended or understood by its first hearers to single out one particular individual apart from the corporate nation. As you read these articles you will see that for yourself. To approach this passage "an agenda" in order to read "Jesus/Yeshua" into the passages whereby you separate him out and apart from the corporate suffering of Israel is not exegesis and does great damage to the intended meaning of the passage as both God gave it and as Isaiah intended his readers to understand it when he gave it to them. Yet it is my firm belief that within the "corporate suffering" of Israel as the "Servant" of YHWH we find Yeshua as possibly the greatest example if not the greatest example of the proto-typical Jewish Servant, who unfortunately like most Jewish people through history, has suffered at the hands of non-Jews in their calling as a "light to the Gentiles". Yeshua is a perfect case in point, for only after his passion did a movement arise to take his message of hope and salvation to the non-Jewish nations of the world. I hope these pages help you better "rightly divide" the Word of Truth where by you come to see the big picture.

In the following articles I will show you how the Isaiah 53 in the Jewish Scriptures reads completely different from the Isaiah 53 in the Christian Bibles. The Massoretic text has been corrupted and the vast majority of the Christian world does not know this. The facts of the matter can be seen at: http://geocities.com/faithofyeshua.The reasons for this is many as you are coming to see as you read this website. My blessings to you as you recover truth long held from you by the purposeful mistranslation of the Jewish Scriptures and the further corruption of them by the non-Jewish church. Shalom.

Isaiah 53 #1

Isaiah 53 #2

Isaiah 53 #3

Isaiah 53 #4

Isaiah 53 #5

Isaiah 53 #6

Isaiah 53 #7

Isaiah 53 #8

Isaiah 53 #9



bennoah1@verizon.net

BACK

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS IS RECOGNIZED AS THE DIVINE CHILD & PRESENTED WITH GIFTS AT HIS BIRTH...TRUTH...SUN-MYTH RETOLD?

The next in order of the wonderful events which are related to have happened at the birth of Christ, Jesus, is the recognition of the divine child, and the presentation of gifts.

We are informed by the Matthew writer, that being guided by a star, the Magi from the east came to where the young child was. The original word here is "magoi" from which comes our word "Magician." The persons here denoted were philosophers, priests, or astronomers. They dwelth chiefly in Persia and Arabia. They were the learned men of the Eastern nations, devoted to astronomy, to religion, and to medicine. They were held in high esteem by the Persian court; were admitted as counselors, and followed the camps in war to give advice (Barne's Notes, vol. i. p. 25).

Matthew relates in 2:2:

"And when they were come into the house (not stable) they saw the young child with Mary his mother, and fell down and worshipped him. And when they had opened their treasures, they presented unto him gifts, gold, frankincense, and myrrh."

The Luke narrator, who seems to know nothing about the Magi from the east, informs us that shepherds came and worshipped the young child. They were keeping their flocks by night when the angel of the Lord appeared before them saying:

"Behold, I bring you good tidings, for unto you is born this day in the city of David a Savior, which is Christ the Lord."

After the angel had left them, they said one to another:

"Let us go unto Bethlehem and see this thing which is come to pass, which the Lord hath made known to us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger" (Luke 2:8-16).

The Luke narrator evidently borrowed this story of the shepherds from the "Gospel of the Egyptians," or from other sacred records of the biographies of Chrishna or Buddha.

It is related in the legends of Chrishna that the divine child was cradled among shepherds, to whom were first made known the stupendous feats which stamped his character with marks of the divinity. He was recognized as the promised Savior by Nanda, a shepherd, or cowherd, and his companions, who prostrated themselves before the heaven-born child. After the birth of Chrishna, the Indian prophet Nared, having heard of his fame, visited his father and mother as Gokool, examined the stars, etc., and declared him to be of celestian descent (Higgins, Anacalypsis, vol. i. pp. 129-130; Maurice, Hist. Hindostan, vol. ii. pp. 256, 257, 317; Vishnu Purana).

Not only was Chrishna adored by the shepherds and Magi, and received with divine honors, but he was also presented with gifts. These gifts were "sandal wood and perfume" (Oriental Religions, pp. 500-501).

Similar stories are related of the infant Buddha. He was visited, at the time of his birth, by wise men, who at once recognized in the marvellous infant all the characters of the divinity and was hailed god of gods (Higgins, Anacalypsis, vol. i. p. 157).

Viscount Amberly, speaking of him, says:

"He was visited and adored by a very eminent Rishi, or hermit, known as Asita, who predicted his future greatness, but wept at the thought that he himself was too old to see the day when the law of salvation would be taught by the infant whom he had come to contemplate" (Amberly, Analysis, p. 177; Bunson, Angel-Messiah, p. 36).

"I weep (said Asita), because I am old and stricken in years, and shall not see all that is about to come to pass. The Buddha Bhagavat (God Almighty Buddha) comes to the world only after many kalpas. This bright boy will be Buddha. For the salvation of the world he will teach the law. He will succor the old, the sick, the afflicted, thy dying. He will release those who are bound in the meshed of natural corruption. He will quicken the spiritual vision of those whose eyes are darkened by the thick darkness of ignorance. Hundreds of thousands of millions of beings will be carried by him to the "other shore" and will put on immortality. And I shall not see this perfect Buddha, that is why I weep" (Lillie, Buddha and Early Buddhism, p. 76).

Now contrast that with Luke 4:18-19-18:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. (KJV)

Answer for yourself: Coincidence?

He returns rejoicing, however to his mountain-home, for his eyes had seen the promised and expected Savior.

Now contrast that with Luke 2:25-27:

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, (KJV)

Answer for yourself: Coincidence?

EXAMINING THE EVIDENCE

Painting in the cave of Ajunta represent Asita with the infant Buddha in his arms (Bunsen, Angel-Messiah, p. 36). The marvelous gifts of this child had become known to this eminent ascetic by supernatural signs.

Buddha, as well as Chrishna, was presented with "costly jewels and precious substances" (Beal, History of Buddha, p. 58).

Rama, the seventh incarnation of Vishnu for human deliverance from evil, is also hailed by "aged saints" who die gladly when their eyes see the long-expected one (Oriental Religions, p. 41).

How-tseich, who was one of those personages styled, in China "Tien-Tse," or "Sons of Heaven," and who came into the world in a miraculous manner, was laid in a narrow lane. When his mother had fulfilled her time: "Her first-born son (came forth) like a lamb, there was no bursting, no rending, no injury, no hurt, showing how wonderful he would be."

When born, the sheep and oxen protected him with loving care (Prog. Relig. Ideas, vol. i. p. 200; Amberly, Analysis of Religious Belief, p. 226).

The birth of Confucius (551 B.C.), like that of all the demi-gods and saints of antiquity, is fabled to have been attended with allegorical prodigies, amongst which was the appearance of the Ke-lin, a miraculous quadruped, prophetic of happiness and virtue, which announced that the child would be "a king without a throne or territory." Five celestial sages, or wise men, entered the house at the time of the child's birth, whilst vocal and instrumental music filled the air (Thornton, History of China, vol. i. p. 152).

Mithras, the Persian Savior, the mediator between God and man, was also visited by "wise men" called Magi, at the time of his birth (King, Gnostics and their Remains, pp. 134, 149). He was presented with gifts consisting of gold, frankincense, and myrrh (Inman, Ancient Faiths, vol. ii. p. 353).

According to Plato, at the birth of Socrates (469 B.C.) there came Magi from the east to worship him, bringing gifts of gold, frankincense, and myrrh (Higgins, Anacalypsis, vol. ii, p. 96).

AEsculapius, the virgin-born Savior, was protected by goatherds (shepherds present), who, upon seeing the child, knew at once that he was divine. The voice of fame soon published the birth of this miraculous infant, upon which people flocked from all quarters to behold and worship this heaven-born child (Taylor, Diegesis, p. 150).

Many of the Grecian and Roman demi-gods and heroes were either fostered by or worshipped by shepherds. Amongst these may be mentioned Bacchus, who was educated among shepherds (Higgins, Anacalypsis, vol. i. 398), and Romulus, who was found on the banks of the Tiger, and educated by shepherds (Bell, Pantheon, vol. ii. p. 213. Paris, son of Priam was educated among shepherds (Ibid. vol. i. p. 47), and AEgisthus was exposed, like AEsculapisu, by his mother, found by shepherds and educated among them (Ibid., p. 20).

Viscount Amberly has well said that:

"Prognostications of greatness in infancy are, indeed, among the stock incidents in the mythical or semi-mythical lives of eminent persons."

Answer for yourself: If you remember we stated earlier that if Christianity is to be believed to be a "Divine and unique revelation from God" then we should not expect to find the same things which make up it's core of "Divine Truth" existing prior to it. What are we to think now about not only this doctrine, but others as well?

Answer for yourself: Don't you think that if you desired the "truth" about Jesus you need to start looking elsewhere?

I have a suggestion. Try Second Temple Judaism and learn what was believed by this man before it is too late and then mould your life around Jesus the Jew, and not Jesus the Gentile's Sun-god.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS' BIRTH FORETOLD BY A STAR...TRUTH...OR A SUN-MYTH RETOLD?

The evidence is extensive. One has only to look.

"The pathway of sacred history and literature reveals that all the systems of worship which have existed in the past have had a dip in "the halo of the heavenly orbs" so states Kersey Graves (Sixteen Crucified Saviors). This means that the heathen pagan nations and their religions are heavenly influenced by the cosmos and the personifications of it over the history of mankind.

He is so true. Over the years my research has found numerous examples of stars playing significant roles in "marking" and "announcing" the births of several of the false "Crucified Sun-god Saviors" of the nations enmeshed in Sun Worship, besides figuring in some cases by marking important events in their subsequent history. Mr. Higgins, the author of an incredible book entitled Anacalypsis, remarks that:

"Among the ancients there seems to have been a very general idea that the arrival of Gods and great personages who were expected to come, would be announced by a star."

The stars have a clear role at the births of several of the saviours and to mark important events in their subsequent history. The ancients thought the arrival of gods and great people would be announced by a star. A star figured either before or at the birth of Abraham, Caesar, Pythagoras, Yu, Krishna, and Christ. The astrological practice of calculating destinies by the stars had long been popular in the East at the time of Christ's birth.

We have seen his star in the east, and have come to worship him (Mt 2:1).

Note, it was his star not just a star or even the star, suggesting an astrological meaning.

Zoroaster, about 1000 BC, prophetically announced to the wise men of that country that a saviour would be born, attended by a star at noonday. Similarly when Nared had examined the stars, having heard of Chrishna's fame, he declared him to be from God—the Son of God. The Roman Calcidius speaks of it as a wonderful star, presaging the descent of a God amongst men. A star foretold of the birth of the Roman Julius Caesar. The Chinese God Yu was not only heralded by a star, but conceived and brought to mortal birth by a star.

Numbers 24:17 is the famous passage: There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth. This is a text often quoted by Christian writers as having a prophetic reference to the Christian Messiah. The same text goes on to say, It shall destroy the children of Seth, a prophecy which is plainly false, if it is meant like the rest, to apply to Jesus Christ.

The star of Jacob or Judah, both being the same, is shown on astronomical maps as prominent in the constellation Virgo, the Virgin, called by the Hebrews, Ephraim. When this "star" was positioned in the "belly"

of the constellation Virgo...the virgin was immaculately made pregnant by the Sky God and she would bring forth the Son of God. It was known in the Syrian, Arabian and Persian Systems of astronomy as Messaeil, suggestive of Messiah, and was considered the ruling genius of the constellation It seems to have been the star, Spica. The star of Jacob was evidently a figure from astrology in which the virgin is shown rising with an infant Messiah (Messaeil) in her arms. Messaeil is, when analyzed, Messaeh-el (Messiah-God), and is found in the constellation Virgo, which commences rising at midnight, on the 25th of December, with this star in the east in her arms—the star which piloted the wise men. According to Albertus Magnus, in his Book on the Universe, the sign of the celestial virgin rises above the horizon, at the moment we find fixed for the birth of our Lord Jesus Christ.

Sir William Drummond adds in OEdipus Judaicus: The anointed of El, the male infant, who rises in the arms of Virgo, was called Jesus by the Hebrews... and was hailed as the anointed king or Messiah.

Early people thought a star was alive, because it appeared to move, and acted as though controlled by a living spirit. In Job 38:9 the morning stars join in a chorus and sing together. An astrological interpretation of the star of Bethlehem makes more sense than the notion of a star leaving the firmament and travelling untold light-years to stand over the young child Jesus, as he lay amongst the oxen and asses in a stable (Mt 2:7). To those who like to see God grossly violating his own laws of nature, they might as well believe, since it would have been much easier, even for God, that the star was a large electric light bulb suspended on a wire from heaven. All nations once believed that the planetary bodies or their inhabitants controlled the affairs of men, and even their births. Such astrology still holds sway over many gullible people today.

We find a counterpart to the story of Matthew's travelling star in Virgil (60 BC) who has a star guiding AEneas westward from Troy. Pliny in his Natural History records that the people of Rome fancied they saw a man they took for a god in a star or comet. The apocryphal book of Seth relates that a star descended from heaven and lighted on a mountain, in the midst of which a divine child was seen bearing a cross. To Jews, pagans and Christian the stars might as well have been flies on a ceiling. They could have had no idea that they were immensely bigger than the earth and even the nearest was untold millions of miles away.

And the cases of Abraham, Caesar, Pythagoras, Yu, Chrishna, and Christ, may be cited in proof of this declaration. We find such phenomena in all of them plus many more. A star figured either before or at the birth of each, according to their respective histories and "legends." The "star" in question is the bright "morning star" which originally heralded the birth of the god Sol, the Sun-god, the beneficent Savior.

What is very interesting is that a knowledgeable glance at a geography of the heavens will show the "chaste, pure, immaculate Virgin, suckling an infant," preceded by a Star, which rises immediately proceeding the Virgin and her child. This can truly be called "his Star," which informed the "Wise Men," the "Magi," who were the Astrologers and Sun-worshippers of their day. Let us not also forget the "shepherds who watched their flocks by night," who by noticing this "announcing star," knew that the Savior of Mankind was about to be born. Such a story makes a Christian think of "Jesus," but the sad fact is that although such stores are recorded in a Christian's "infallible and inerrant New Testament," they can be found told about the pagan's god-men since time immemorial. And it is a historical fact that should be noted here that the practice of calculating nativities by the stars was in vogue in the era and country of Christ's birth, and had been for a long period previously in various countries: "We have seen his star in the east, and have come to worship him." (Matt. 2:1)

Now mark, here, it was not the star, nor a star, but "his star;" thus disclosing its unmistakable astrological features.

In the history of the Hindu Savior Chrishna, we are told that "as soon as Nared, who, having heard of his fame, had examined the stars, he declared him to be from God; i.e., the Son of God.

Mr. Faber (Origin of Idolatry, vol. ii. p. 77) reports Zoroaster (600 B.C.) as prophetically announcing to "the wise men" of that country that a Savior would be born, "attended by a star at noonday."

The Roman Calcidius speaks of it a wonderful star, presaging the descent of a God amongst men." (Maurice, Indian Skeptics Refuted, p. 62.)

SO WHY IS THIS IMPORTANT?

The prevalence of such "star" stories announcing the births of pagan Savior-gods laid the foundation for the wise men of Jesus' birth. Such a "star "apprised the wise men of Christ's descent from above. But such "an announcing star" was previously said to have foretold the birth of the Roman Julius Caesar. The Chinese God Yu was not only heralded by a star, but conceived and brought to mortal birth by a star.

It is stated in Numbers 24:17, that there is a star..."The star out of Jacob" which is to come out of Jacob." This is a text often quoted by Christian writers as having a prophetic reference to the Christian Messiah.

Answer for yourself: Have you read the passage for yourself, of have you let your Pastor use scissors on it before he quoted it to you?

You need to look at the context to determine if it applied to Jesus or not. But the same text declares further, "It shall destroy the children of Seth," a prediction which no rational interpretation can make apply to Jesus Christ.

Upon study one finds that such nonsense originates with astrology. What should be of importance to you is that such "copying of lies and fables" is written in a document touted by millions to be "God-breathed." Hardly!

We find this "star of Jacob" or" Judah" (the same) represented on astronomical maps as a prominent star in the constellation Virgo (the Virgin), fancifully termed by the Hebrew "Ephraim" no less . Remember that the prophecy given to Ephraim means he was to become "a multitude of Gentiles" (captivity and assimilation of Norther Tribes) and it is from these mass of non-Jews who lost their Biblical heritage that they also incorporated Sun-Myths due to the pagan influence upon them.

Gen 48:19 19 And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. (KJV)

The Hebrew word for "nations":

1471 gowy rarely (shortened) goy- as a noun, masculine: nation, people a) nation, people 1) usually of non-Hebrew people 2) used of descendants of Abraham (remember Abraham was a non-Jew) 3) Goyim? = "nations"

Answer for yourself: Has that happened to you as well?

Answer for yourself: Do you think that there is any remote chance since reading of the "Virgin" and the sign of "Virgo" that a "star" in the constellation Virgo would be in the slightest way connected to the birth story of "Virgo" or the "Virgin?"

Answer for yourself: Is this a coincidence that the star in the constellation Virgo would be connected with birth of the Virgin?

Even a blind man could see this; excuse the pun. It was known in the Syrian, Arabian and Persian Systems of astronomy as Messaeil (suggestive of Messiah), and was considered the ruling genius of the constellation.

The "star of Jacob," then, was simply a figure borrowed from the ancient pagan systems of astronomy, in which they fancifully represent a virgin rising with an infant Messiah (Messaeil) in her arms. Messaeil is, when analyzed, is nothing more than the bright "morning star" which

originally heralded the birth of the god Sol, the Sun-god, Messaeh-el (Messiah-God), and is found in the constellation Virgo, which commences rising at midnight, on the 25th of December, with this "star in the east" in her arms -- the star which piloted "the wise men."

As you can see it was standard and established practice among all ancient people to use the changing positions of the stars as a means of predicting (prophesying) the change of the seasons. The positions of the starts in the night sky changed by approximately one degree every twenty-four hours. This is caused by the difference in the stellar year (366 1/4) days) and the solar year (365 1/4 days). The ancients measured the shift of the seasons by tracking the stars and the time they (stars and constellations) crossed the meridian at night. The position of the circumpolar stars (in the night sky, at a particular time) was also a standard method of tracking the seasons.

Therefore the Biblical statement that the birth of the Sun (Son) was predicted by the appearance of a star, was actually quite commonplace. It was the standard method of the Era.

The constellation of Orion has for millennia been recognized as a group of stars which herald the coming of winter, on Dec. 22, and the birth of the Sun (Son) God, three days later. It is the most glorious constellation in the sky! The legend of the three wise men has, for ages, been connected with the three stars in the Belt of Orion, Mintaka (the belt), Alnilam (string of pearls), and Alnitak (the girdle). These three stars (three wise men) sit proximate to the celestial equator and are easily recognizable, by all.



IF YOU ARE A CHRISTIAN....THIS SHOULD REALLY BOTHER YOU!

The whole thing, then, is evidently an astronomical legend. What gets me is that the New Testament is purported to be a Divine Revelation; a unique Revelation from God. Evidently it is not! Any thinking believer can see that there is severe problems with such a belief.

What is even worse is when one contemplates what other "errors" are presented as "truth" in the New Testament which goes without one's detection.

When we die I guess we all find out, right? I prefer to know now! Do you?

Albert the Great, in his Book on the Universe, tells us, "The sign of the celestial virgin rises above the horizon, at the moment we find fixed for the birth of our Lord Jesus Christ." Sir William Drummond, (CEdipus Judaicus, p. 27), states:

"The anointed of El, the male infant, who rises in the arms of Virgo, was called Jesus/Yeshua by the Hebrews, ... and was hailed as the anointed king or Messiah"

This is further proof of the astrological origin of the story.

Dr. Hales, (Chronology) calls Christ "the star of our salvation, the true Apollo, the sun of righteousness" -- all of which are astronomical terms.

This is not as strange as it may look when we factor in the fact that the early inhabitants of the earth regarded a star as a thing of life, because it appeared to move, and therefore was believed by them to to move and act though the animation of a living spirit. And this idea we observe lurking amongst the borrowed orientalisms of the Jewish Old Testament.

The representation of the morning stars joining in a chorus and singing together (Job 38:9), is an instance of this kind. And then we find a much stronger and more conclusive case in the New Testament, where Matthew

represents a star as breaking loose from its orbit, and traveling some millions of miles, in order to stand over the young child Jesus, as he lay amongst the oxen and asses in a stable (Matt. 2:7). It is as if the "star had a mind of its own and was alive;" thus explaining its defiance of the laws of science.

"All nations," says Mr. Higgins, (Anacalypsis), "once believed that the planetary bodies or their inhabitants controlled the affairs of men, and even their births." Hence the states, "My stars," "He is ill-starred," etc., in use then, and still in use at the present day. The good or ill luck of a person was attributed to the good or evil stars which it was believed ruled at the hour of his birth. Astrology today is a big business. Nothing new under the sun. (forgive the pun).

We find a counterpart to the story of Matthew's traveling star in Virgil's writings, who declares (60 B.C.) that a star guided AEneas in a journey westward from Troy. In the days of Pliny (Pliny, Natural History, Book II.), the people of Rome fancied they saw a God in a star or comet in the form of a man. The Apocryphal Book of Seth relates that a star descended from heaven and lighted on a mountain, in the midst of which a divine child was seen bearing a cross. Now when you understand that "crosses" are a big part of Sun-Worship then such a comment is not surprising.

LET US NOT MAKE JESUS "STUPID"...BUT THE WRITER OF MATTHEW DOES

The writers of the Gospel of Matthew paints Christ in a bad light when they portray him with profound ignorance of astronomy, when he speaks of "the stars falling from heaven to the earth." (Matt. 24:29) For if there could be any falling in the case, the falling would be in the other direction and the earth would fall to the stars, as larger bodies always attract smaller ones.

As shown above, the stupendous orbs of night were represented by Jew, Pagan and Christian as breaking away from their orbits, and running hither and thither. Today we benefited by the vast progress of science which teaches that the stars are stupendous orbs, some of them a thousand times larger than the planet on which we live, and that they could not depart one rod from their accustomed orbits without breaking up the whole planetary system, and destroying the universe. God gave us illusions to himself in the stars and planets, but not prophecy. Early man knew the planets were all circular, they all moved in circular orbits, and even today we understand that our universe is moving in a circular orbit as well. Geometry teaches us that there is no more "perfect creation" than a "perfect circle." Thus, in this God reveals to us Himself; perfection. The "cosmic designer" give order to the universe and it, properly understood it pictures the "perfect God." This was understood by early man as we find in the Assyrian Triad which has as its center the "perfect circle," representing to them God is the center of all things.

Now read the Gospel of Matthew again with understanding. Observe the absurdity in Matthew's story, which teaches that the wise men followed the star in the east, when they, coming from the east, were, as a matter of course, traveling westward, which would place the star to their backs. That must be a pilot or guide which follows after, instead of going before. Omitting further citations from history, we will only observe further that the ancient Hindus, Egyptians, Chaldeans, Syrians, Mexicans, etc., took great account of stars, and employed them on all important occasions, especially on long journeys and at the births of Gods and great personages -- a circumstance which aids in explaining the star chapter in the gospel history of Christ.

IN CLOSING

Another absurdity in Matthew's story, is that the wise men followed the star in the east, when they were coming from the east. Unless they circumnavigated the world or walked backwards so that they pretended they were travelling East because that was the way they faced, they must have been travelling westward, which would place the star to their backs.

But as we close this article, although a lot of data is presented, understand that the New Testament, touted to be a "Divine and unique revelation" is anything but that. Star stores are not important, but if other things can be found within it just as suspect as this "star story" then we at Bet Emet hope your love for God will drive you to know the truth about a Jewish Jesus and his real message before you die and meet God face to face. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE HEAVENLY HOST SANG PRAISES AT JESUS' BIRTH...TRUTH...OR A SUN-MYTH RETOLD?

Luke 2:13-15 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth peace, good will toward men. 15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. (KJV)

Let us not also forget the "shepherds who watched their flocks by night," who by noticing this "announcing star." The writer of the Gospel of Luke would have us believe that these shepherds likewise were awakened to the asupicious time of the birth of the Sun-King. This star had alerted them of his birth and they knew that the Savior of Mankind was about to be born. These shephreds were attendants to a "free Heavenly concert." It makes a beautiful picture.

Such a story makes a Christian think of "Jesus" and his birth. But the sad fact is that although such story of a "heavenly choir announcing the births of Jesus isrecorded in a Christian's "infallible and inerrant New Testament," similar storiescan be found told about the births of pagan god-men since time immemorial.

In the Sanskrit Dictionary, compiled more than two thousand years ago, we find a full account of the incarnate deith Vishun, who appreard in human form as Chrishna. Vishnu, being moved to relieve the earth of her load of misery and sin, came down from heaven, and was born of the virgin Devaki, on the 25th of December. Chrishna's birth was announced in the heavens by his star, and a chorus of Devatas celebrated, with sone, the praise of Devaki (Morris, Aryan Sun-Myths And The Origin Of Religion, p. 37). Morris relates:

"The spirits and numphs of heaven danced and sang; and at midnight, when the Suppor of All was born, the clouds emitted low, pleasing sounds, and poured down rain of flowers" (Morris, Aryan Sun-Myths And The Origin Of Religion, p. 37).

The immortals of the Tusita-heaven decide that Buddha shall be born when the Flower-star makes its first appearance in the east. At his birth a host of angelic messengers descend and announce tidings of great joy: "A hero, glorious and imcomparable, has been born, a savior unto all nations of the earth" (Morris, Aryan Sun-Myths And The Origin Of Religion, pp. 50-51).

The Aryan Sun-Myths, as has been mentioned, went with the Aryans when they peopled Persia, and became the religion of the ancient Pasees. Mithras was the name which the Persians gave to the Sun. After ages had passed, it was utterly forgotten that Mithra was the Sun, and it was believed that he was the Only Begotten Son of God, who had come down from Heaven to be a mediator between God and man, to save man from theri sins. The 25th of December was said to be the day on which this God-man was born, and it was celebrated with great rejoicings. The legend was that the wondrous infant was visited soon after his miraculous birth, by wise men called magi, who brought gifts of gold, frankincense, and myrrh. It was cutomary for the magi to ascend a high mountain, at early dawn on the 25th of December, and there, with their faces turned to the east, to wait anxiously for the first rays of the Sun, which they hailed with incense and prayer. The shepherds, also were in the habit of prostrating themselves and praying to their god, the Sun.

All nature smiles at the birth of the Heavenly Being. "To him all angels cry aloud, the heavens, and all the powers therein." "Glory to God in the highest, and on earth peace, good will towards men." "The quarters of the horizon are irradiate with joy, as if moonlight was diffused over the whole earth." "The spirits of the nymphs of heaven dance and sing." For the Lord Savior is born, "to give joy and peace to men and Devas, to shed light in the dark places, and to give sight to the blind."

Truly, there is nothing new under the sun.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENES AND THEIR INFLUENCE ON THE NEW TESTAMENT

It never ceases to amaze me in my studies the overall failure of Christian commentators to be acquainted with the evolution of the Essenes and their religious doctrines, dogmas, philosophies from generation to generation. It seems as if the vast majority of writers on the Essenes read Josephus, Philo, or Pliny and believe these accounts are a realistic view of this theologically complex group of apocalyptists. An unbiased study of the Essenes will show that this group grew by gradual stages, from a Judaizing program at the beginning into an esoteric cult of celibate-communist apocalytpists at the end which had repudiated Judaism to a wide extent. Serious investigation into these Essenes will reveal how they were able to create in secrecy the elements, which, according to accepted Christian history, were proclaimed for the first time to an astonished public by John the Baptist and Jesus of Nazareth. Their secret doctrines were now for the first time being publicly proclaimed to the masses. The story of the Essenes is in reality the story of the origin of Christianity.

Many writers, including Martin Larson, Dupont-Sommer, Edmund Wilson, John M. Allegro, Robert Eisenmann, L. Schiffman, M. Burrows, G. Vermes, and many others, have given vivid intimations of this. The knowledge gleaned from these men and their research into Essene history as well as their religious doctrines, gives unsuspected light upon the origin of Christianity and the career of its founder, as well as that of a predecessor, the Teacher of Righteousness.

THE HISTORY OF THE EVOLUTION OF THE ESSENES

The Qumran sect's origins are postulated by some scholars to be in the communities of the Hasidim, the pious anti-Hellenistic circles formed in the early days of the Maccabees. The Hasidim may have been the precursors of the Essenes, who were concerned about growing Hellenization and strove to abide by the Torah. Archeological and historical evidence indicates that Qumran was founded in the second half of the second century B.C.E., during the time of the Maccabean dynasty. A hiatus in the occupation of the site is linked to evidence of a huge earthquake. Qumran was abandoned about the time of the Roman incursion of 68 C.E., two years before the collapse of Jewish self-government in Judea and the destruction of the Temple in Jerusalem in 70 C.E. The chief sources of information for the history of this fateful time span are the Qumran scrolls and the excavations, but earlier information on the Essenes was provided by their contemporaries: Josephus Flavius, Philo of Alexandria, and Pliny the Elder. Their summary accounts are continuously being borne out by the site excavations and study of the writings. The historian Josephus relates the division of the Jews of the Second Temple period into three orders: the Sadducees, the Pharisees, and the Essenes. The Sadducees included mainly the priestly and aristocratic families; the Pharisees constituted the lay circles; and the Essenes were a separatist group, part of which formed an ascetic monastic community that retreated to the wilderness. The exact political and religious affinities of each of these groups, as well as their development and interrelationships, are left relatively obscure by these three accounts and more investigation is needed to come to the truth about this group in light of the widely disparate scholarly views that exist today.

The crisis that brought about the secession of the Essenes from mainstream Judaism is thought to

have occurred when the Maccabean ruling princes Jonathan (160-142 B.C.E.) and Simeon (142-134 B.C.E.) usurped the office of high priest (which included secular duties), much to the consternation of conservative Jews; some of them could not tolerate the situation and denounced the new rulers. The persecution of the Essenes and their leader, the teacher of righteousness probably elicited the sect's apocalyptic visions. These included the overthrow of "the wicked priest" of Jerusalem and of the evil people and, in the dawn of the Messianic Age, the recognition of their community as the true Israel. The retreat of these Jews into the desert would enable them "to separate themselves from the congregation of perverse men (IQ Serekh 5:2).

The Essenes persisted in a separatist existence through two centuries, occupying themselves with study and a communal way of life that included worship, prayer, and work. It is clear, however, that large groups of adherents also lived in towns and villages outside the Qumran area.

By 143 B.C.E., the Zadokites had become known definitely as the Sadducees; and the Chasidim, splitting into two parties, had become known as the Pharisees and the Essenes. The Essenes could be looked upon as "ultra-strict" Pharisees. The Sadducees became identified with the rich and successful; the Pharisees became the popular leaders; and the Essenes gradually evolved into an esoteric communion of celibate communists.

As stated above, it is a shame that so few have endeavored to trace the evolution of these Essenes (Holy Ones) from their pristine, pre-Chasidic beginnings as a Zadokite reaction against Hellenization among the Jews, into the frozen, rigid, esoteric, and celibate-communist mystery-cult which they had become in the days of Philo and Josephus. Until this is done then it is very difficult to look at the writings left from this group of individuals and discern that many of their "religious doctrines" originated outside of normative Judaism and find their points of origin in the Pythagorean, Buddhist, and Iranian religious culture.

There is evidence which indicated that, about 70 B.C.E. or soon thereafter, an Essene prophet known as the Teacher of Righteousness had been put to death by the Jewish authorities because of doctrinal, ritualistic, and organizational heterodoxy; that, in due course, his followers declared that he was God himself, appearing as a man in Jerusalem, and that his death was an atoning sacrifice for the elect; that he arose from the grace and returned to heaven; and that he would send a representative in a few years who would be precisely the kind of Messiah that was proclaimed for Jesus by his followers. There is a strong indication that if Jesus was not at one time affiliated with the Essenes, that he was strongly influenced by them and their doctrines; yet at times we find Jesus' individuality and diversion from some of the Essene tenants. Many feel that Jesus was persuaded that he was himself the Messiah expected by the Essene Community, that he left it and preached the Gospel to the public; and that finally, in a revised concept of his own mission, re-enacted the role and the passion of the slain Teacher, and proclaimed that in his eschatological role he would appear as the last judge and the all-powerful Son of Man.

The book of Acts attests that the core of the pristine Christian communion consisted of individual Essenes who defected to it soon after Jesus' crucifixion; that soon after the destruction of Jerusalem these Essene Priests came over in large numbers and constituted the Christian-Essene communion known as the Ebionites; and, finally, that many of the multifarious primitive Gnostic communions, which flourished during the early centuries of this era, bear the indelible imprint of Essene origin and influence.

Those who speak of "our Judeo-Christian tradition or culture" are laboring under a serious misconception. Ours is not the social, political, or economic system reflected in the Mosaic Law or the Yahweh prophets, which existed in Palestine following David and Solomon; and western life is separated by an even more impassable gulf from the ethics, political economy, and religious discipline set forth in the Essene and Synoptic Scriptures. Our culture is based substantially upon Graeco-Roman antecedents. The Essenes absorbed their basic ideology originally from Zoroastrianism and later from Greek-mystery sources, particularly Pythagoreanism. The Essenes group, originally a return to Torah movement, would evolve into a group that would reject Judaism in toto; and except for certain Buddhist accretions, Jesus and the pristine church reproduced the Essene pattern faithfully. Since, however, this form of Christianity was wholly unacceptable

in the pagan world, it was Hellenized in the Pauline literature and the Fourth Gospel, both of which reflect Stoic influence; these eventually became the essential foundation for that reconstruction or restitution of Christianity known as the Protestant Reformation. Ancient Hellenized Christianity itself did not long survive; for the soon-to-be victorious Catholic Church, in order to establish itself as a theocracy, absorbed their most salient elements from the great pagan cults which were its competitors.

It should be obvious to almost any reader or disinterested observer that very few indeed believe and fewer still practice the Gospel as proclaimed in the New Testament, especially the Synoptics. A dwindling minority profess to embrace one or two of its elements, while ignoring the remainder. It is safe to say that not one American in a thousand would accept the Gospel if he were required to live according to its commandments.

Answer for yourself: Why, then, does it continue as the dominant religion of the western world?

Neither inertia or surrender to the past nor yet the power of vested and venerable institutions can explain the power of the Christian religion. For the dominance of Christianity in the western world finds its momentum from the fact that Paul and the writer of the Fourth Gospel Hellenized the pristine Essene evangel, then it was paganized by Catholicism, and then the Protestant Reformation revolutionized, not only the religious, but also the political and economic structure of northern Europe. The broad appeal of Christianity stems from the fact that it is a synthesis of the most important doctrines which had already been developed in the great pre-Christian cultures over a period of centuries. Had this not been so, it would simply have been a restrictive creed and would, like many others, soon have vanished from the stage of history.

The central elements in the Synoptic Gospels are:

- **The divine, atoning, and sacrificial savior, who gives his own life to redeem that of his communicants and who, by rising from the grave, is empowered to confer divinity and immortality upon them also**
- **An ethical system which makes every one economically and politically equal in a social order where want and injustice are forever abolished, and in which the family, based on sex and procreation, is replaced by the larger family of the celibate saints**
- **An eschatological doctrine, according to which the redeemed will enjoy everlasting happiness in communion with each other in a kingdom of righteousness, from which all others will be banished into everlasting torture**
- **The promise of an imminent Parousia when the savior will reappear in power to conduct the Last Judgment and institute the everlasting celibate-communal kingdom of heaven on earth, which will then belong to the saints in perpetuity.**
- **The redeemed were to be healed of all their physical and other maladies for time and eternity**

What escapes the understanding of 99.9 % of all Christians is that the immediate source of these concepts for Christianity was the Essene society. Behind the Essenes lie the ultimate origins of these above religious concepts must can be traced down through history from Egypt to the Essenes of Judaism as we see the involvement of the mystery-cults infused into Essene Judeo-Christianity along with the major religions of the pre-Christian world pagan world...such as:

- ***1. Egypt and the Original Saviour God...Osiris***
- ***2. Adonis and Aphrodite***
- ***3. The Greek Dionysus***
- ***4. Attis and Cybele***
- ***5. Demeter and Persephone***
- ***6. The Orphean Reconstruction of Dionysus***
- ***7. The Zoroastrians***

- *8. Brahmanism-India*
- *9. Buddhism*
- *10. Pythagoras*
- *11. Isis and Serapis*
- *12. Mithraism*

The Essenes of Jesus' day had evolved into a syncretistic religious group that contained all of the above religious beliefs mixed in with normative Judaism...and out came Christianity after the death of Jesus as some or all of the beliefs from the above varieties of pagan religions was applied to him by the Essenes.

THE TRADITIONAL AND POPULAR MISCONCEPTION CONCERNING THE ESSENES

Most believe, judging by the recent publicity concerning the Dead Sea Scrolls since their discovery, that the casual inquirer might conclude that the existence of the pre-Christian Essene cult was revealed for the first time after a Bedouin boy, following his goat, discovered a cave near the Dead Sea in 1947. Nothing could be further from the truth.

The truth is that many scholars and historians had dealt with this religious organization at length in articles, essays, and even in elaborate scholarly works long before the discovery of the caves. Every competent student of western religion knows well of the celebrated passages in Pliny, Philo, and Josephus describing the Essenes and most take for granted this is all that is needed to be known to describe this religious sect and their beliefs. Again nothing could be further from the truth and far too many Christian writers and "supposed" authors of the Dead Sea Scrolls have failed to look beyond these three "summary statements" in writing upon the pre-Christian Essenes.

Enough material to fill a small library has now been produced concerning the Essenes; and yet, in spite of all the advantages available to modern scholarship, one of the most accurate analyses of them yet today was published in 1889 and was authored by Frederick William Evans. He maintained that Jesus was heavily influenced by Essene theology and was most likely a member of the order at one time (Larson, The Essene Heritage, p. 21). John Allegro also stated: "The Essenes were, many of them, converted on the day of Pentecost, and formed the body of the Jerusalem Church, with its spiritual origin" (John Allegro, The Dead Sea Scrolls, p. 161). Allegro goes on to say: "the members of the first Christian Church 'were Essenes. They loved one another so that they sold their possessions and had all things in common. They forsook the generative life, with its wives and husbands, for Christ's sake and the Gospel's…" Jesus then, taught celibacy and communism; and the first Jerusalem Church consisted largely of Essenes who came over to Christianity.

As stated in another article, the Essenes of Jesus' day were a far cry from the Essenes who began a separatist movement from the Temple and corruption of the Priesthood in roughly 150 B.C.E. Warren Felt Evans, who died in 1889, makes mention of the "method of healing practiced by Jesus, and perhaps also of the mystic Pythagorean sect of the Jews called the Essenes…to which sect Jesus himself unquestionably belonged" (Ibid.). Evans states that the writer of the Gospel of Luke was an Essene (Esoteric Christianity, Boston, 1886, p. 100), and he adds: "Jesus came to do for the world at large, by revealing the sublime wisdom of the ancient mystical sects and brotherhoods, what had been done only for the chosen few in the sacred privacy of the inner recesses of the temple" (Ibid., p. 79). "Jesus, then, according to this was an Essene; the Essenes were Pythagoreans; and the unique mission of Jesus was to reveal the esoteric

doctrines of the Essene-Pythagoreans to the world at large" (Larson, The Essene Heritage, p. 21-22).

The surprising this is not that the Essenes have been well known, but that very little has been understood concerning their esoteric nature and doctrines. Even more amazing is the fact that although several of their most important documents have long been extant and widely circulated, not even the most acute scholars ever suspected the true origin of these before 1947; and that to this day a great deal of confusion persists concerning them.

THE NATURE OF THE ESSENE FAITH

Among a people totally dedicated to religion, the Essenes, from their proto-beginnings to the end of their career, were the most fervent, pietistic, and dedicated. Furthermore, after the consolidation of Yahwism, the Essenes alone were able to absorb the essence of other religions and so create a new and powerful synthesis of their own. It is for these reasons that several Jewish scholars have found it difficult to accept the Essene documents. J. L. Teicher, agreeing with various other writers, maintains that the Essenes were none other than a cult of Christians (Larson, The Essene Heritage, p. 25). Upton C. Ewing believes that all the Christological and Messianic references in Essene literature point only to the founder of Christianity, that they are, therefore, genuinely prophetic, and that there was only a single cult of this kind in Palestine, which might be called Essene-Christian (The Prophet of the Dead Sea Scrolls, p. 132-133).

But before we call this religious sectarian group "proto-Christian" we need to look at the religious beliefs they held; both in the beginning of their conception as well as their demise.

Like many other cults, the Essenes began by accepting the dominant religion of Judaism and its Scriptures; before very long they were creating new and divergent revelations, which to them in time became superior to the orthodox or to the writings of Moses. Every successful prophet builds upon, but remakes, the doctrines and practices accepted by his prospective converts. Thus, almost every new faith possesses in reality two related but also disparate scriptures: first, the established and conventional; and, second, the new revelations, the distinctive possession of the avant-garde. Thereupon, the cult takes the next step; it claims also a unique power to interpret the old canon. Thus, the new communion become independent. Almost from the beginning the Essenes began the creation of new scriptures; and they believed with realizing certainty that their leader, known in successive generations as the Teacher of Righteousness, the Master of Justice, the Man Who Reneweth the Law, etc., alone could reveal the esoteric and prophetic meanings of the orthodox Jewish canon (Larson, The Essene Heritage, p. 26-27).

THE ESSENE METHODOLOGY IN CREATING NEW SCRIPTURE

Answer for yourself: What is the pseudepigraphic technique as used by the Essenes?

The Essenes were certain that their scriptures, especially the Book of Enoch, possessed unquestionable priority and supremacy. The unparalleled authority of such works lay in their exact prophecies, accurate to the date of composition, which the amazed communicant could easily understand. These already-accomplished predictions were then followed by others for which similar and imminent fulfillment was confidently expected. This is known as the pseudepigraphic method; and behind it lies a long and interesting story.

When the Jewish priests consolidated their power after the return from Babylon, they outlawed all prophecy (Zech. 13:3-6), since that could disturb the public tranquillity and discredit the incumbent priesthood. The purpose of this proscription was to freeze the existing canon. The ingenuity of man, however, is not so easily thwarted; and effective techniques were developed by which new revelations could be promulgated. The ban against prophecy gave rise to the literary form known as the pseudepigraphic apocalypse, which was to play so large a role for several centuries in Jewish life.

The method is daring: a fervent prophet with an irrepressible message composes a "revelation" which he

attributes to some ancient personage, provides a suitable historical setting, delineates history up to his own day under an easily understood symbolism, and the, relying on the credit established for the immediate future, especially an eschatological cataclysm. The Chasids, the Essenes, and the Pharisees became masters of this pseudepigraphic method and, by its use, composed an entire corpus of extraordinary literature, edited by R.H. Charles and published in 1913 as the Pseudepigrapha of the Old Testament.

THE EVOLUTION OF THE ESSENE CULT

THE ZADOKITE PERIOD 195-175 B.C.E.

For want of a better description, we can refer to the earliest anti-Hellenizing reaction among the Jews as the Zadokite movement: it began and ended during this period.

THE CHASIDIC PERIOD 175-145 B.C.E.

This period is best described as the "proto-Essenism" period. These thirty years were crucial for the formation of the ultimate Essene theology. The Chasids (Chasidim, Hasidaeans) came into existence about 175 B.C.E. and had split away from the more conservative Zadokites. These Chasids formed a fervent and militant organization dedicated to the establishment of a purified Judaism. The immediate objective was the total defeat of the Syrian Hellenizers and the Jewish apostates who cooperated with and supported them. For some reason, an extraordinary event seems to have occurred during the first decade of this period, without which there would probably never have been any Essene communion; the Chasidim split into two divisions., of which one remained in Judea while the other exiled itself, or was driven, into the Syrian desert, not far from Damascus, shortly before or about the year 170 B.C.E.

However, the evidence indicates also that these exiles returned soon after Mattathias and his sons wet up their standard at Modin in 167 B.C.E. During the struggle against the Syrians, the two fractions submerged their differences and became militant co-patriots. Precisely what Chasidic developments occurred from 160-145 B.C.E., remain obscure. However, we believe that the two divisions not only remained distinct but that the gulf between them probably deepened.

The thirty years following 175 B.C.E. were prolific in literary production. The oldest extant writing is the Damascus Document, composed before 170 B.C.E.. This was followed by the first portion of Enoch, to which is assigned the date 170-168 B.C.E. The third scripture consists of Chapters 7-12 of the canonical Daniel; this was not produced by the Essene movement proper, but by the more conservative Chasids, who never left Judea; the date is probably 164 B.C.E. The fourth scripture is the second portion of Enoch, composed about 162-161 B.C.E. The fifth work, The War of the Sons of Light, written about 163, is quite different. Following this, there seems to be a literary interruption, for no extant documents reflects a date following 160 and preceding 142 B.C.E.

ESSENISM AS A PUBLIC CULT 145-105 B.C.E.

About 145 B.C.E., as we learn from Josephus, the three great Jewish sects or political parties emerged as well-known and definite entities (Antiq., XIII, v9). The old right-wing Zadokites became the Sadducees; the more conservative wing of the Chasids emerged as the Pharisees; and the radical Chasids, the People of the Covenant, became the Essenes. Allegro states that from "the Pious Ones," or Hasidim…we can almost certainly trace the origins of the Essenes, and the Pharisees (Dead Sea Scrolls, p. 97). The Sadducees were rich, educated, successful, powerful Jews; and they absorbed the Epicurean philosophy. The Pharisees became the popular leaders of the people; in due course, they elaborated the Mosaic Law into an extraordinarily elaborate code; and they were probably influenced by the Stoic school of thought. The Essenes became more and more dedicated to the holy life of religious separation, which drew them finally into the Pythagorean way of life. The Essenes of 140 B.C.E. were quite different from the esoterics of 75 B.C.E., and even more from the rigid celibate-

communists described by Philo, Pliny, and Josephus. One can, upon personal investigation, observe the gradual trajectory of their development way from traditional Judaism and toward a synthesis of Pythagorean-Buddhist-Iranian apocalyptic beliefs.

During and following the years beginning at 145 B.C.E., the People of the Covenant continued for some time as a public organization which required no novitiate or secret indoctrination and which lived a fairly conventional existence. They developed a corpus of literature which gradually supplemented or supplanted the canonical; they had undoubtedly already revised the calendar. The revised calendar was probably one of the first Essene deviations from orthodox Judaism because the Damascus Document refers to The Book of the Divisions of the Times According To Their Jubilees and Their Weeks, which probably contained a system connected with their novel calendar (Larson, The Essene Heritage, p. 30). This calendar placed their feasts and holy days on date diverging from those celebrated by the orthodox; and, although we cannot be sure just when they ceased to offer burnt sacrifices, this deviation may have begun about 125-120 B.C.E., and it is certain that such ritual were proscribed when they became Pythagoreans (Ibid.). This conclusion is supported by the fact that Jubilees (140 B.C.E.) reflects the common practice of burnt sacrifices in many passages; but the Testaments (130-125 B.C.E.) has only a single reference to such a ritual (Levi 9). There is no reference at all to such sacrifices in the subsequent documents; and they are condemned in The Manual of Discipline (104 B.C.E.).

Although there was no new apocalypse, several scriptures of high order were produced during this period, probably including many of the Thanksgiving Psalms. To the great doctrinal composition known as the Book of Jubilees as well as the third portion of Enoch, we assign the approximate date of 140. The fourth major production is the substratum which constitutes the bulk of the Testaments of the Twelve Patriarchs, probably written about 130-125 B.C.E.

THE CELIBATE-COMMUNIST CULT EMERGES 105-60 B.C.E.

The continual evolution of the religious theology of the Essene cult, which began in 195 B.C.E., take a turn again before or about the year 105 B.C.E. This conclusion is reinforced by the fact that it was never necessary for the cult to discard or even to revise its own previous literature; and still more by the fact that modern scholarship has often failed to distinguish between pre- and post-Pythagorean documents among the Essene collection. We cannot know all the factors which brought about the transformation of a separatist movement within Judaism that ultimately culminated in a Pythagorean-Buddhist cult that elevated their own writings above the Tanakh, but we know that late in his career, John Hycranus ("the Wicked Priest") went over from the Pharisees to the Sadducees and began to persecute the Pharisees (Antiq., XIII, x, 5-6). Along with this he persecuted the dissident Essenes who were "super scrupulous Pharisees" in many regards and they suffered in double measure. We know that the Essenes gave allegiance to John Hycranus while he was opposed by Antiochus VII and when he assumed the triple crown (Prophet, Priest, King); but they must have turned against him during the cruel aggressions he perpetrated upon his neighbors after 125 B.C.E. And they would certainly never have condoned the savage sadism of Aristobulus I during his one year reign of terror.

Around 104 B.C.E. the Essenes established their headquarters at the Dead Sea; and we consider it certain that about this time they gravitated even more toward Pythagorean religious beliefs in rejection of the Temple cult and all that Judaism personified. Basically you, at this time, could consider them a Pythagorean mystery cult.

Some of the most influential and important scriptures date from this period! The Manual of Discipline summaries the laws and organization of this Pythagorean Essenic cult. It contains a large amount of information that was apparently unknown to Philo Judeaus and even to Josephus. In this period also belongs possibly some of the most important literature of the Essene collection; ENOCH FOUR and FIVE, which reflect a totally altered social philosophy. The Habakkuk Commentary is very important, because of the story which details the Wicked Priest in Jerusalem (John Hycranus who usurped the position deserved by the Zadok priesthood) who, because of "the wrong done the teacher of righteousness and the men of the party, God delivered into the hands of his enemies." The final Essene composition, and perhaps the most important of all, consists of additions to the Testaments which re-create in vivid term the ministry, sacrificial death, resurrection, and ascent to heaven of the last Teacher of Righteousness.

THE LAST OF THE ESSENES 60 B.C.E. TO 70 A.D.

What is said next is very important that you understand. When the Essenes became known to Philo and Josephus, they had long been in their state of rigid maturity. Never has there existed a more secretive or thoroughly disciplined organization. They expected their Messiah (Angel-Messiah) within two or three decades following 60 B.C.E.; and if so, they must have found means of rationalizing the delay in his coming after 30 B.C.E. Also, what had probably been intended as an interim or preparatory morality and organization became for them not only a permanent but also a highly desirable way of life. By selling all that they had and giving it to themselves collectively, by turning over to the Order all that they earned during many years of industry, and by living always in the strictest frugality, the members had made their community wealthy. The hope of a supernatural kingdom was, therefore, no longer the sole attraction: for the Society could practically guarantee life-long security from the ills and buffetings of a cruel and uncertain life.

While the Pharisees, who were already the rabbis of the Diaspora, assumed spiritual leadership over the scattered nation, the Essenes, like their opposites, the Sadducees, vanished as an independent cult; and there is evidence that soon after Christianity burst upon the Judean scene, a majority of the Holy Ones came over, forming the first Jerusalem Church; and then, after the destruction of the Jewish capital in 70 C.E., reorganized themselves into the Christian sect known as the Ebionites. (Larson, The Essene Heritage, p. 20-32).

THE INFLUENCE OF THE ESSENE LIBRARY

The collection of writing recovered in the Qumran environs has restored to us a voluminous corpus of Jewish documents dating from the third century B.C.E. to 68 C.E., demonstrating the rich literary activity of Second Temple-period Jewry. The collection comprises documents of a varied nature, most of them of a distinct religious bent outside what would be considered normative Judaism. The chief categories represented are:

- **1. Biblical**
- **2. Apocryphal or pseudepigraphical**
- **3. Sectarian writings.**

The study of this original library has demonstrated that the boundaries between these categories is far from clear-cut. The biblical manuscripts include what are probably the earliest copies of these texts to have come down to us. Most of the books of the Bible are represented in the collection. Some books are extant in large number of copies; others are represented only fragmentarily on mere scraps of parchment. The biblical texts display considerable similarity to the standard Masoretic (received) text. This, however, is not always the rule, and many texts diverge from the Masoretic. This presents a serious problem for the Christian whether he knows of it or not. Analysis of these discrepancies yields more than simple alternate readings; we have divergent and conflicting theologies that confront us in such comparisons. We find readings that conflict theologically with the Received Masoretic Palestinian text and which substantiate the sect's unique theological persuasions as taken from the pagan religious mentioned above. In other words, we find variant readings where the Masoretic text has been changed to reflect the Essene's theology as it had evolved under Pythagorean, Buddhist, and Iranian influences. These changes began with the Essenes in Alexandria, Egypt, with the translation of the Jewish Scriptures into Greek; for it was then that such pagan religious concepts made their way into the Greek translation of the Jewish Scriptures. Copies of these altered Greek texts existed at Qumran alongside the Masoretic Jewish texts.

They disagreed theologically in no small way!

CONCLUSION

When reading the New Testament it must be kept in mind that what we are reading are the religious concepts of these Essenic believers which converted as a group to the Jesus Movement following the crucifixion of Jesus. With them came their unique religious beliefs that had separated themselves from the Jewish mainstream. Many of their religious beliefs, affective everything from Messiah to salvation, can be found to be a compromise with normative Jewish teaching as coming from Moses and the Prophets. If one looks deeply then he finds what the facts show: that the Essenic religious beliefs of 30-70 C.E. are almost completely different from what the group in its inception in 170 B.C.E. held and cherished. In place of the fulfillment of the Torah and the Tanakh we find a unique synthesis of religious beliefs gathered from many pagan nations to which mention was made above. This unique synthesis had produced a unparalleled theology regarding their Angel-Messiah and his role in the redemption of mankind. Instead of preserving for mankind the truths concerning the Davidic Messiah promised by YHVH, we find a Pythagorean, Buddhist, Iranian, Egyptian, Greek, and Mithraic godman and these concepts were applied to Jesus by this group and their influence and legacy can be seen in writings of the New Testament which portray Jesus in such a manner. Your further study into this area is encouraged that you see these things for yourself. THE FACTS AWAIT YOUR DISCOVERY!

SUGGESTED BIBLIOGRAPHY

- **Bible Myths and Parallels In Other Religions by T. W. Doane**
- **Aryan Sun-Myths The Origin of Religion (1899) by Charles Morris**
- **The Paganism In Our Christianity by A. Weigall**
- **Forgery in Christianity by Joseph Wheless, Esq.**
- **Anacalypis by Godrey Higgins Vol I and II**
- **The Mythology of the Aryan Nations by G.W. Cox**
- **The Mystery Religions and Christianity by S. Angus PhD**
- **The Book Your Church Dosen't Want You To Read; Tim C. Leedom Editor**
- **Ancient History of the God Jesus by E. Dujardin**
- **Antiquity Unveiled by J.M. Roberts, Esq.**
- **Apollonius the Nazarene by Raymond Bernard, PhD.**
- **A Short History Of the Bible by Bronson C. Keeler**
- **Christianity Before Christ by John. G. Jackson**
- **Christianity: The Last Great Creation of the Pagan World by Vernal Holley**
- **Isis Unveiled by Helena Blavatsky**
- **Deceptions and Myths of the Bible by Lloyd Graham**
- **Diegesis by Rev. R. Taylor**
- **Gnostic and Historic Christianity by Gerald Massey**
- **Pagan and Christian Creeds by Edward Carpenter**
- **Pagan Christs by J. M. Robertson**
- **Syntagma of the Evidences of the Christian Religion by Rev. R. Taylor**
- **The Devil's Pulpit or Astro-Theological Sermons by Rev. R. Taylor**
- **The Astrological Foundation of the Christ Myth by M. Jabbar**
- **Stellar Theology and Masonic Astronomy by R. H. Brown**
- **The Religions of Mankind, Their Origin and Development by Hans-Joachim Schoeps**
- **Egyptian Belief and Modern Thought by James Bonwick**
- **Lectures on the Origin of Religion by Max Muller**
- **Egyptian Mythology and Egyptian Christianity by Samuel Sharpe**
- **The Dead Sea Scrolls and The Christian Myth by John Allegro**
- **The Egyptian Book of the Dead by Gerald Massey**
- **The Great Myth Of The Sun-Gods by A.By. Kuhn, PhD**
- **The Gospels And The Gospel by G.R.S. Mead**

- **The Historical Jesus And The Mythical Christ by Gerald Massey**
- **The Origin and Evolution of Religion by Albert Churchward**
- **"The Truth About Jesus," lecture by M. Mangasarian**
- **The Woman's Dictionary of Symbols and Sacred Objects by Barbara Walker**
- **The World's Sixteen Crucified Saviors by Kersey Graves**

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE OSIRIS MYTH....TRACING IT IN ITS MANY FORMS DOWN THROUGH HISTORY

"A Christian's religious belief system, when tested and exposed to contradictory facts from Biblical languages, Biblical history, Biblical culture, and archeology, must in the Spirit of Truth and Repentance, be flexible enough to change"...Craig M. Lyons M.Div.

TRACING THE ORIGINS FOR ESSENE RELIGIOUS BELIEFS

The following articles and information will be new to the vast majority of our readership, and that being so, it is very important when reading the following information concerning world religions that you take careful note as to the various religious doctrines that you encounter. It won't take long before you begin to recognize the repetition of the vast majority of these different "religious beliefs" that were connected to the Osiris Myth as we look its evolution down through history. This will become apparant to you as you follow the chronology of various world religions as they were influenced by Egypt down through history. What is of major interest to us is that many of these "core" religious beliefs can be shown to have originated from the original faith of Egypt and it later corruption as seen in various forms of Sun-Worship in one way or the other. These "core" religious beliefs that find their root in Sun-Worship of the Gentile nation will later be synthesized into a concise set of beliefs by Pythagoras and others and will ultimately finds their home in the Essene religious community owing to their rejection of Biblical Judaism in the first century.

That being so then it becomes very problematic when these same religious beliefs again surface as Divine and unique revelations in Christianity which is just another form of Essene religious expression. So, take a note pad and read carefully and look for repetitions of religious doctrines involving soteriology (salvation), redeemers (godmen), Eucharists (eating the body and drinking the blood of gods), etc. One you compile your notes then it will come in handy for a quick reference when we enter our Essene studies. One familiar with these "core" religious doctrines we will deal with Sun-Worship later in the web-site where you can see the origin for most of the world religious thought.

- **The Osiris Myth**
- **The Osiris Myth...Down Through The Ages**
- **Osiris And Isis: The Heavenly Mother**
- **The First Godman...And Agricultural And Astral Interpretation Of The Osiris Myth**
- **The Osiris Myth...And Its Relationship To The Changing Of The Seasons**
- **The Savior Concept Comes From Egypt**
- **The Pattern For The Godman Savior Concept Of The Essenes**
- **The Original Savior God: Osiris**

- Osiris And Isis, The Heavenly Mother
- The Mystery Religions...Prototype For Christianity
- The Eleusinian Mysteries
- Gods Who Die
 - Adonis and Aphrodite
 - Adonis Or Tammuz, And The Descent Into Hell
 - The Primitive Greek Dionysus
 - Dionysus And Orpheus
 - Attis and Cybele
 - Demeter-Persephone
 - The Orphean Reconstruction of Dionysus
 - Zoroastrianism
 - Brahmanism
 - Buddhism As Modified Brahmanism
 - Pythagoras And His Religious Synthesis
 - Isis And Serapis
 - Mithraism
 - Mithras...Laying The Foundation For Christianity
 - The Roman Religion

TRACING THE ORIGINS FOR ESSENE RELIGIOUS BELIEFS...PALESTINIAN SOURCES

- Judaism
- Similarity Between The Egyptian God Osiris And The Jesus Of The New Testament...Coincidence?

SUN-WORSHIP AND ITS INFLUENCE UPON WORLD RELIGIONS

It is assumed that you have acquainted yourself quite thoroughly with the above information as it will be of great benefit as we continue our serious study of the influence of Sun-Worship on world religions. This will be a consuming study that is very necessary if you intend on fully understanding how pagan concepts have become the foundation for the vast majority of cherished Christian beliefs, doctrines, and dogmas. It is not my intention to hurt anyone or destroy anyone's faith; rather, it is my purposeful intention to help others recover Divine truth lost and thereby help the restoration of Divine knowledge whereby our worship of the Creator be in both Spirit and Truth as it should. I wish this was not necessary, but the deceptions and conspiracies of the history of mankind by powerful priesthoods have blinded mankind to the truth. In the information which follows you find the culmination of over 15 years of serious inquiry in religious studies. Let us be fully aware that the New Testament consists of four basic components:

- Soteriology And The Savior Concept **[which will now, having acquainted yourself with the above information, be seen to have come from Sun-Worship and the Mystery Religions]**
- Ethics **[which came primarily from India/Brahamanism/Buddhism]**
- Eschatology **[which is largely derived from Persia/Zorastrianism]**
- Second Coming **[An Essene Contribution]**

MESSIANIC CONCEPTS....AN ESSENE ADAPTATION OF ZOROASTRIAN RELIGIOUS DOCTRINE

- The Angel-Messiah...The Cosmic Godman Of The Essenes
- The Human Messiah Of Pre-Exilic Judaism
- Pythagoras - The First Great Religious Synthesis...Putting It All Together

I would ask that you not forget what you already learned from the above studies as it will be reinforced by further study as we investigate the origins for the vast majority of religious beliefs that were the foundation for the Essene-Christian faith.



bennoah1@airmail.net

- **Craig Lyons M. Div.**
- **902 Cardigan**
- **Garland, Texas, 75040**

Contact us and we will be glad to help further your studies in order to assure your worship of the Creator...the Almighty...be in Spirit and in TRUTH!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE SUMMER SOLSTICE...LITHA...(AROUND 21ST JUNE)

Jer 10:2 2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. (KJV)

ALTERNATE NAMES

Midsummer, Celtic 'Oak Festival'

DRUIDIC NAME

Alban Hefin or Alban Heruin (Light of the Shore)

CHRISTIAN EQUIVALENT

Saint John the Baptist's Day (24th June)

PLACE IN THE NATURAL CYCLE

Litha is the solar festival that marks the longest day of the year, with the sun rising and setting at its most northerly points. The summer quarter of the year runs from Beltane to Lughnassadh, so Litha stands at the midpoint of summer.

OSIRIS AND THE SUMMER SOLSTICE

Osiris was the Egyptian God of the earth and kingship, and by association with vegetation in general and in particular grain. The yearly drought in Egypt and the regular yearly flooding of the Nile were personified in the life of Osiris as seen in his death and resurrection which coincided with both celestial and agricultural events.

There are two solstices each year. The winter solstice, the shortest day of the year, occurs when the sun appears farthest south in the sky. The summer solstice, the longest day of the year, occurs when the sun appears farthest in the north. Egyptians were especially interested in the summer solstice because it marked the beginning of the Nile's flood season. Accurately predicting the floods was of such vital importance that the appearance of Sirius, which occurs around the time of the summer solstice, was recognized as the beginning of the Egyptian new year. The brightest star in the night sky, Sirius was the

embodiment of Isis, sister and consort of the god Osiris, who appeared in the sky as Orion. Sirius first appeared in the dawn sky each year around the time of the summer solstice and just before the Nile's flood season. Ancient Egyptians learned to predict the summer floods by the disappearance of Orion from the night sky, followed by the first appearance of Sirius, the brightest star in the night sky, at dawn. In ancient theology, Egyptians saw Orion and Sirius as the heavenly embodiment of Osiris and Isis, two of their most important gods, who were believed to bring the life-giving floods each year. Egyptians believed Sirius was responsible for the rains, so it was vital to accurately predict its arrival. Sirius was the centerpiece of Egypt's 365-day solar calendar, and its appearance marked the beginning of the new year. The three bright stars forming the belt of Orion ,the hunter, were the celestial embodiment of Osiris, god of the dead, whose resurrection from the dead was pictured in the flooding of the Nile at the summer solstice which was a picture to them of God's salvation for the people of Egypt.

Orion, the picture of Osiris, was of dual importance to Egyptians. The constellation was believed to be the final resting place of pharaohs, where they joined forever with the gods of the sky. Orion also appeared in the night sky shortly before Sirius, which in turn heralded the arrival of the life-giving summer floods. Sirius represented Isis, Osiris' sister and consort, who trailed him across the sky just as she searched the land for his body in the most famous of Egyptian myths. Known as the Lord of Everything, Osiris symbolized the birth, growth, death, and rebirth of the natural world. In Egyptian mythology, Osiris was murdered and dismembered by his jealous brother, Seth, then briefly brought back to life by his sister and consort Isis to father the god Horus. Egyptians saw Osiris in the Moon, whose phases caused the all-important Nile to rise and fall each month, and in the constellation Orion, whose appearance was connected with the annual flood. As god of the dead, Osiris welcomed the recently deceased to their new world. King Khufu, eager to join Osiris as quickly as possible after his death, had a shaft constructed in his burial chamber pointing directly to Orion, which was considered to be the final resting place of the pharaohs.

Orion was Osiris, the green god who died and was reborn, and Sirius was Isis, his beloved. Its annual appearance just before sunrise near the summer solstice marked the rise of the Nile River. It was said that when the Nile flooded, Osiris and Isis were making love, and their sexual union fertilized the land. The archaeo-astronomer E.C. Krupp writes: "After disappearing from the night sky (for 70 days) Sirius eventually reappears in the dawn, before the sun come up. The first time this occurs each year is called the star's heliacal rising, and on this day Sirius remains visible for only a short time before the sky gets too bright to see it. In ancient Egypt this annual reappearance of Sirius fell close to the summer solstice and coincided with the time of the Nile's inundation. . . Sirius revives the Nile just as Isis revives Osiris. Her time in hiding from Seth is when Sirius is gone (70 days) from the night sky. She (Isis) gives birth to her son Horus, as Sirius gives birth to the new year, and in the texts Horus and the new year are equated. She is the vehicle for renewal of life and order. Shining for a moment, one morning in summer, she stimulates the Nile and starts the year."

The elements of the Osiris story was seen as symbolic of real events that happened in Egypt. With his original association to agriculture, his death and resurrection were seen as symbolic of the annual death and re-growth of the crops and the yearly flooding of the Nile which were signaled by Sirus and the Summer Solstice. This was interpreted as the resurrection of Osiris. The sun too with its daily re-birth and death was associated with Osiris.

The elements of his story was seen as symbolic of real events that happened in Egypt. With Osiris and his original association to agriculture, his death and resurrection were seen as symbolic of the annual death and re-growth of the crops and the yearly flooding of the Nile. The sun too with its daily re-birth and death was associated with Osiris.

Osiris rivalry with his brother Seth, the god of storms and the desert, was symbolic of the eternal war between the fertile lands of the Nile Valley and the barren desert lands just beyond. His death at the hand of his brother Seth represented the yearly Egyptian drought, while his miraculous rebirth, at the summer solstice, represented the flooding of the Nile Valley and its nourishment by the silt left on the land

after the flood.

Several festivals during the year were held in Egypt, in celebration of Osiris. One, held in November, celebrated his beauty. Another, called the "Fall of the Nile" was a time of mourning. As the Nile receded, the Egyptians went to the shore to give gifts and show their grief over Osiris' death. When the Nile began to flood again, another festival honoring Osiris was held whereby small shrines were cast into the river and the priests poured sweet water in the Nile, declaring that the god was found again.

FURTHER DETAILS

The Summer Solstice is the longest day of the year and brings us to the zenith of the Sun god's power. He is celebrated and honored in order to ensure a large harvest. He is thanked for the Life-Giving Light that He brings.

This is also the time of the Great Battle of the Oak King and His twin, the Holly King. It is during this Battle that the Holly King, representing the darker, colder half of the year, slays the Oak King, who represents the lighter, warmer half of the year, in order to keep the wheel of the year spinning. **The cycle of Life, Death and Rebirth is constantly flowing, always changing...never static. Such tradition honors the Green Man in all His masculinity. He is at the height of His reign and roams through the fields playing harmless pranks and games. Many celebrate this time with games and competition. It is a time for growing strong. The harvest is coming soon and the Winter months will be harsh. Many usually re-enact the Battle of the Oak and Holly Kings, more as a form of competition than a religious aspect. Honoring the Green Man is the main focus on this Sabbat.**

Litha celebrates the height of the sun's power and the abundance of summer. Nature is alive, and fields and fruits are growing towards harvest, but the blessing is mixed, for once light reaches its apogee it can only decline. Litha is a fairly modern term for the summer solstice, and it may be derived from an Anglo-Saxon word for 'moon' that referred to the sixth and seventh months of the year. The Druidic name for the festival, *Alban Heruin* or 'Light of the Shore', is very appropriate for this turning point of the year, lying at the midpoint between "Light of the Earth" and "Light of the Water" (the Druidic terms for the equinoctial celebrations).

In the past, midsummer fires were lit for purification, protection and in the hope that the sun could be kept powerful for long enough to ensure a good harvest. People would leap over these fires in the belief that the crops would grow as high as they could jump. Drumming, dancing and singing were common, making this festival a noisy and social time. The full moon in June is known as the Mead or Honey Moon, and mead is a traditional drink for Litha, just as June is a popular time for weddings and hence honeymoons.

Litha honors the apex of Light, sometimes symbolized in the crowning of the Oak King, God of the waxing year. At his crowning, the Oak King falls to his darker aspect, the Holly King, God of the waning year (days grow shorter after Litha). In terms of the God and Goddess cycle, the God is made King through his marriage to the Queen at Litha.

Just as the winter solstice festival was appropriated by the Christian church to celebrate Christ's birth, so the popular summer solstice festival was taken to mark the birth of one of the church's most important saints: the cousin and baptizer of Jesus, John the Baptist. Other saints' days correspond to the supposed dates of their deaths, but John's is unusual in marking his birth. Saint John's Wort is a flower of traditional importance to midsummer celebrations.

Now let us understand in the Summer Solstice as being when the North Pole is pointed most toward the sun, the longest day and shortest night. The Summer Solstice, Midsummer, is linked with fertility and sexuality. June is the most popular wedding month.

6,000 years ago, people began to form into groups or communities. Food, clothing, and shelter were essential. Man learned that certain foods grew during certain times of the year - the solar year. So keeping tract of time

became necessary in order to know when to plant and when to harvest. The time and season of the migration of animals became equally important. When the work was done and things went well, people celebrated (early holidays). Many of the ways (traditions) we celebrate during holidays which can be traced back to early civilization.

Not many solar holidays were celebrated at this time. (1) People were busy working the fields (2) People knew that for the next six months, daylight would be less and less each day (3) As stated before, this was a time for fertility and sexuality. Work and mating occupied most of the people's time.

ever wondered why the gentiles picked december 25th for the birthday of their gods?

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EVER WONDERED WHY THE GENTILES PICKED DEC. 25 FOR THE BIRTHDAY OF THEIR GODS?

Among some of the intellectuals, we may surmise that they viewed the myths as ascending from a true core, that was perverted and over time became legend. Again, this type of attitude is present in contemporary society. All of the Saviors of the Gentile nations, including Jesus who originally was a Jew, can be referred to as Solar Gods, Gods of the Sun. In other words, their births, lives, and deaths can be correlated to the Transit Cycles of the Sun. When the ancients formulated their religious beliefs, they used the Image of the creator God (that is to say the Cosmos) as their pattern. They personified the elements of the Cosmos, and recorded the movements of the stars and planets as personified deities and demons. They conjured fables and tales that hold exact correlation to the planetary (includes all elements of the universe) movements within the celestial heavens.

SO WHY PICK DEC. 25TH AS THE BIRTHDAY OF GOD?

We are now ready to explain why all of the ancient saviors mentioned earlier were alleged to have been born on December 25th and there are quite a few to which this event was described.

In astronomy/astrology, the beginning of cycles, that is to say, the Conception of a cycle is determined by a Conjunction, the point where elements of the universe Intersect (form a CROSS), or Pivot, or Join, or Come together, or Cross paths, or Occult each other. This is very important and will have a major impact upon the later creation of the crucifixion of the Sun-Gods.

This might be alarming for you to even consider, but within the New Testament is recorded the stories of these pagan solar-myths and the crucifixion of the sun as personified and applied to Jesus and his crucifixion.

The moon cycle begins at the new moon, the point at which the path of the moon around the earth intersects between the sun and the earth. This point of Conjunction commences a new moon cycle.

The summer cycle begins when the Sun reaches it's highest point in the celestial heavens at 23 1/2 degrees north declination, and pivots so as to retreat southward toward it's Fall. Thus, a Pivotal point commences a new cycle.

The Fall cycle (autumn) begins when the ecliptic of the sun crosses the celestial equator in the west. This point of intersection is the Genesis for fall type weather, a seasonal change. Thus this "Crossing" commences a new cycle.

The Winter cycle takes control when the sun bottoms out at it's lowest point south of the celestial equator and pivots so as to return to it's former position. Thus, the struggle of the sun to regain that (position) which was lost is the dawn of a new cycle.

CYCLE OF THE NEW YEAR....VIRGIN BIRTH AND IMMACULATE CONCEPTION

And the Cycle which the Ancients saw as the greatest of all, was the cycle of the new year. The point and time at which the ecliptic of the Sun, rising northward in the sky from its winter position, intersects the celestial equator at the Vernal Equinox.

This date March 21, was traditionally the commencement of the New Year. In ancient times, as well as today, they celebrated the victory of the Sun over the forces of the nether world (darkness). The ancient Gentiles, lacking the understanding of the laws of Science, foolishly believed that the Sun was emerging into it's glory since defeating the powers of the great Typhon, that evil serpent that lurked and prowled in the perilous celestial waters (the ancient writers often used the terms "waters and seas or rivers" in reference to regions of Space or the Cosmos), beneath the celestial equator (the winter with longer dark days). This point of the Sun's crossing the earth's equator in rising northward in the sky at the vernal equinox was the forecaster of new life, of Spring, fresh vegetation, greenery and relief from the oppressions of winter. It was the time, or beginning of the time (season) to plant new seed under the bosom of the earth, to Impregnate mother earth so that she may bring forth new life in her time. But not only did man Impregnate the soil of the earth by implanting her with his seed, the ancients surmised that the SUN, on this date of March 21, was indeed Impregnating the Cosmos with the Seed of Life for a New Sun, an Heir to His Throne of Glory (get ready for an immaculate conception). Remember in the Sun's northward track in the heavens the ancients were soon to expect Spring and Summer when the "dead" vegetation would bloom again and be "birthed anew."

On this date, March 21 (the beginning of spring), the ancients saw (perceived) the celestial Sun (God the Father) Impregnating the Cosmos (Virgin Mother) with the Sperm of Life (Rejuvenating Element) that would one day produce a New Sun (A Savior, A Christ) to replace and Renew the Kingdom of the Sun, once this present Sun's time had passed. We now have a virgin birth and this same story was told about one Sun-god after another from nation to nation for thousands of years. Christians believe it today.

The fact that so many nations had these same beliefs in vastly scattered locations of the world, throughout thousands of years of history, indicates a worldwide dissemination of a common mythology.

LOVING TRADITION MORE THAN THE WORD OF GOD...AND IT CONTINUES TODAY IN CHRISTIANITY

The early Greek-Jews of Alexandria, Egypt, even altered the Old Testament when they changed the word used by Isaiah ("young woman") the prophet and used "virgin" instead in their translation, or should I say, mistranslation, of the Septuagint (LXX). To sell a Jewish Rabbi to the world, since Judaism was a world religion at that time, it was necessary to recast Jesus in the form of the Gentile godmen if they had any hope of "selling" a Jewish Rabbi to the nations as a new godman.

This date, March 21 (the beginning of spring), marked the commencement of the period of Gestation for the future Savior (Sun) of the World. Now watch this!

We know that human gestation last for 280 days so it is also, with the Sun God. Most people think that human pregnancy lasts for 9 months, but that is an approximation. Check your encyclopedia or medical book, and you will discover that the actual term is for 280 days.

The period of Gestation for the Macrocosm (Celestial Sun-God) is the same as his Microcosm (Created Image) i.e., the Son Of God, as well as the human species in total. Let us Count the days leading from March 21 (the vernal equinox when the Sun crosses the equator in its northward track in the heavens) to see where 280 days will take us:

- **11 days (Including March 21) brings us to the end of March**

Now we must add 30 days for April, 31 for May, 30 for June, 31 for July, 31 for August, 30 for September, 31 for October, 30 for November, and guess how many we need in December? That's right, let's try 25 for December (remember Jesus' birthday is taught by your Christian leaders as Dec. 25th).

That adds up to 280 days!

Now, we can easily see that Jesus Christ and all of the Gentile Saviors referred to in these articles were Born Right On Time, three days after the winter solstice, at the stroke of midnight on December 25th The evidence is clear that the Prophecy of the Birth of a Coming Savior was Astronomical, in Origin. The ancient Sages personified (gave human names and characteristics) the elements of the Cosmos, in order to produce a Theology (Mythology) that was intellectually compatible to every level of human society, preservable throughout history, because of it's Esoteric quality, and soundly based on Natural (Godly) Truth.

Answer for yourself: Do you really want the truth before you die? But we cannot end here.

Answer for yourself: Are there other doctrines taught by Christianity and contained in their documents that God never gave you and belief and action based upon them is sin and you might possibly not know it?

Sadly, that is the case and Bet Emet Ministries is devoted to help you see these in hopes of helping spread the unity of the Faith of Jesus and correct the false faith preached in his name today. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE VISIT OF THE MAGI...TRUTH...OR A SUN-MYTH RETOLD?

In several of the previous articles we have made mention of several "magi" accounts. We add to these now. As soon as the God-begotten saviours were born into the world they were adored by shepherds from near by. In some cases they were also visited by wise men, or Magi, as the Persians and Brahmins called them, from far away. Sometimes the visitors were from even farther away, even angels leaving their heavenly ranks to wing their way to this rude tenement to adore its new born saviour.

We are informed by the Matthew writer, that being guided by a star, the Magi from the east came to where the young child was. The original word here is "magoi" from which comes our word "Magician." The persons here denoted were philosophers, priests, or astronomers. They dwelth chiefly in Persia and Arabia. They were the learned men of the Eastern nations, devoted to astronomy, to religion, and to medicine. They were held in high esteem by the Persian court; were admitted as counselors, and followed the camps in war to give advice (Barne's Notes, vol. i. p. 25). Matthew relates in 2:2: "And when they were come into the house (not stable) they saw the young child with Mary his mother, and fell down and worshipped him. And when they had opened their treasures, they presented unto him gifts, gold, frankincense, and myrrh."

The visit by "Magi" to the newly born incarnate Sun-god is very natural, for after all the Magi were Sun worshippers, and at early dawn on the 25th of December, the astrologers of the Arabs, Chaldeans, and other Oriental nations, greeted the infant Savior with gold, frankincense and myrrh. They started to salute their God long before the rising of the Sun, and having ascended a high mountain, thy waited anxiously for his birth, facing the East, and there hailed his first rays ;with incense and prayer (Dupis, Orig. Relig. Belief, p. 284; Higgins, Anacalypsis, vol. ii. pp. 96-97; Prof. Relig. Ideas, vol. i. p. 272).

In an earlier age we find what seems strange to man today was anything but that to the primitive Gentiles of antiquity. I am speaking of the birth of their god-men or Avatars. Such events were numerous in country after country, at least as far as legends go. The birth of a God or Messiah was, as a matter of course, regarded as an event of sufficient importance to attract the attention of the great ones of the earth, and even the creatures of heaven also. "And hence we find it related in the history of several of the God-begotten Saviors of antiquity, that as soon as they were born into the world they were visited by "wise men from a distance" (or Magi, as they were called by the Persians and Brahmins). And in some cases they were likewise waited upon and adored by the neighboring shepherds; and even celestial spirits are reported in some instances as leaving their star-gilt homes to wing their way to the humble mansion, the rude tenement, containing a new-born God, that they might honor and adore "the Savior of men, the Savior of the world" (Graves, The Sixteen Crucified Saviors).

One only needs to look at the sacred biographies of both Confucius and Christ because both provide examples of the angel host forsaking their homes in the skies to pay their adoration and worship to a Deity-begotten god-man at his birth. Such a godman was always sent down by the "Father of Mercies" to save a guilt-laden world. And in both cases the Magi are reported as assembling to present their offerings to the infant God.

In the case of Confucius (born 598 B.C.), it is declared, "Five wise men from a distance came to the house,

celestial music was heard in the skies, and angels attended the scene" (Five Volumes). Strikingly similar to this ancient legend, in each of the several characteristics, is the Christian story.

Matthew in chapter 2 verse 1 which speaks of "wise men from the east" journeying to Jerusalem to visit the infant Christ, soon after his birth, amongst the mules and oxen in a stable, though he omits to state the number of itinerant adorers who presented themselves on the occasion.

The Persian story is more specific, as it gives the number of Magi who visited the young Savior of that country as five. Luke 2:13 speaks of "a multitude of the heavenly host praising God," in gratulation of the birth of the Judean Savior.

Now, when we bear in mind that one method of praising God, with the orientals, was by music, we quickly understand this is only another mode of proclaiming, as in the case of Confucius, that "celestial music was heard in the skies." And "angels attended the scene" of Confucius' birth. So, likewise, Luke 2:15 relates that the angels, after rejoicing with the shepherds on the occasion of the birth of Christ, "went away into heaven."How complete the parallel! and, but for the digression, and monopoly of space, we might trace it much further, and show that Confucius, like Christ, had twelve chosen disciples; that he was descended from a royal house of princes, as Christ from the royal house of David; that he, in like manner, retired for a long period from the noise and bustle of society into religious contemplative seclusion; that he inculcated the same Golden Rule of doing to others as we desire them to act toward us, and other moral maxims equal in importance to anything that can be found in the Christian Scriptures, etc.

Other Saviors at birth, we are told, were visited by both angels and shepherds, also "wise men," at least great men.

Chrishna, the eighth avatar of India, 1200 B.C., (so it is related by the "inspired penman" of their pagan theocracy) was visited by angels, shepherds and prophets (avatars). "Immediately after his birth he was visited by a chorus of devatas (angels), and surrounded by shepherds, all of whom were impressed with the conviction of his future greatness." We are informed further that "gold, frankincense and myrrh" were presented to him as offerings. The well-known modern traveler, Mr. Ditson, who visited India but a few years since, uses the emphatic declaration, "In fact, as soon as Chrishna was born he was saluted by a chorus of devatas, or angels." In the evangelical narrative of the Christian Savior an angel is reported to have saluted his mother thus: "Hail, thou that art highly favored; the Lord is with thee; blessed art thou among women" (Luke 1:28)

Answer for yourself: Can these facts be relegated to the bin of "coincidence?"

And in the next chapter the angel is reported as joining with "the heavenly host" "in praising God."

A similar report is found in the Hindu bible (the Ramayana), appertaining to the mother of the eighth Savior, of whom it is declared "Brahma and Siva, with a host of attending spirits, came to her and sang, 'In thy delivery, O favored among women, all nations shall have cause to exult.'" And when the celestial infant (Chrishna) appeared (it is related in a subsequent chapter), "a chorus of heavenly spirits saluted him with hymns; the whole room was illuminated by his light, and the countenance of his father and mother shone with brightness and glory (by reflection), their understandings were opened so that they knew him to be the Preserver of the world, and they began to worship him." The last text here quoted brings to mind Luke 24:45, which declares, "Then he (Christ) opened their (his parents) understandings."

Answer for yourself: Can these facts be mere "coincidence?"

The ninth avatar of India (Sakia) furnishes to some extent a similar parallel. According to the account of an exploration made in India, and published in the New York Correspondent of 1828, "There is on a silver plate in a cave in India an inscription stating that about the time of the advent of Buddha Sakia (600 B.C.), a saint in the woods learned by inspiration that another avatar (Messiah or Savior) had appeared in the house of Rajah of Lailas. Learning which, he flew through the air to the place, and when he beheld the new-born Savior he declared him to be the great avatar (Savior or prophet), and that he was destined to establish a new religion" --

the New Covenant Religion.

Answer for yourself: Can these facts be relegated to the bin of "coincidence?"

This should make you sick. Look at what we have we inherited in the Gentile Christian Church.

Answer for yourself: Is it any wonder that Jews, the true people of Jesus, won't accept what we so readily hold as "sacred?"

We next draw on the history of Greece. It is authentically related of Pythagoras (600 B.C.) that his fame having reached Miletas and neighboring cities, men renowned for wisdom (wise men) came to visit him. (Progress of Religious Ideas, vol. i.) In the Anacalypsis we are told that Magi came from the East to offer gifts at Socrates' birth, bringing gold, frankincense and myrrh," the same kind of offering as that presented to the two divine infants Chrishna and Christ, according to their respective "inspired" biographers. (Matt. 2:4, and the Ramayana).

And the legend of Mithra, of Persia, might also be included in our category of comparison, if we had space for it. All the four Saviors last named (if Socrates may be called such) are reported as having been honored and enriched with aromatic offerings at their respective births. And we have the statement from Mr. Higgins (Anacalypsis), that the same assortment of spices (with the gold) constituted the materials offered as gifts to the sun, in Persia more than three thousand years ago; and likewise in Arabia near the same era.

And it may be stated here, that an ancient historic account of Zoroaster of Persia (6,000 B.C., according to Pliny and Aristotle), speaks of his having also been visited by Magi, or "Magia," at the period of his earthly advent. And it is, perhaps, well to note in this place, that "Magi" is the term used in the Apocryphal Gospels, to designate the "wise men" who visited Christ at birth; and that Magi, Magic and Magician are but variations of the same word, at least derivations from the same root, all suggesting a wisdom correlated to the Gods. Osiris, an incarnate deity of Egypt, we may cite as another case of an infantile God receiving signal honors and eclat at birth, as he was visited while yet in the cradle by a host of admiring adorers. "People flocked from all parts of the world to behold the heaven- born infant." Such a world-wide fame must have had the effect to attract, with the numerous crowd who thronged to see and worship him, no small number of "wise men."

Answer for yourself: Now ask yourself: "Is Christianity a Divine and unique religion from God?

Answer for yourself: Does it make sense at all that the divine Father, in his infinite wisdom, should have chosen to reveal the intelligence of the birth of his son Jesus Christ to a set of nomadic heathen idolaters hundreds of miles distant (though known as "wise men" because of their skill in astrology) before he made it known to his own "chosen people" (the Jews)?

Answer for yourself: Does it make sense that God would call such pagans "wise men," while men of God's own election, the Jews, according to the Christian bible, were often stigmatized and denounced as "fools," a "generation of vipers," etc?

Let us not forget that it was at the moment of the winter solstice (25th December), precisely when the Persian magi drew the horoscope of the new year, the the "morning star" was positioned in the heavens as being in the bosom of the Virgin (Virgo) rising heliacally in the eastern horizon. On this account he was figured in their astronomical pictures under the form of a child suckled by a chaste virgin (Volney, Ruins, p. 155; Dupuis, Origin of Religious Belief, p. 236).

Answer for yourself: If you have been keeping up, is there little doubt that so far the telling of the story of Christ in the New Testament is nothing but the "re-telling" of the Sun-Myths?

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



GNOSTICISM AND THE MELCHIZEDEK PRIESTHOOD #1

Before we can adequately deal with the information in this article some background information and commentary is necessary in order to understand the mindset of the writer of the Book of Hebrews who was himself a Gnostic.

A SHORT PRIMER IN GNOSTICISM...A THREAT TO BIBLICAL FAITH

We saw some rather incredible pieces of information in the prior article. Let us summarize. We saw that before the establishing of the Covenant of Moses and the Laws of Moses that many Commandments and Laws that were once thought to apply only to the Jews can be shown to exist prior to the giving of the Laws of Moses and the establishment of the Covenant of Moses. We saw only briefly that the writer of the Book of Hebrews tries to nullify God's Laws as binding any longer after the coming of Jesus whom was believed by him to be the "redeemer." But we saw, maybe for the first time that the writer of the Book of Hebrew was Gnostic and not Jewish. Yeshua has already taught that the Law would never pass away: *Matt 5:18 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (KJV)*. Yet the writer of the Book of Hebrews has, in his mind, replaced the Laws and the Covenant given by God with one of his own making [Melchizedek] which contradicts the teaching of Yeshua/Jesus and the example left for us of the Jerusalem Church in the book of Acts. We will see that shortly.

What Christians fail to understand is that the concept of Melchizedek and the Melchizedek Priesthood is a "pattern" used by Gnostics who reject Biblical Judaism, the Temple, the Law, the Mosaic Covenant and the Davidic Messiah. Without a background in Gnosticism and its many varieties that it is really hard to understand let alone "spot" it in the texts. In a nutshell Gnosticism believed that all flesh and all matter is evil; a creation of an inferior Deity of the Jews named YHWH. Thus YHWH and His Law are evil in that they try to remold and remake a creation full of evil and suffering. Gnostics believed that this earth and mankind are evil and a perfect God would neve have made such a mistake in creating such evil and suffering. The Gnostics believed that this sad condition we find in life and in mankind is the result of a flawed creation; a mistake by a sub-deity and not the Highest God. Thus, according to the Gnostics, all attempts to control this evil through obedience to Laws [Laws of Moses and the Laws of Noah] that train human nature to do good are useless. Escape from this evil world is the answer; not redeeming it through repentance and obedience to the Commandments of YHWH. This evil world and mankind are not salvageable. Thus the negative attitude to YHWH'S Laws and Covenants consisting of Laws and Commandments. The Gnostics believed that they needed a "NEW" Covenant without such Laws. One such Covenant and Priesthood existed PRIOR to Moses and the giving of the Laws and Commandments. That was the Priesthood of Melchizedek. No examples by the Gnostics, who hated YHWH'S Laws, was used from the time of Moses onward since they could not have anything to do with Moses or the Laws of God. All that the Gnostics exampled in their teachings were examples of pre-Moses figures: Abraham, Shem, Melchizedek, etc. Thus the need for a Melchizedek Priesthood to replace the Aaronic

Priesthood and the need for a "NEW" Covenant.

Heb 7:12 12 For the priesthood being changed, there is made of necessity a change also of the law. (KJV)

They Gnostics knew of the prophecy of the coming destruction of the Temple and the Priesthood. We saw in the prior article the failure of the Priesthood and its causes. That being so the Gnostics, not valuing the Laws of YHWH or the Covenant that commanded them since originating in their opinion from a God that created the world less than perfect containing evil, looked to create their own "NEW" Priesthood and displace the old Aaronic Priesthood. Along with that was the rejection of the Covenant that created this Aaronic Priesthood and gave the Laws of YHWH. Along with this these Gnostics recast the Jewish Messiah in the form of their "descending Cosmic Gnostic Redeemer" and in so doing applied such concepts to Yeshua who many in that time hoped was the Jewish Messiah. In so doing we lost the very essence and message of Yeshua in the writings we inherited from them.

When Yeshua was asked in *Matt. 19: Matt 19:16-17 16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. (KJV).* It is these same Commandments that the Gnostics like the writer of the Book of Hebrews saw no purpose in and rejected them along with the Covenant that prescribed them. We find the Gnostics in their writings detesting God's Laws and His Covenant given to the Jews through Moses and the destruction of the Priesthood was what they awaited. Since the Priesthood and the Temple stood in jeopardy and was possibly going to be destroyed according to Daniel then the Gnostics used this opportunity to promote a Priesthood of their own making. This was the Melchizedek Priesthood that was before the giving of these Laws to Moses and Israel. According to these Gnostics a change in the Priesthood (Aaronic to Melchizedek) was to be accompanies by a change in the Law and this was necessary in their minds. This "change" was the doing away with the Law entirely. But dear ones the change in the Law was no slight change; it was the total denial and abolition of the Law and the Torah. Salvation to the Gnostics was not faith in God and repentance when one sins which culminates in the return to God but rather salvation through secret knowledge which they only possessed. This Gnostic tendency is seen later in Paul's life as well as he becomes very Gnostic in sharing "my gospel" instead of Yeshua's gospel. We see glimpses of Paul's setting aside the Torah in Acts 21: *Acts 21:21 21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. (KJV).* I rest my case!

In closing this summary let me say something and please pay attention:

In order for the alteration and replacement of Biblical Covenants and Laws by the Gnostics they of necessity had to change the Jewish Messiah as well and they did that. The Jewish Messiah is the culmination of Biblical Judaism; not the starting of a new religion as the Gnostics tried to accomplish. The sad fact is that the Gnostic and Essene religious ideas were later attached to Yeshua by them and were later popularized in the wake of the lack of fulfillment of the Messianic Kingdom in the first century and the failure of the Jewish Messiah to appear. These "fringe" groups left their writings which we have today and we, not possessing enough information and knowledge of the religious pluralism of First Century Judaism, sadly accept them as if they are the "norm" of what was believed about the Jewish Messiah let alone Yeshua. When undertakes a serious study into First Century Judaism and the host of religious beliefs that circled in those days then one can begin to see for himself that there were many competing "theologies" in that epochal time. Not all were right. I find it rather amazing that these splinter groups all avowed that "we are right" yet failed to emerge from the destruction of Israel in 70 A.D. The only group that emerged and continued were the Pharisees; the same group that Yeshua had prophesied would "set" in Moses' seat right before his death [in the Greek it meant 'inherit a kingdom' which just prior to this statement Yeshua has said was "removed" from the Sadducees]. The lack of this

knowledge is our downfall in understanding the New Testament properly and the many voices clamoring their divisive theologies within it. Now having this background let us continue with this article.

THE LEVITICAL PRIESTHOOD

Prior to the addition of the sacrificial law God had sanctified every firstborn (see the chart in the prior article).

"Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine." Exo 13:2 (KJV)

At the sin of the Golden Calf everything changed. At the establishment of the Levitical Priesthood God choose Aaron and his descendants to replace the "first born" because of the sin of the Golden Calf where the first born Israelites had defiled themselves. Only the Levites had remained apart from such idolatry and they were to be rewarded by God by remaining close to Him when the others were to be separated from Him.

"Now behold, I Myself have taken the Levites from among the children of Israel instead of every firstborn who opens the womb among the children of Israel. Therefore the Levites shall be Mine, -- Numbers 3:12

The Levites were set apart to minister in behalf of the children of God unto God and to offer sacrifices and to minister in the temple. This again was imposed because of the sin of the Golden Calf. This has been alluded to before along with the fact that there is no mention or command of any sin offering until AFTER the incident of the Golden Calf. The Aaronic priesthood was only meant to last throughout the generations of the one nation that God used as his example to the Gentile world. The Temple and the religion of Israel was to be an example to the world that God receives repentant sinners and restores them into renewed relationship Him. This was the message of the Temple and the Sacrificial System in spite of what you might have been previously taught by Gentile Christianity. Few if Christians let alone Christian writers that have read and are influenced by the Greek and Latin Church Fathers understand the Temple let alone the Sacrificial System. The simple reason was that these Greek and Latin Fathers were heavily influenced by the Essenes in their day (Gnostics in their own right) which had already forsaken the Temple and the Sacrificial System. Now you know why Gentile Christianity grew up with such influences and concepts.

The survival of the Levitical priesthood was dependent on the existence of the Tabernacle (or Temple) and the Nation of Israel. When the Jews were dispersed throughout the world in 70 A.D. the temple service of the Levitical priesthood ceased temporarily (see Hebrews 8:13 for Paul understood that the Temple and Priesthood was soon to be destroyed according to Daniel 9…in 70 C.E.). Now that you understand a little about how the Sacrificial System worked then now you better understand that atonement was still available to the Jews even when in captivity when they were deprived of their Temple (the physical demonstration of one's right standing with God by placing one's soul by proxy on the Temple in lieu of his own soul following his repentance). Ask for the articles if you lack this understanding as they are "life changing."

Now we come to some hard things that deals with the theology of the writer of the Book of Hebrews. I am referring to Gnosticism. We will allude to some things reflective of Gnosticism that is reflected in the thought process of the writer of this Book of Hebrews. First of all the Gnostics never used any references to Biblical personages that were in the time of Moses and the Mosaic Law. Of special importance to Gnostics was the figure of Melchizedek which we find in many of their writings and the Book of Hebrews as well. Understand that Gnosticism despised anything material and anything having to do with our earthly existence and any attempt to perfect it or improve it or bring correction to it [the Torah]. Now understand as well that the Laws of Moses and the Laws of Noah were such attempts to subject the flesh to the spirit. For obvious reasons the Law of God was despised by most Gnostics as well as the Priesthood which only manifested one's submission to the Laws of God as seen in the sacrifices which was but a picture of one's life/soul being symbolically put on the altar following one's

repentance through the blood of the animal. Such a return to the Laws of God and the Torah of the Jews was seen by the Gnostics as worthless since it involved flesh/matter that was in this evil world created by an inferior God. I hope you understand this and read it again until you see the connection or ask for our articles on true Biblical atonement. Below we will see the replacement of the Priesthood with one similar to Melchizedek....an obvious signpost for Gnosticism. This means the writer of the epistle of Hebrews was Gnostic as seen in his Melchizedek references let alone his theology in this epistle regarding the replacement of the Covenant along with a replacement Priesthood. This same theology is found with Marcion...the man who first collected and produced the First New Testament [THAT SHOULD MAKE YOU THINK]! Understand this is not the fulfillment of Biblical Judaism..but a replacement for it!

According to this Gnostic writer as seen in the Book of Hebrews before the dispersion and the destruction of the Temple in 70 A.D. God ordained another Priest to make atonement in God's House forever. For them this was their "Cosmic Redeemer" whom they thought was Yeshua. But at the same time understand the Gnostic's "Cosmic Redeemer" was not a flesh and blood human but a "man of the Heavens" possessing no fleshly body. This is the Messiah they looked for and pictured as Jesus. Jesus was for then not a real person but a "phantom" or a "ghost" or an "apparition." This needs to be shouted.

I Jn 4:2-3 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. (KJV)

The above passage is a valiant effort to stop such Gnostic teachings of their "false Messiah." We read today their theologies in our New Testament never understanding that the New Testament is a compilation of many differing and conflicting theologies all rolled together in one book. Our failure to have studied and mastered our Christian Faith has left us gullible to everything and unable to spot anything. These Gnostics thought Jesus was a "bogey man."

Answer for yourself: Did God really replace the Priesthood of Aaron with one like Melchizedek? Is He going to in the future? The undeniable answer will come later...keep reading.

Let us look at what the Gnostic writer of the Book of Hebrews has to say as he spreads his deviate theology:

Therefore, if perfection were through the Levitical priesthood for under it the people received the law...(the laws that were added only after the Golden Calf), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? For the priesthood being changed [according to the writer of the Book of Hebrews], of necessity there is also a change of the law. For he of whom these things are spoken belongs to another tribe (this is a reference to Jesus as the Gnostic redeemer], from which no man has officiated at the altar [none from Judah ever officiated at the altar...only those from the tribe of Levi]. For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning priesthood. And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. For He testifies: "You are a priest forever According to the order of Melchizedek." For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, for the law [sacrificial law] made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we

draw near to God." Heb 7:11-19 (NKJV)

Now our study will slow down and get more difficult. Understand because of the belief in Yeshua's resurrection the Gnostic Jews believed him, as their Gnostic redeemer, to have supplanted the Priesthood of Aaron and assumed the Melchizedek Priesthood which was to them Eternal. In so doing the writer of the Book of Hebrews looked to Psalm 110 to substantiate his view that Yeshua had inherited an Eternal Priesthood like that of Melchizedek.

PSALM 110...WHAT DOES THE HEBREW REALLY SAY?

Psalm 110 has long been a key messianic 'proof text' for Christian apologists, which is now also used by missionaries to the Jews as further testimony from within the Hebrew Scriptures to validate Christian beliefs, including the doctrine of the Trinity. Of course, upon close examination of the claim vis-a-vis the Hebrew text of the Psalm, it becomes clear that the Christian claims are based on mistranslations from the Hebrew and false assumptions about Judaism.

I suggest that you open your KJV and turn to Psalm 110 for we will constantly compare the English KJV and its translation of the Hebrew with the actual Hebrew of Psalm 110 throughout the rest of these articles.

The Hebrew of Psm. 110 states:

1. Of David a psalm. The word of the L-rd ["YHVH"] to my master ["adoni"]. "Sit at/[Wait for] My right hand, until I make your enemies a footstool at your feet."

2. The L-rd ["YHVH"] will send the staff of your might from Zion; rule in the midst of your enemies!

3. Your people will volunteer in the majesty of their holiness, on the day of your battle; when still the dew of your youth was upon you, fresh from the womb of dawn.

4 The L-rd ["YHVH"] has sworn, and will not change His mind, "on my word, you are to serve for ever, my righteous king." [or, alternatively, "you are a priest [used as allegory] for ever, in the manner of Melchizedek."]

5. The L-rd ["A-donai"] is at your right hand, He crushes kings in the day of His wrath.

6. He will execute justice among the nations: their land is filled with corpses; he crushes heads of many countries.

7. He will drink from a stream on the way; therefore he will lift up his head.

Verse 4 is the key verse in question and holds the answers to which we seek.

GNOSTIC & LATER CHRISTIAN PERSPECTIVE & INTERPRETATION OF PSALM 110

The major disagreement between the above Jewish translation and the English KJV translation and, in general, between Christian and Jewish renditions of this Psalm occurs in the opening verse. In that verse, the Hebrew term transliterated as "adoni" (pronounced "a-do-nee"), meaning 'my lord/master' is mistranslated in the KJV and many other popular Christian Bibles as 'my Lord', allegedly, a reference to Jesus, 'God the Son'. The Tetragrammaton, the ineffable title of the Creator that is written in the Hebrew in terms of the four-letter sequence "yod-heh-vav-heh" ("YHVH"), appears in vs. 1,2, & 4, and is punctuated with vowels to

be pronounced as "a-do-na-i", and is translated in the KJV as 'The LORD' ('God the Father') to distinguish it from 'The Lord' ('God the Son'). The actual word "A-donai", another common title for the Creator found in the Hebrew Bible appears in v. 5. It should be noted that in the Hebrew, both "adoni" and "A-donai" are spelled identically, but are punctuated with different vowels. The KJV, having committed to the 'my Lord' mistranslation in v. 1, was now forced to render "A-donai" in v. 5 as 'The Lord' ('God the Son').

Christians view Psalm 110 as a messianic Psalm fulfilled by Jesus as both the Messiah (who is greater than King David, his ancestor) and a divine being (for Trinitarians, the 'Son' person of the Trinity).

In other words, the Christian view is that, when the L-rd God speaks of the Messiah, and with David prophetically referring to the Messiah, who is his descendant, as 'my Lord' in v. 1, it clearly means that this cannot refer to an ordinary person. Rather, it can only refer to the one who fulfills this verse in both ways – as a divine being and Messiah - Jesus of Nazareth who is, according to Christian theology, also God manifested in the flesh, the one who gave his life for the sins of mankind.

The two key verses in this Psalm on which the Christian interpretation is based are vs. 1 & 4. Verse 1 allegedly refers to Jesus as being invited to sit on the right hand of God in glory, and he will wait for God to judge the earth and bring all things into subjection under him [Jesus]. Verse 4 speaks of a priest of the Most High God, Melchizedek who came to Abraham, who gave him one-tenth of all his goods. Thus, Melchizedek was greater than Abraham was, because he received tithes from Abraham (who was Levi's great-grandfather). Consequently, the Melchizedek priesthood, having preceded the Aaronic/Levitical priesthood, is seen as superior to it and, thus, supersedes and replaces it [this is the Gnostic view].

Now please pay close attention. Since in Judaism the royal office (which was the domain of the Tribe of Judah) and the office of the priesthood (which was the domain of the Tribe of Levi) are separated, none of the kings could be priests and vice versa. Said another way: If Messiah is to be King he cannot be a Priest! But, for Christianity, this Psalm celebrates the exaltation of Jesus to the throne of an eternal and increasing kingdom, and a perpetual priesthood that will see the subjugation of his enemies and the multiplication of his subjects, and rendered a certainty by the word and oath of the Almighty.

JEWISH PERSPECTIVE AND INTERPRETATION OF PSM. 110

The overall theme of Psalm 110, regardless of its author, is that it speaks of David's legendary power, which came through divine favor that was earned through his righteousness. The author of the Psalm assures King David of victory over the enemies of his people, the Jewish people.

Regarding the interpretation of this Psalm, as is often the case, there are several interpretations of this Psalm by the Jewish sages. The two most common interpretations are that this Psalm is about either King David or our Patriarch Abraham. There is yet another interpretation that combines the two. Moreover, with the understanding that the name of King David is also often associated with the future King/Messiah (e.g., Jer 30:9; Ezek 37:24; Hos 3:5), this could also possibly be interpreted as being messianic.

The interpretation of this Psalm by Ibn Ezra (and adopted also by Rabbi David Qimkhi [RADAQ]) as being about King David is according to the "pshat", i.e., the simple/literal reading, maintaining that thesuperscription is "A Psalm for/concerning David". It entails David's ordeal with King Saul (a Benjaminite which, in Hebrew, is "yemini", a word that is identical to the Hebrew term for 'my right hand'). He is asked to wait a while until his enemy (Saul) will be brought down.

The interpretation by Rabbi Shlomo Yitzhaqi (RASHI) uses the possible allusion to Melchizedek to relate this

Psalm to Abraham and his battle with Amraphel, and his subsequent victory over the four enemy kingdoms (see Genesis14).

A melding of the two interpretations is possible when one reads this Psalm as a prayer by an aging King David as his soldiers went to battle without him. In his prayer, King David refers to images of God's dealings with Abraham during his battle with the four kings, and he asks God to help him as He helped Abraham to prevail over his enemies.

Finally, since King David was also a prophet, and there is use made in this Psalm of the future tense, it makes it also plausible that there is reference here to the future King/Messiah. As such, this Psalm confirms some of the basic requirements the Messiah must meet – he will be of the seed of David (not virgin born), victorious over all his enemies, a Torah scholar and a world leader.

IS A GENTILE PRIESTHOOD COMING?

The Christian interpretation of Psalm 110 is plagued with many problems, all of which appear to be connected to the most common Christian renditions of the first verse.

Christian renditions generally do not number the superscription at the head of a Psalm. Yet, the Christian perspective on this Psalm depends on the assumption that King David is the author. Jewish interpretations can go either way.

In the Hebrew text, the (transliterated) superscription reads – "l'David mizmor", where "l-" is a preposition, "David" is obvious, and "mizmor" means 'a psalm'. The Hebrew preposition "l-" could mean 'to'/'for', 'by', and 'in'/'into', so that, eliminating the last pair for obvious reasons, this superscription could indicate thePsalm as being either composed by David or composed for David; in other words, one cannot say with certainty that King David was the composer of this Psalm.

Answer for yourself: Are there other examples where, in Psalms, "l-" means 'for' and not 'by' in the superscription? Of course, and there are quite a few of them. First is the set of 11 Psalms and Songs for the Sons of Korah – Psalms 42, 45, 46, 47, 48, 49, 84, 85, 87, and 88, in each of which the superscription contains the following type of phrase, e.g.,

Psalm 48:1 - A Song and Psalm for the sons of Korah ["shir mizmor li'vnei korah"].

And there is Psalm 72 by King David (see v. 20) for his son Solomon (v. 1),

Psalm 72:1,20 - A Psalm for Solomon ["li'shlomoh"]. Give the king your judgments, O God, and your righteousness to the king's son. (20) The prayers of David the son of Jesse are ended.

This example demonstrates that the assumption required for the Christian view of this Psalm to hold, namely, that David is its author, isn't necessarily a valid one; certainly not the only possibility. The Psalm could have been composed by someone else, perhaps someone who served under David.

Note also that, in Psalm 72, King David speaks about himself in the 3rd-person in the opening and closing verses. The same is found in other Psalms written by David, e.g.,

Psalm 144:1,10 – (1) A Psalm of David ["l'David"]. Blessed be the L-rd my strength, who teaches my hands to war, and my fingers to fight; (10) It is He who gives salvation to kings; who saves David His servant from the harmful sword.

So it is plausible that King David authored Psalm 110, writing about himself in the 3rd-person, or

prophetically about the future King/Messiah. This, then, allows for any of the Jewish interpretations to be valid.

When all is said and done the Hebrew consulted there is only one answer. Though there are several possible Biblically supportable Jewish interpretations of this Psalm, none of the Jewish interpretations of Psalm 110 support the Christian perspective, since it is centered on a clear mistranslation and concepts that are anathematic to the teachings of the Hebrew Bible.

WHO IS SPEAKING IN VERSE 1?

The KJV and many other common Christian translations render the opening verse in the following way,

Psalm 110:1 (KJV) - The LORD ["YHVH"] said unto my Lord ["la'donee"], Sit thou at my right hand, until I make thine enemies thy footstool.

The common Jewish translation of the opening verse is,

Psalm 110:1 - Of David a psalm. The word of THE L-RD ["YHVH"] TO MY LORD/MASTER ["la'donee"]: "Sit at/[Wait for] My right hand, until I make your enemies a footstool at your feet."

1 ¶ A Psalm of David. The LORD saith unto my lord: 'Sit thou at My right hand, until I make thine enemies thy footstool.'

In the above two renditions, the equivalent transliterated Hebrew terms are shown in brackets following the corresponding translated terms. Since both renderings cannot be correct, let us take a closer look at this verse, with particular attention to the underlined phrases.

The first phrase is rendered as 'The LORD' in the KJV, and as 'The L-rd' in the Jewish translation; it appears in the Hebrew text as the Tetragrammaton ("YHVH"). Both Christian and Jewish interpretations agree on that term representing the Creator. So far so good.

The next term is rendered in the KJV as 'UNTO MY LORD' (note the capital 'L'), and as 'TO MY LORD/MASTER' (note the lower case 'l'/'m') in the Jewish translation. In the Hebrew text this word is (in transliterated form) "ladoni", pronounced as "la-do-nee". The Hebrew word "ladoni" consists of two components – "l-", which is the preposition and which can only mean 'to' in this case; and "adoni", which is the 1st-person, singular conjugation of the noun/title "adon". There are four different applications for "adon", of which there are 334 instances in the Hebrew Bible, as follows –

- **(a) 'a ruler/governor/head of state' – 6x**
- **(b) 'appellation for addressing God' – 26x [none are "adoni"]**
- **(c) 'a title for a superior' – 202x [includes ALL "adoni"] (**
- **d) 'master/owner of …' – 103x [includes 3 from (b)]**

There are 184 instances of "adoni" in the Hebrew Bible, both with and without attached prepositions, and these break down as follows -

- **"adoni" – 'my lord/master' - 162x**
- **"ladoni" – 'to my lord/master' - 24x**
- **"vadoni" – 'and my lord/master' - 6x**
- **"badoni" – 'at my lord/master' - 2x**
- **"madoni" – 'from my lord/master' - 1x**

Since our focus here is "Iadoni", here are the actual 24 citations from the Hebrew Bible – Gen 24:36,54,56, 32:5,6,19[4, 5, 18, respectively, in Christian Bibles], 44:9,16(x2),33; I Sam 24:6*, 25:27,28*,30*,31(x2)*; II Sam 4:8*, 19:29; I Kgs 1:2(x2), 18:13*, 20:9; Ps 110:1*; I Chron 21:3*. Of these, those identified with an asterisk (*) are 9 cases where both the Tetragrammaton ("YHVH") AND "Iadoni" appear in the same verse. It is, of course, interesting to note that on 23 occasions, "Iadoni" was correctly translated by the KJV as 'to/unto my lord/master' [small "l"], and only in one case, in Ps 110:1, it was translated differently as shown above, 'upon my Lord' [large "L"], with the obvious Christological implication of the capital 'L'.

Answer for yourself: Is this "creative theology" by Gentile Christians and a denial of the laws of the Hebrew language? I will let you figure that out.

The fact is that, according to the Hebrew Bible (as is also the case in Modern Hebrew), there is no connection between "adoni" and 'The L-rd', since the appellation "adoni" is NEVER used to address God; it is used only when addressing a human being. On the other hand, the term "adon", as can be seen from (b) above, has such an application.

So now, with this information at hand, it becomes rather obvious that the Christian rendition with its Christological implication is impossible.

It is interesting to speculate about where this mistranslation in the KJV and other widely used Christian Bibles originated.

Here is how some ancient translations of the Hebrew Bible render the two adjacent terms "YHVH"/"adoni"

- **Targum: "YHVH"/"li" (Said the L-rd in words to me, master over all of Israel, …)**
- **Christian LXX*: "o kurios"/"kurio mou" (Said The Lord to my Lord [capital "L"]…)**
- **Latin Vulgate*: "Dominus"/"Domino meo" (Spoke The Lord [to] my Lord …[capital "L"])**

*** This is Psalm 109 in both the Christian LXX and Jerome's Latin Vulgate.**

We see that originally when the Hellenized Essenes of Alexandria, Egypt, translated the Prophets and the Psalms from the Hebrew into the Greek that took great liberties with the texts and inserted their own views of their "Cosmic Godman" into these texts to bolster their own theology among the nations. These Greek translations and all subsequent English and Latin translations taken from them for FORGERIES and mainline Christianity and the vast majority of Christian popular writers have not got a hint that the Bibles they carry are filled with out and out lies. The sad fact is that we grow up with such religious beliefs that oppose what the Jews believe about God and their Messiah and we attach our emotions to idolatry and blasphemy and never know it; that is until we die!

Then, in their original Greek, the 'quotations' of this verse in the Gospels of Matthew, Mark, and Luke, all have the same usage as appears in the Christian LXX [which I just showed you is forged]! Upon reading the relevant passages in the three Gospels, the root of the problem – the erroneous translations in Christian Bible – becomes clear. Each of the Gospel's rendering utilizes the same Greek word "kurios", meaning 'lord', twice in the same sentence, and Christian translations into English capitalize the initial letter of the word to read 'Lord' in both instances. The exegetical problems that the Gospels' Jesus refers to are only apparent in the Greek rendering and, consequently, in renderings from the Greek into other languages.

- **In the Greek text, the first "kurios" (actually, "o kurios") translates the Tetragrammaton as a**

reference to 'The Lord', that is, 'God' (HaShem).

- **The second "kurios", renders "adoni" as 'my lord/master' which, according to the authors' understanding, it refers to 'the Christ', i.e., Jesus the Messiah.**

In other words, the single Greek word "kurios", is used in the Greek translation for two separate and distinct Hebrew words...how can that be?

Consequently, the resultant confusion this creates in Greek does not exist in the Hebrew original and, therefore, Jesus' discourse is only possible if he and those with whom he spoke were conversing in Greek - his exegesis in the Gospels is non-existent in the Hebrew and incorrect in its understanding of the Greek rendering. Again I am not trying to say Jesus spoke Greek for he spoke Aramaic/Hebrew. But this only goes to show us the great lengths that the writers of these New Testament documents and the translators of the Hebrew Scriptures into Greek went to create and promote their own theologies instead of accurately rendering what the Hebrew Scriptures actually said and what the Jewish Revelation from God was understood to be by them.

On the other hand, there is no problem with David accepting that the Messiah will be greater than he is, though there is nothing in the Hebrew language of this verse to indicate that David is referring to the Messiah when he writes "adoni", 'my lord/master'. Moreover, there is nothing in David's words to indicate that the individual he refers to as 'my lord/master' is a divine entity. If he authored the Psalm, David is either referring to himself (writing the Psalm in the 3rd-person for someone else to chant about him), or the author (other than David) refers here to King David. There is nothing in the text of this Psalm to support the Christian claim that this is a reference to Jesus.

So, in response to the question in the heading of this subsection, "Who Is Speaking to Whom in Verse 1"? It should be clear that the Christian interpretation doesn't work, while any of the Jewish interpretations is plausible. It cannot be Jesus telling us what God said to him. It could be King David telling us what he was promised by God, or some other, anonymous author from the King's court relating the promises God made to his master, King David.

Now we continue in the 3rd article in this series where we will look to verse 4 and if there is to be a Melchizedek Priesthood that has come to replace the Aaronic Priesthood of if one is coming.

Let us continue our study into the Melchizedek Priesthood in the second article in this series.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHO ARE THE EBIONITES AND WHAT SHOULD IT MEAN TO THE CHRISTIAN?

The doctrine of Trinity, which is one of the fundamental constituents of Christian dogma, was absent from Christianity during the lifetime of Jesus Christ. The maximum one can grant is that this doctrine started taking shape after the Crucifixion. It took many centuries for it to reach its final well-defined but inexplicable form. It went through a long process of extremely bitter and controversial debates between Christian theologians and philosophers representing different religious, cultural and traditional backgrounds.

It was greatly influenced by the myths and the traditions of various lands which hosted "Christianity" in its early period. The main stem of Christianity, however, which took care of and nurtured the development of "Christian beliefs" and philosophy in its early formative part was of Jewish stock. Jewish influence remained predominant throughout the early part of Christian history. The disciples of Jesus who learned and understood Christianity directly from Jesus and witnessed it in the form of his life, belonged to this stock. They were the primary custodians of Christianity with deeply embedded roots in the holy soil of Jesus' instructions and way of life. It was they who witnessed the Crucifixion and had seen Jesus after thecrucifixion.

THE FIRST FOLLOWERS OF JESUS

Early Christians (Jew and Gentile) appear to have been fundamentally divided over both the nature of Jesus and whether to adhere to the Mosaic Law or not. In the second phase of Christian development (after 50 C.E.), St. Paul became the most pivotal character in giving Christianity a new philosophy and ideology. There were fundamental differences of opinion between Paul and James the Righteous. While James looked after the Jerusalem Church, Paul was preaching in the West, particularly to the Gentiles. The Western Church evolved along Pauline doctrinal lines, whereas the Church in Jerusalem developed along monotheistic teachings.

One offshoot of James' ministry were the Ebionites, a sect whose name derives from the Hebrew "ebionim" meaning 'the meek' or 'the poor'. They were the Jewish Christians, for whom Jesus took on the mantle of Messiah and not that of the 'Son of God'. They followed the Mosaic law with great zeal, and had their own "Gospel" known in various contexts as the 'Gospel of the Hebrews', 'Gospel of the Ebionites' or the 'Gospel of the Nazarenes'. Here is a description of the Ebionites drawn from various sources.

In his book The History of the Church written in the 4th century AD in Caesarea, Eusebius mentions the Ebionites in the book Vespasian to Trajan. Eusebius, the most renowned church historian, mocks the Ebionite views (remember he is a Gentile in the Western Church), saying that their name comes from their poor and mean opinion of Jesus. According to Eusebius, the Ebionites regarded Jesus as mortal (human and not divine) and esteemed him as righteous through the growth of his character. As Jews, the Ebionites observed the Sabbath; every detail of the Law, and did not accept the Pauline idea of salvation through faith alone. Eusebius also talks of another group of Ebionites who accepted the virgin birth and the Holy Spirit, but refused to accept Jesus' pre-existence as "God the Word and Wisdom". They followed a 'Gospel of the Hebrews' which could

possibly have been St Matthew's Gospel (written in Hebrew but lost to us today). They observed the Sabbath and the Jewish system, but celebrated the resurrection.

In his book describing the background of the Ebionites, R Eisenman in The Dead Sea Scrolls Uncovered writes that James (the 'Zaddik' or 'Zadok', meaning Righteous) was the leader of the Jerusalem Church in the middle of the first century (40-60 AD approx.) The branch which was retrospectively called Jewish Christianity in Palestine. The Ebionites developed from this branch.

The Community who followed James were known as 'the Poor', (Galatians 2:10, James 2:3-5) a designation mentioned both in the Sermon on the Mount and in the Dead Sea Scrolls. In many ways, Eisenman feels that the Ebionites were similar to the authors of the Dead Sea Scrolls. They honored James the Righteous, and believed Jesus to be their mortal Messiah, while Paul had become an "Apostate from the Law". They observed the Law and the Sabbath with great zeal.

They held James in the highest regard, while Paul was considered 'The Enemy' as spoken and warned of by Yeshua (Matt 13:24-43):

Matt 13:24 (KJV) Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. 31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. 33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. {measures: the word in the Greek is a measure containing about a peck and a half, wanting a little more than a pint} 34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. 36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked [one]; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; {things...: or, scandals} 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

This idea of Paul is definitely different from the light of the redactionist history we find in the New Testament but ample evidence exists which throws a completely different light upon Paul and history. If you would like to see this for yourself it is detailed at our website: http://faithofyeshua.faithweb.com as well as at http://paulproblem.faithweb.com. Thus according to the Jewish Christians, or Yeshua's church, Paul was one

who deviated from the Mosaic Laws and Commandments and was as far as they were concerned the "adversary" (devil). This may be hard for Christians to understand, yet believe considering what you have heard taught from pulpits Sunday through Sunday your whole life, but what you have heard does not change the facts that have surfaced from both archeology and in-depth Bible study as well as a detailed examination of the extra-biblical documents that exist today for your inspection. Somewhere you have to come to terms with James and the early church's view of Paul as handed down to us for those who wish to inquire. One cannot discount their extra-Biblical writings that have come down to us that severely impugn the "Gospel" Paul preached to Gentiles, and this explains his resentment to the apostles in Jerusalem as recorded in the epistles (reputed pillars...note the sarcasm in his tone when addressing the leadership of Jesus' church).

According to Baigent, Leigh and Lincoln in The Messianic Legacy, the source of the original teachings of the Ebionites, Gnostics, Manicheans, Sabians, Mandeans, Nestorians and Elkasites has been described as the Nazarene philosophy. They refer to Nazarene thought as: `An orientation towards Jesus and his teachings which derives ultimately from the original Nazarene position, as articulated by Jesus himself, then propagated by James, Jude or Judas Thomas and their immediate entourage.' Their beliefs were:

- **strict adherence to the Mosaic Law**
- **recognition of Jesus as Messiah**
- **belief in the normal human birth of Jesus**
- **hostility towards Pauline views**

There is a collection of Arabic manuscripts kept in a library in Istanbul which contains quotes from a 5th or 6th Century text ascribed to the `al-nasara', written in Syriac and found in a monastery in Khuzistan in south-west Iran near the Iraq border. It reflects the views of the Nazarene hierarchy escaping from Jerusalem after the destruction in 66 AD. It refers to Jesus as a human being and stresses the Judaic Law (notice that this is the belief of the first century church and those closest to the historical Jesus).

The inescapable conclusion of the scrupulous student of history, language, and Scripture is that Paul's followers "abandoned the religion of Christ and turned towards the religious doctrines of the Romans."

Of all the various doctrines which evolved during the formative stages of Christianity, only those who believed in the Nazarene philosophy can justifiably be given preference. These early Christians were taught the meaning of Christianity by Jesus himself.

THE ROLE OF PAUL

From the time of St Paul onwards, as Christianity spread to alien lands and pagan faiths within the Roman Empire, it began to be powerfully influenced and bent by the cultures and mythologies prevalent in those lands and went further away from its nascent purity. St Paul did his bit in influencing the deterioration of the "original Christian thought" by introducing his own brand of mysticism. He was neither of Jewish stock nor did he have any direct contact with Jesus, except through his claimed vision. He was already, it seems, under the powerful influence of the alien cultures.

Apparently there were two options available to St Paul, either to fight the strenuous battles against a world of superstitions, myths and legends prevalent in the lands of the Roman Empire from times immemorial or to give in to them and let Christianity change to suit their requirements and ambitions. This gave the Gentiles the message that Christianity was not essentially different from their legends and myths. Paul only recast Judaism in terminology which was already familiar to the Gentile to whom he preached. Thus Paul found the adoption of the second option far more profitable and convenient and let Christianity change to suit the ambitions and philosophies popular in the gentile world.

This strategy worked well in as much as it gained a great number of converts to the new faith which otherwise would not have been easily available. But at what cost. Unfortunately, it ended up only in an unholy competition between noble Christian values and pagan myths. What St Paul changed was only the names of the pagan gods and replaced them with Jesus, God the Father and the Holy Ghost. It was not him in fact who invented the myth of Trinity and introduced it to the pagan world in the name of Christianity, on the contrary he borrowed the myth of the Trinity from pagan mythology and bonded it to Christianity. From then on it was the same old paganism but with new names and new faces.

Pauline Christianity, therefore, did not succeed in changing the doctrines, myths and superstitions of the pagan world but only ended in changing "original Christianity" (Messianic Judaism) in accordance with them. If the mountain did not respond to his call, he decided to go to the mountain.

THE REALITY OF A JEWISH JESUS

Of course it is anybody's prerogative to choose between Pauline Christianity and that of James the Righteous and other early leaders of Christianity who were the disciples of Jesus Christ himself. But here we want to establish the point that the main stock of Christianity continued to develop along Jewish lines and kept itself aloof from the later innovations which generated the rigmarole and complexities of Christian dogmas we see today for Gentile imaginations such as the godhead of Jesus as the Son, the Trinity, Inherited Sin, Redemption, the rejection and replacement of Israel by the church, etc. The views of the early leaders of the original Church, among whom James the Righteous is prominent, were simple and honest and had no internal contradictions or paradoxes hiding behind a smoke screen of mystery as we confront today in the Pauline churches of our land. A study of the history of Judaism in Christianity establishes beyond question the fact that the Unity of God, uncomplicated by the slogan of Trinity, remained the official doctrine of the true Church of Christ in its pristine purity. The faith of Yeshua was Jewish, is Jewish, and will always remain Jewish. It is us who need to reevaluate what we have been taught and believe in light of fact and reason.

Please remember that this short treatise is not an attempt to convert Christians to any faith other than that of the faith both held and practiced by Yeshua (Jesus). It is simply a genuine effort to invite the Christians back to the pure unadulterated faith and practice of Jesus himself. It is a sincere attempt to revert the fiction back to the facts of Christianity. Facts that are certainly as beautiful as they are realistic and satisfy both the head and the heart.

For almost two thousand years, it is not the legends woven around the reality of Jesus Christ that has kept Christianity together and has helped it to survive the challenges of reason and ever growing enlightenment borne out of scientific progress, nor is its survival due to the mystic belief of Trinity. What has held the truth and essence of Christianity together is the beauty of the person and the teachings of Jesus Christ. It is the divine conduct and not the divine person of Jesus that has been so beautiful to adhere to. It was the suffering, patience and perseverance for the sake of noble ideals and his bold upright rejection of all despotic attempts to make him change his principles that is the real backbone of Christianity. It is still as beautiful and as lovable today as it was ever before. It has influenced so powerfully the Christian minds and hearts that they remain bonded to Jesus.

His real greatness lies in the fact that he transcended and conquered the forces of darkness that had conspired to vanquish him despite being a frail human being and no more than a human being. That victory of Jesus is something to be shared with pride by the children of Adam. As we see it from the vantage point of in-depth scholarship, he is one of the most noble progeny of Adam who taught humanity by his example of perseverance in the face of extreme suffering and pain. Not to surrender but to remain steadfast in the teeth of extreme trial was the noblest achievement of Jesus. It was his life of suffering and pain that redeemed humanity and made him conquer death.

To share suffering in life is far better than to escape suffering through death. Hence the concept of the supreme sacrifice of Jesus is magnified not only by his death, but by his life lived in total obedience to his Father. Today,

we Christians share in his grace.

The greatness of Jesus, we again insist, lay in his supreme sacrifice during his lifetime. All his life, he defied the temptations to compromise, give in and exchange a life of suffering with that of ease and comfort. The same cannot be said for Paul, when in-depth analysis of his teachings as paralleled with those of Jesus and Judaism often diverge. Day in, day out Yeshua confronted death but refused to give in and lived for the sake of the sinful to bring them to life. He conquered death not by surrendering himself to death, but by refusing to bow down to it. He defeated it roundly and emerged from its clutches where a lesser man would have perished. Thus he proved his truth and the truth of his word and message beyond a shadow of doubt. That is how we see Jesus and that is why we love him so. His voice was the voice of God and not the voice of his own ambitions. He said what he was commissioned to say, neither more nor less than what God had told him to say. He worshipped God throughout his life and worshipped Him alone and never did he require any mortal to worship or bow before himself or before his mother. This is the reality of Jesus to which we at Bet Emet Ministries invite the Christians of all denomination and faiths to return.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



LOOKING AT JESUS AND THE FAILURE OF THE MESSIANIC PROPHECIES TO BE FULFILLED #1

Christianity is rooted in Palestine in a Jewish environment and in the historical circumstances of a plainly dated period. This assuredly requires no argument. To this time and place we are therefore bound to go for the elucidation of Christian Origins. What we find is not only surprising to most Christians but is diametrically opposite to many of their "beliefs" about the concept of the Jewish Messiah.

But it is by no means easy to relate the life of Jesus and the activities of his original followers, known as Nazoreans (Nazarenes), to the contemporary situation as modeled by Gentile Christianity and its teachings. This is largely due to the character of the New Testament and the lack of external evidences about the beginnings of Christianity. To reach conclusions which can fairly be regarded as corresponding as nearly as possible to the reality entails a vast amount of analysis and comparison, the patient piecing together of a host of hints and scraps of tradition, and in particular a sympathetic involvement in the affairs of the Jewish people and detachment from considerations of Christian theology. This I have done! Because of what the Church has taught for so many centuries it has been extremely difficult for Christian scholars to undertake such an investigation objectively.

Let us begin our investigation by reiterating that the term "Christ" is the Greek translation of the Hebrew term Messiah, meaning the Anointed One. The term "Gospel" is from the Greek "Evangel", translating the Hebrew word for "Good News."

WHAT WAS THE "GOOD NEWS" TO THE HEARERS OF YESHUA?

What important for us to distinguish right from the beginning was that Israel was well familiar with how to "obtain" salvation and the "Good News" was not to be understood in any such way in the first century by the hearers of Yeshua. Atonement was possible in many different ways as taught by the Jewish Tanakh (Law, Prophets, and Writings). What the Christian needs to understand out right is that Israel was not waiting to be saved "spiritually"; she was waiting for the "Good News" that her "Messiah" that was expected by the Jews had appeared. The difficulty we have in Christianity today is that the picture presented to identify "the Messiah" by the Christian Church is completely different from the "Messiah of the Jewish Scriptures. Such a "metamorphosis" is accomplished in the New Testament by the numerous misquotations from the Jewish Palestinian Masoretic Text along with the hundreds of mistranslations and scriptures lifted out of context for "theological purposes" by the Gentile Fathers of the Church.

It makes all the difference to our understanding of Christianity if we are enabled to apprehend that it did not begin as a new religion but as a movement of monotheistic Jews who held Jesus to be their God-sent king and deliverer from the various political and religious tyrannies inflicted upon the them by the non-Jewish nations. Rome just happened to be the latest in a long line of such persecutors.

Here, in a sentence, is what it is imperative to know about the origins of Christianity. Here we have the essential

clue to the activities of Jesus and his first followers which helps to compensate for many material facts which are beyond recovery. Armed with this information we can get Christianity in correct perspective, and trace clearly and simply what is ascertainable to the student of the Bible today. What is interesting is how this concept of "the Jewish Messiah" was transformed into what it become afterwards under the influence of Gentile religious domination.

MESSIANISM…WHAT IT REALLY WAS IN SPITE OF WHAT YOU HAVE BEEN POSSIBLY TOLD

It is often said that Christianity is founded upon a person. That is true. But it is only part of the historical truth. What, so to speak, was the person founded upon? The answer is that he was founded upon an idea, a strange idea current among the Jews of his time, an idea alien to Western thought which many non-Jewish theologians still find very inconvenient, the idea of Messianism. It was Messianism which made the life of Jesus what it was and so brought Christianity into being. It was Messianism, as accepted and later altered by Gentile believers, which contributed towards making the deification of Jesus inevitable. It was Messianism which provided the spiritual impulse behind the Jewish war with Rome which broke out in A.D. 66, resulting in the destruction of much authoritative testimony and records about Jesus and the substantial separation of Gentile from Jewish Christianity. The fundamental teaching of Christianity, then, was that in Jesus the Messiah (the Christ) had come. There can be not the shadow of a doubt about this. It is the ultimate conviction on which the whole edifice of Christianity rests, the historical fact on which all the Gospels are agreed. This teaching was the gospel, underlying all the Gospels, the one thing which gave them the right to be so called. The faith of the earliest believers in Jesus was that which voiced itself in the declaration of Peter, as recorded in Mark, "You are the Messiah" (Mk. 7:29), simply this without any qualification. The persuasion they had was built upon what Jesus had said and done. It was he who had given them cause to conclude that he was the Messiah, and he had done so quite deliberately. But what the Gospels do not tell us is what in the first instance had persuaded him. Unless we can discover why Jesus held himself to be the Messiah, what current teaching about the Messiah he applied to himself, we are not in possession of the key to the mystery of his life and death.

We have no right to say that while Jesus accepted the designation of Messiah he did so in a sense quite different from any expectations entertained in his time. We must stop and reflect upon this in detail. The Jewish People had been promised their Messiah and were given signs to look for that confirmed that he "that is King of the Jews" had come. Simply said these things never materialized before Yeshua's death; nor afterwards for that matter. The Jewish await today the fulfillment of the "Messianic Scriptures" found in their Bible. It would be unthinkable for Yeshua to be other than what was promised, firstly because being the Messiah meant answering to certain prophetic requirements which for him were divinely inspired, and secondly because he would consciously have been depriving his people of any possibility of acknowledging him: he would be inviting them to reject him as a false Messiah. This he did not do.

DID JESUS BELIEVE HIMSELF TO BE "THE APPOINTED MESSIAH" OF THE LAST DAYS?

Yes! I believe he was to be the long awaited Messiah but sadly something went wrong. We need to look into this and understand why the Messianic Kingdom did not materialize as prophesied.

We have to take the view that Jesus believed it to be his calling and destiny to fulfill the Messianic Hope, and to do so in a manner which would conform with the predictions he accepted as authoritative. Our business is to find out the conditions with which Jesus felt he had to comply, and on this basis to follow the course of his actions. Obviously we have to divorce the issue altogether from the paganized doctrine of the incarnation of the Godhead. Scriptural expectation did not identify the Messiah with God, and, indeed, the nature of Jewish monotheism wholly excluded such an idea! This might be hard for the Christian to accept, but Jesus as much as any other Jew would have

regarded as blasphemous the manner in which he is depicted, for instance, in the Fourth Gospel which is a very "Hellenized" document. Jesus is a Jew, not a Greek-god-man. Lack of study on the part of the Christian prevents him from realizing this.

Taking the Gospels together, and these are the chief source of our information about Jesus, we have in them an epitome of the process by which the traditions about him grew and expanded with the changing needs and fortunes of succeeding generations of believers, Jewish and Gentile, so that Jesus as he appears in them is a composite and somewhat contradictory figure.

Answer for yourself: Have you ever seen this for yourself yet? It exists and your failure to see it does not mean it does not exist; only that your level of perception is not deep enough yet to see it.

Yeshua's image in the Gospels is like the idol of Nebuchadnezzar's dream in the book of Daniel, part gold, part silver, part bronze, part iron and part clay. The gold is there to be extracted, but we cannot take hold of it unalloyed without knowledge of the influences and circumstances to which Jesus himself had responded. It is not enough to look back to him through the minds of much later believers not of Jewish origin. This might surprise you, but scholars today will easily refute that the Gospel writers were the Jewish Apostles of Yeshua; in fact strong evidences remain to make one strongly believe that Gentile authorship is behind such documents. If you seek the truth about Yeshua then you must look for him through the pre-Christian development of Messianism and not through the alterations of history and facts handed down to us by the Gentile Church.

THE SETTING FOR THE UNVEILING OF THE MESSIAH OF ISRAEL

The coming of the Messiah was not something fortuitous: it was closely linked with a period of history prophetically anticipated, the Last Times or End of the Days, which would precede the inauguration of the Kingdom of God. Now pay close attention to what is said next: The Messiah could NOT appear at any time, but only at the End of the Days, which would precede the inauguration of the Kingdom of God. The Messiah could not appear at any time, but only at the End of Days, at a time of testing and great tribulation for Israel. This is calculated by understanding Daniel chapter 9 in the Palestinian Masoretic Text and not the Old Testament in Christian Bibles which most, but not all, have altered the Rabbinical interpretations by changing the punctuation in order to explain away the lack of the appearing of the Kingdom of Heaven and the lack of fulfillment of the Messianic prophecies by Yeshua (Selah)!

The conception of the Last Times drew upon Biblical predictions relating to the Latter Days and the Day of the LORD, which became combined with Babylonian and Persian ideas of a succession of Ages. During the Ages the forces of Good and Evil would contend with one another, and the struggle would reach its climax in the penultimate Age, being followed by the final Age of peace and bliss, the Kingdom of God. The Last Times would thus be the closing period of the old order, when the assaults of Evil would reach their most malevolent intensity, bringing great misery to humanity and persecution and suffering to the Elect of Israel. When these signs of the "Last Days" appeared then the Messiah was to be expected to appear.

According to those who studied these matters, it could not be known how long the Last Times would endure, but it could be known approximately when "The Last Days" would begin. For this a basis of calculation had to be available, and it was found in the book of Daniel in the prophecy of the Seventy Weeks (Dan. 9:24-27), later understood to mean seventy weeks of years (490 years). The Last Times could be expected to begin after the lapse of 490 years 'from the going forth of the commandment [of Cyrus] to restore and build Jerusalem, that is to say, the Messiah was to become manifest no later than 70 C.E.

If you have never read Daniel chapter 9 in the Stone Edition Tanakh or the JPS Tanakh I suggest you do so and then compare with your Old Testaments in your Christian Bibles to see if the punctuation

of the "weeks" is the same. What is paramount for you to understand is that the Hebrew manuscripts contained no punctuation; therefore often the understanding of the passage was handed down through oral tradition which the Rabbis preserved. Later punctuation was added to the printed texts to reflect the proper interpretation held sacred by the Rabbis. Later you need to know that theological necessity caused Christians to alter and add punctuation in certain places to the "weeks" prophecy which differed from the Rabbinical interpretation. Remembering who is a "light to the nations" then understand this: "the light to the nations" was rejected by the Gentile Christian authorities as they altered the texts to suit their theological persuasions. They felt the need to explain away why Jesus, their Messiah, had not fulfilled the Jewish Scriptures. These Christian authorities needed reasons to respond to the Jews' claim that Jesus had not fulfilled the prophecies and could not be considered their Messiah. Literally these Gentile Fathers "created" theology explaining away the lack of manifestation of the Kingdom as expected by Yeshua and the Jews along with the failure of Yeshua to fulfill the prophecies that was expected of "the Messiah" when he appeared. The seventy weeks of Daniel were separated through creative punctuation in Christian texts and the last seven years postponed into the future. Dispensational theology holds strong sway in Christianity yet today. The Jews have always understood this and their theological works reflect such an understanding and oppose traditions Christian positions that most are familiar with today. As a Seminary graduate I had never read a Tanakh and was unfamiliar with alternate readings and punctuations which is no longer the case. I always wondered why in Seminary I had a "rubrics cube" theology; as one thing was made to fit then "opps" another problem surfaced which required tinkering to make it fit the scheme of things. In Seminary I realized one day that my "theology" was not pure; it contained a little bit of this and that and nothing was pure. I was taught whatever was necessary to validate the "current" accepted beliefs of the denomination. This was so convenient. This is not necessary with the Jewish texts in the Tanakh…they all lay perfectly as seen in their interpretation of Daniel 9. But at that time in my life I did not know this until I became very familiar with the Tanakh and did laborious comparisons with my Christian Bibles.

Those Jews who believed in this interpretation as found in their Tanakh, and were living in the reign of Herod the Great (37-4 B.C.), could accept that the Last Times had now begun, and that therefore before very long the coming of the Messiah was to be expected. They could count the years from the going forth of the decree of which Daniel spoke. The end of the time period was rapidly approaching and the Messiah was expected soon! This explains why a strong messianic excitement manifested itself among the Jews from this time onward, and why no one before this had claimed to be the Messiah. Some were thought by the people to be "Messiahs in waiting" but events proved them wrong.

More later. Shalom

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENES...THE STORY OF CHRISTIAN ORIGINS

The religious faith of the occident, or the western world, consists substantially of a synthesis of beliefs and doctrines which had their origin in many lands and among various peoples and which were combined and proclaimed in what we may call the New Testament. Dispersed among the New Testament is this synthesis of religious beliefs amidst Biblical Judaism. The creeds, disciplines, and dogmas on which almost all the churches of Europe and the Americas and many of those in Asia are based, purport to derive their authority from these Gospels and Epistles; and all these multifarious communions proclaim that theirs is the religion established by Jesus, whom they revere as the Christ.

The principal concepts of the Christian Gospels, which have played so crucial a role in occidental life, can be traced to their ultimate sources. Over the last 15 years scores of old as well as modern books and hundreds of articles in encyclopedias were first read by way of orientation; but, since recondite knowledge is to be had only by a minute study of the sources, this soon became an industry. More than four years were consumed in the intensive study of ancient Egyptian, Persian, Brahmana, Gaina, Buddhist, Judaistic, Essene, and Christian literature. Quotations were copied and organized for easy reference. All the major streams of thought were then carefully analyzed. Important elements from various ancient cultures were discovered to have converged, first, in the Pythagorean thiasoi and then in the Essene Order, whence the Christian Gospel emerged, which, in turn, proceeded to penetrate the emotions and to achieve dominion over the Graeco-Roman world.

THE ESSENE RELIGIOUS SYNTHESIS

The Essenes, lately the object of so much attention, play a central role in our drama. They were an extraordinary group of Jewish communist-celibates who, in their formative stage about 170 B.C.E., absorbed the metaphysics and the eschatology of the Zoroastrians, and then, some sixty-five years later, by becoming Pythagoreans, incorporated into their system much of the discipline and soteriology of the mystery-cults of Greece and Asia Minor. Upon all this, they engrafted a Christology which combined a Persian with a Messianic Judaic concept, which, in a period of crisis, they personalized in their martyred Teacher of Righteousness, whom they expected to return upon the clouds about 35-30 B. C., accompanied by myriads of angels to conduct the Last Judgment. If you were to invest study into these areas it would be your conclusion, based on the evidence and facts available for your inspection, that Jesus was an Essene who, convinced that he was himself the incarnate Christ destined to redeem and judge mankind, left the Order of the Essenes (strict Pharisees) for the purpose of creating a mass-movement.

The certainty finally emerges that Christianity was a highly composite doctrine which combined many of the age-old religious concepts first developed by Egyptians, Babylonians, Assyrians, Persians, Buddhists, and Greeks, as well as by Jews, Phrygians, Syrians, and other inhabitants of Asia Minor. It was congenitally related to all of these; and when any of them accepted Christianity, they were simply recovering what was, at least in part, originally their own. This explains the ease at

which Gentile Christianity became a world religion, yet had its roots in a Jewish movement. In the light of worldwide anti-Semitism this is amazing to say the least.

We at Bet Emet feel that the realization of this fact must induce among all sectarians a definite humility, which should in turn, contribute toward eliminating those doctrinal differences which divide our society into a multiplicity of groups shut off from each other by ideological barriers, as if we all lived in hermetically sealed compartments, incapable of fellowship or communion.

THE CORE OF ESSENE TEACHING IN RELATIONSHIP TO SALVATION

Mature Essenism taught the following concepts as synthesized from Egyptians, Babylonians, Assyrians, Persians, Buddhists, and Greeks, as well as by Jews, Phrygians, Syrians:

- **That the human race is divided into two groups which are forever separated, the Elect and the unrighteous, the Children of Light and the Children of Darkness**
- **That the former may be redeemed for everlasting glory in heaven, but only through divine intervention; that a god-man (Angel-Messiah) must appear as a human being on earth, and, in fact, had appeared, to bring salvation to humanity**
- **That all of the Elect who accept him and become his disciples will be redeemed; that all others are doomed to super eternally in hell fire**
- **That the Children of Light are made manifest through their celibacy, saintly brotherhood, and communal poverty and equalitarianism**
- **That the god-man is the Soter, i.e., the divine sacrifice who gives his life for many and whose flesh and blood are consumed by his communicants so that they too may become divine and immortal**
- **That in his first manifestation the savior proclaims his revelation; that after his death, he returns to the Father for a period while his followers preach his gospel; that before the end of the then existing generation he would certainly return in a grand Parousia to judge all mankind and establish the kingdom of heaven.**

This was the Essene-Christian faith, which is also the religion of the occident.

This gospel consists primarily of four basic elements: soteriology, eschatology, ethics, and the Messianic concept. If one is to be honest with the material available in relationship to Christian doctrine and dogma, he must first consider the sources of this Essene soteriology, that is to say, its doctrine concerning the incarnate godman who dies for humanity and whose body and blood must be consumed sacramentally so that the Elect may become divine and immortal. As you see salvation did not come from faith and obedience, but though mystic rituals involved in the eating allegorically the flesh of a godman and the symbolic drinking of the blood of this godman. **The trail leads us first to the Nile, where civilization and organized religion began in the dim reaches of tile prehistoric past.**

The first officially authentic Essene scriptures were published shortly after an Arab goatherd, following one of his animals, stumbled into a cave near the Dead Sea, where a treasure-trove of ancient documents was found, several of which were virtually intact. By a strange succession of fortunate incidents, these were quickly published, and that made available to the world.

This set off one of the most intensive archeological hunts in history; scholars and scientists hastened to the Judaean desert in search of additional Scrolls. In this, they were signally successful: remnants, large and small, of hundreds of Essene scriptures were recovered, all of which had been secreted in sealed jars about 69 A.D. Material was found in at least five caves, of which that in Cave 4 alone constituted a corpus of original Essene

scripture sufficient, should it be translated and published, to fill two volumes the size of the King James version of the Bible.

Then, however, strange things began to occur. In the beginning, and for several years, no portion of this treasure, deposited in the Jordanian Museum in Jerusalem, has been published, or even made available to scholars. Of the 8 men, appointed to collate, arrange, publish, and translate these documents, 4 were Roman Catholics; and only John Marco Allegro, the English researcher, was without denominational affiliation. When he quickly translated and published the Copper Scroll and the few fragments entrusted to him; and then when he declared that the Essene Teacher of Righteousness, executed by the Jewish priests about 70-68 B.C., may have been crucified, he was denied all further access to the Scroll material.

As year after year passed away without the appearance of any more Essene scripture, although from time to time elaborate promises were made that they would soon be available, many began to question the reasons for the delay and the concealment.

Since then, ample time has elapsed for the preparation and publication of all Essene material. But not one line of the hundreds of pages found in the caves has been released until the last few years.

Although additional Essene scriptures failed to appear, there was a plethora of books and articles dealing with the cult and its Scrolls during the years following 1950. Dozens of books and hundreds of articles, expressing every conceivable point of view, have appeared. It is probable that a complete bibliography of all material printed in this field might comprise somewhere between 1,500 and 2,000 titles.

During the Six-Day War of 1967, the Jewish force overran Jerusalem and captured the Jordanian Museum. To the best of our knowledge, nothing has been published concerning the fate or the whereabouts of the Essene Scrolls—the most precious concentration of ancient literature ever discovered in modern times.

Until recently no outsider, of course, knew the contents of these documents; but it seems difficult to doubt that there was a constructive conspiracy to conceal them and to prevent their publication. All discussion concerning the Scrolls seems to have been silenced for years and only recently all the contents of the scrolls have been made public.

The motive for this concealment, we believe, is not far to seek. Although the evidence linking pristine Christianity to the Dead Sea Covenanters is already very substantial, there are still men of stature who deny the existence of such a relation. ship. With the release of the later documents, it was established beyond all doubt that Christianity grew out of Essenism.

The concealing the Essene scriptures for years was an concerted effort by Christian religious authorities in hopes of preventing or forestalling the the verification made from them that pristine Christianity developed from an esoteric Jewish cult which had forsaken Judaism as we understand it and gravitated toward a Pythagorean, Buddhist, Iranian apocalyptic sect. We believe, secondly, that the whole orthodox or so-called Christian world, with its material assets worth hundreds of billions of dollars, wishes to preserve the myth of its unique origin, founded on the inspired message of a god-man whose only source of doctrine or inspiration was the creator of the universe. The Dead Sea Scrolls prove otherwise!

The vested interests of those religious communities are therefore at stake; they will not, if they can prevent it, permit the publication of authentic materials which may eventually reduce their influence and credibility and, more importantly, cause a decline in their wealth and income. Thankfully, they forestalled the publication of these scrolls but could not prevent it.

Since most people read only what reinforces the persuasions they have already accepted, we realize that few indeed among those already committed to some creed will be motivated to read these articles. Edwin Franden Dakin once remarked that the greatest miracle in the world is the capacity of humanity to believe—without evidence. Most people are nurtured by their delusions. However, true education or enlightenment cannot exist

except among those who follow St. Paul's dictum to try all things and in the end retain the good.

In these articles and web-pages, therefore, we have sought the truth concerning Gentile Christianity and how it borrowed from all religions by examining their own sacred scriptures: our position being that if these are internally unassailable, they probably constitute a solid foundation for faith. However, if they are filled with discrepancies, contradictions, and presentations which are mutually exclusive; if they are patently false or even ridiculous on their face, how can those who rely on them for ultimate truth confirm themselves in their belief except by refusing to examine the most obvious facts? How can divine infallibility be claimed for "revelations" which bear every earmark of forgery or folk-myth?

We have submitted the evidence and conclusions found in the following pages to critics everywhere who would assuredly be delighted to demonstrate their error or fallacy; but, since they cannot deny the words of their own official Scriptures, no one has been able to impugn anything we have written. It is one thing to deny something; but it is entirely another thing to refute it. Emotion and zeal is a poor substitute for facts and evidence!

We are well aware of how desperately suffering humanity craves the consolation of religion, and we do not for a moment deny that millions obtain this from delusions which are as unfounded as they are irrational and untruthful. Again, what we don't know will not hurt us...until we die and find out we were wrong!

We believe, however, that it is possible for an increasing number of men and women to develop and embrace a system of ethics and intellectual superstructure which will create a happy and successful life without the fear of imagined specters or a dependence upon false dogmas. Many are they who have done so. We at Bet Emet look forward to a time when a large portion of the human race will obtain the moral and intellectual elevation which will enable them to live according to truths revealed by God and not by the false religious beliefs of men desiring power and authority over the people. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE SOURCE FROM WHICH MOSES DREW THE TEN COMMANDMENTS AND THE LAWS OF NOAH

If I were to tell you that of all the people to have ever lived on this planet that the Sumerians and Egyptians knew God best I am sure most would thing that such a statement is totally foolish. Before you jump to that conclusion I would hope might be curious enough to look the the evidence that substantiates it. Let us begin with our understanding of Moses being an Egyptian. We saw in this website previously that the Laws of Noah were the bedrock upon which the Ten Commandments or "Categories" were constructed later. Now let us look a little deeper if we could.

MOSES THE LAWGIVER....AN EGYPTIAN PHARAOH

Ancient Egypt had a formative influence on the ancient world that no other nation had and it sadly goes almost unrecognized today. Egypt's influence was through its stability and links with is own remote past, and Egypt's reputation for secret wisdom was due to the peculiar geographical and climate features of the country. The Nile River Valley and the Nile Delta comprised approximately 12,000 square miles of fertile land, the villages and towns of which were situated along its length. The Mediterranean Sea lay to the north, vast deserts to the east and west and dense jungle to the south, making unsuspected invasion near impossible, and its virtual isolation allowed Egyptian civilization to develop unthreatened by its neighbors. Because of this, the ancient Egyptian culture was very static, and it existed virtually unchanged for millennia, its origins going back beyond 3000 B.C.E.; some records indicated 20,000 yrs or more. This kind of information sure sinks the boat of Bishop Usher's chronology of mankind existing only 6000 yrs or so which Roman Catholicism gives the world today. Archeology today is making a joke out of much that Rome forced down the throats of people now going on for almost 2000 yrs.

Much of the knowledge concerning ancient Egypt is based on complex rituals related to death and the afterlife. Since Egyptian civilization was a product in many ways of the natural forces that surrounded it, the people looked to Nature to explain the unexplainable. Understand that Nature was influenced by the Heavens and the Cosmos; thus they are intertwined and inseparable. The three main elements of the Egyptian religion were:

- **1. A solar monotheism--one god as the creator of the universe who manifested his power in the sun and its operations.**
- **2. A belief in the regenerative power of nature which expressed itself in the adoration of ithyphallic gods, fertile goddesses and a series of animal and vegetation deities.**
- **3. A perception of anthropomorphic divinity, the life of whom existed in this world and in the world beyond.**

THE EGYPTIAN PERCEPTION OF GOD

The Egyptian word for God is *NTR* or *Neter* which is illustrated by the hieroglyph of an axe-head supported by a wooden handle, a strong and formidable weapon in skilled hands. The use of this sign as an emblem of God is probably very ancient and based on prehistoric man's belief that God was a mighty and formidable warrior, which conception they carried through even in their most sophisticated philosophies. While it is quite possible that the word means "strength" and "power, " other attributes are "renewal" or "renovation," as if the fundamental idea of God was one who had the power to perpetually renew itself and was self-creating. Above all else, the ancient Egyptians believed in one God, who was self-existent, immortal, eternal, and invisible--the Creator of heaven and earth. Their principal religious theology was based upon this belief and no matter how far back we trace its history, there is no time when this belief was not predominant. If examined closely, the gods are found to be nothing more than forms, manifestations, phases or attributes of the god Ra who was, in turn, the outward manifestation or symbol of the One God of whom it was not their custom to address.

UNDERSTANDING THE GODS OF EGYPT AND THEIR RELIGIOUS CONCEPTS

The word *Neturu* means "gods" and refers to beings which in some way partake of the nature or character of God. They were referred to as intermediaries between God and man, and the word has also been translated as "Those who from Heaven to Earth came." They are spoken of in the Bible as the *Anakim*, and in Chapter 6 of *Genesis* they are also called *Nephilim*, which in Hebrew means the same thing, "Those who have come down from the Heavens to Earth." Close examination of the following gods will give the reader an adequate conception of the Egyptian attitude regarding the multifaceted aspects of God and the religious concepts at the heart of the Egyptian Religion:

THE EFFECT OF EGYPTIAN THOUGHT AND THEOLOGY ON THE ANCIENT JEWS

The Jews, having come from Chaldea as a group of nomadic tribes under Abraham, moved down into Egypt during the time of the great famine, and the duration of their residence was a period of some 400 years. As a result of this residence, the religious and philosophical concepts which made up the heart of Egyptian culture were absorbed and woven into the framework of their belief system. It may be significant that this period coincides with the rule of a pharaoh named Akhnaton (believed by many scholars today to have been the Biblical Moses), who tried to introduce a religious revolution in Egyptian thought and practice. During his reign, he attempted to replace the traditional Egyptian gods by a form of monotheism based on the worship of the disc of the Sun which for him was the ideal representation of the Incorporeal/invisible Creator/Energy which we call God. It is interesting to speculate what interaction may have occurred between the Hebrews and the court of the pharaoh. It can be questioned whether this Egyptian monotheistic experience was the result of Jewish influence, as the story of Joseph implies, or whether it was Akhenaton's religion that played a positive role in bringing monotheism to the Jews. That is a valid question but if you study this for yourself you will see that the second scenario is the more correct.

The Laws of Moses were to a great extent derived from the laws of ancient Egypt. The early history of the Jews was influenced by an Egyptian religious background, not only by their residence within its borders but also under the guidance of Moses, who was well versed in Egyptian philosophy and theology. Upon close examination, the ancient doctrines of Egyptian religion can be easily discerned within the teachings of the Old and New Testaments.

THE MANY FACES....ATTRIBUTES OF GOD

The names the Egyptians applied to their gods (manifestations of the one true God) bear testimony to their conceptions of God, for these names represented some quality or attribute which they would have

applied to Him. From the appellations by which the gods are known, in texts from all periods, it is seen that Egyptian concepts of God were almost identical with those of the Hebrews, Muhammadans and Christians of later periods.

When classified, some of these names can be read as:

- **"God is One and alone, and none other existeth with Him…the One Who hath made all things."**
- **"God is life, and through Him only man liveth…He breatheth the breath of life into his nostrils."**
- **"God is a spirit, a hidden spirit...the Divine Spirit."**
- **"God existed when nothing else existed, and what existeth He created after He had come into being."**
- **"God is the eternal One...infinite; and endureth for ever and ever...He shall endure to all eternity."**
- **"God is the hidden being and no man hath known his form...He is a mystery unto His creatures."**
- **"His name remaineth hidden...His names are innumerable...and none knoweth their number."**
- **"God is truth, and He liveth by Truth...He resteth upon truth…"**

For consideration, the following is presented:

- **Ra as Almighty God, the Creator, but also the Invisible God (the Sun was only his symbol).**
- **Thoth as the Mind of God, the Wisdom of God and the Word.**
- **Isis as Aima Elohim, the Great Mother; as Mary, the Mother of God; and also the Love of God.**
- **Maat as the Truth of God and the Justice of God.**
- **Horus as the God of Battles or the Vengeful God.**
- **Osiris as God Made Manifest in the Mind of Man, the Son of God.**
- **The "Company of Gods" as the God of Hosts.**

THE GODS BECAME ANGELS

The gods of Egypt, like the angels of biblical lore, can be broadly described as personified powers meditating between the Divine and the human. **Even in its devotion to monotheism, ancient Israel was able to embrace the image of a council of gods by turning all of them into angels that serve the One God. This acceptance of a belief in angels was a development made relatively easy because lesser gods and angels could be referred to as "sons of God." This type of development naturally led to a kind of monotheism whereby all the many gods and goddesses would be seen, at least philosophically, as aspects of One God. Later development in both Judaism and Christianity shows a remarkable growth of angelic folklore as a result of continuing this ancient practice of absorbing the gods of polytheistic religions by turning them into angels.**

Just as the gods of Egypt represented aspects of Ra, the angels of the Old and New Testaments likewise represent aspects of God.

- **Tzaphqiel - Righteousness of God**
- **Raphael - Healer of God**
- **Michael - Perfection of God**
- **Khamael - Severity of God**
- **Haniel - Glory of God**
- **Gabriel - Strength of God**

THE SOUL

The ancient Egyptians saw man as consisting of nine parts which could be simplified into the threefold division of man along the lines of Spirit, Soul and Body, which accords with the New Testament views of St. Paul, and can be summarized as follows:

- **The body (*Khat*) and its double (*Ka*) constitute the physical part of man;**
- **the soul (*Ba*) was comprised of the mind and feelings which had its seat in the heart (*Ab*) with a vehicle of its own called the shadow (*Khabit*);**
- **the spirit (*Khu*) was the divine/immortal part of man which had its seat in the name (*Ren*) and a conceptual body (*Sahu*) which derives its manifestation from the power (*Sekhem*) which provided vitality for the lower vehicles.**

Therefore, later Egyptian belief was that man had three parts--a body, soul and spirit. The soul and spirit of the righteous passed from the body and then resided for eternity in heaven, but the physical body did not rise again and was believed never to leave the tomb. As stated in the Vth dynasty, about 2400 BCE: "The soul to heaven; the body to earth."

Genesis 3:19: ...till you return to the ground, for out of it you were taken; for dust you are and to dust you shall return.

I Corinthians 15:40-53: There are also celestial bodies and terrestrial bodies, but the glory of the celestial is one and the glory of the terrestrial is another...However, the spirit is not first, but the natural and afterward the spiritual

…Now I say brethren that flesh and blood cannot inherit the kingdom of God…for this corruptible must put on incorruption and this mortal must put on immortality…then shall be brought to pass the saying that is written: "Death is swallowed up in victory."

John 3:6-7 That which is born of the flesh is flesh, and that which is born of the Spirit if spirit. Do not marvel that I said to you, "You must be born again."

JUDGMENT AND THE AFTERLIFE

The gods that lived in the Hall of Judgment with Osiris were forty-two in number. As the deceased passed each, he addressed him by his name and declared that he had not committed a certain sin. After pronouncing the name of each god, the deceased always said, "*I have not done…" and the whole group of addresses has been called the "Negative Confession."* The fundamental ideas of religion and morality which underlie this confession are exceedingly old, and from it can be discerned the ancient Egyptians' duty toward God and neighbor. The following is the soul in the Hall of Judgment:

Homage to Thee, O great God, Lord of Maati! I have come to unto thee, O my Lord, and I have brought myself hither that I may behold thy beauties. I know thee, I know thy name. I know the names of the forty-two Gods who live with thee in the Hall of Maati...I have not committed sins against men...

For consideration, the following are some of the negative confessions compared with the Ten Commandments from The Second Book of Moses --Exodus: THIS IS ALL THE MORE IMPORTANT WHEN WE REMEMBER THE TEN COMMANDMENTS GIVEN TO US BY PHARAOH AKHENATON/MOSES WERE BETTER UNDERSTOOD AS "CATEGORIES" OF LAWS:

- **Negative Confession: I have not uttered blasphemies against God. Commandment #3: You shall not take the name of the Lord your God in vain.**

- **Negative Confession: I have not opposed my family and kinfolk. Commandment #5: Honor your father and mother.**
- **Negative Confession: I have slain neither man nor woman. Commandment #6: You shall not murder.**
- **Negative Confession: I have not committed fornication. Commandment #7: You shall not commit adultery.**
- **Negative Confession: I have not committed theft. Commandment #8: You shall not steal.**
- **Negative Confession: I have not uttered falsehood. Commandment #9: You shall not bear false witness.**
- **Negative Confession: I have invaded no man's land. Commandment #10: You shall not covet your neighbor's house...nor anything that is your neighbor's.**

Let us remember that on this Noahide website the exegesis of all of these "CATEGORIES" are given to the student which now we see really finds its true origin in Egyptian Religion; the first monotheistic religion of mankind. We are beginning to get a glimpse of how well the Egyptians knew God and their moral and ethical responsibilities to Him as well as others created in His image.

The belief that the deeds done while in the body would be subjected to analysis by the divine powers after death belongs to the earliest period of Egyptian civilization. All the evidence shows that each soul was judged individually and was either permitted to pass into the kingdom of Osiris or was destroyed. The Egyptian underworld, or Amentet, also contained a region where the souls of the wicked were punished for an indefinite period of time. It has been said that the judgment of the dead was determined, in the presence of Osiris, by weighing the deceased in the balance against his own heart. As Osiris weighed the heart of the dead, Maat, the goddess of Truth and Justice, balanced the scale. If the heart of the deceased weighed true, he went to his eternal reward in a blessed afterlife. If his heart weighed too heavy, he would be thrown to the animal gods who tore him to shreds. Consider the following:

Romans 14:10-12: *...For we shall all stand before the judgment seat of Christ...so then each of us shall give account of himself to God.*

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, that each one may receive the things done in the body according to what he has done whether good or bad.

I Peter 4:5 They will give an account to Him who is ready to judge the living and the dead.

Matthew 12:36, 37: A good man out of the good treasure of his heart brings forth good things and an evil man out of the evil treasure brings forth evil things. But I say to you that for every idle word men may speak, they will give account of it in the day of judgment.

2 Thessalonians 1:8-9: ...in flaming fire taking vengeance on those who do not know God...These shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power.

Matthew 26:46: And these [the unrighteous] will go away into everlasting punishment but the righteous into eternal life.

THE INESCAPABLE CONCLUSION FOR A THINKING BELIEVER

Upon much study of Jewish Roots I stumbled onto this harmony between the ancient Egyptian religion and that of Judaism and parts of Christianity. This literally took my breath away and from this understanding came the

dawning and understanding as to the origin and evolution of all religions--the mind of man. Understand that there is big difference in observing the Parallels can be traced between one nations god and another's, and this is because perceptions of Divinity. As long as we stay with the Egyptian understanding that these "gods" and "goddesses" are but pictures of the various manifestations and aspects of the One God then we are in safe ground. However when personification of forces in the Cosmos and Heavens as well in Nature remain as allegory and methaphors describing the incorporealness of the Creator then we are safe from idolatry as we have seen in the articles concerning blasphemy previously on this website. But when these allegories and personifications of forces in the Heaven above and Nature become "literalized" and worship is attached to this "literalization" then we are swallowed by the sin of idolatry. This is the great Sin of Roman Catholicism and its daughter religion Protestantism with what they have done to the human Jesus by making him equal with God. Such are projections of man's own psychic needs but this never can justify idolatry. Humanity casts a reflection of itself onto the backdrop of the unknown and peoples it with the images of its own characteristics. What has been called religion, in the past and in the present, is simply the personifications of the mind's own conceiving and answers only to the desires of the humanity who dreamt it into being. While all religions contain within themselves the seeds of Truth, they are, nonetheless, only man's attempt to interpret the Mind of God.

Upon reflection of what I have written and with your understanding then you should now more clearly understand the role of Law as the manifestation of Whom God is and what God does and what God is not and what God does not do. If so then my effort to communicate these truths to you have been rewarded. Egypt got it right; Christianity sadly gets it wrong since it exists primarily as a "Lawless" faith. This is not what the historical Jesus believed. Jesus surely did not believe what Paul taught in Romans and what is expressed in much of this theology; that we are *"not under the law, but under grace (Rom. 6:14).*

The Laws of Noah and Moses and the whole Egyptian Divine Revelation correct Paul and Christian theology in this regard.

If you study Egyptian religion, all the more important now as you see the connection with the Mosaic Laws, then you will find that God was recognized by the ancients as the Creator of the Heavens, the Cosmos which includes the Sun, moon, stars, constellations and all that is above. In their understanding of it these Ancient Egyptians saw the sun rise and set which they interpreted as symbolic of God who created life. The Sun was for them only a picture of the true Creator and Lifegiver. They saw in the warmth of the Sun which arranged the seasons the gift of life; beginning with photosynthesis, warmth, light, and the unending cycles of this pattern they saw in this the Sun was but only the image of the God of all creation. The sun would rise and be born as it traveled across the sky. It would live its life and set which was for them a picture of death. Such cycle repeated itself and in this they saw life and death cycling only to be reborn. This was the cycle of God and it had an eternal message to them. God was speaking thought the Sun to them and revealing Himself to them through the Heavens. God was for them the God of birth, life, death, and rebirth. They saw the same cycle of birth, life, death, and rebirth in the Heavens over the years and applied it to other things in the heavens. The stars were born only to die as well. A shooting star was a perfect example. Also the rising and setting of stars on the horizon as they rose above it and set beneath it. This was the same message of birth, life, and death, and rebirth. This was the same message and the same cycle spoken over and over by the Creator over the centuries. There was a message from God the Creator in Heaven and these cycles followed patterns and LAWS. But it does not end here. These ancients saw that the Sun affected Nature. In mother Nature the ancients saw the same cycle and Pattern of Laws since it was likewise affected by the Heavens. The Sun brought the spring's new growth. They saw the emergence of new growth and vegetation in the Spring with the renewing warmth and the the early harvest. From this birth they saw that birth issued in life and growth as well in the later harvests which then was followed by the changing of the seasons with autumn and fall. The Solstices and Equinoxes spoke the same message with their impact upon Mother Nature. The cycle of Laws in the Heavens affected Mother Nature as well and the Pattern continues. The Laws of God continued. Life in the spring was followed by death in the winter which cycled again only to be reborn in the Spring. JUST LIKE THE SAME CYCLE IN THE HEAVENS WE SEE GOD WAS DOING AND SPEAKING THE SAME MESSAGE IN NATURE AS IN THE HEAVEN. Next the ancients noticed the SAME CYCLES AND LAWS OF GOD OPERATING IN THEIR OWN BODIES. The 28 day menses of the woman, like the cycle of the moon spoke to

them this SAME ORDER which they had seen in the Heavens and in Nature. The 280 gestation of a baby they saw was the same as the time from the spring equinox to the winter solstice; counting 277 days later where the Sun stood still in the heavens in its southerly setting then only to rise northward again on the 280th day. They saw that this is like the birth of the Sun which spoke to them of new hope again of new life; for the coming life of spring which they found parallels to the birth of the child in this same time frame. Understand that in all these Laws and Cycles and Patterns the Egyptians saw a DIVINE ORDER manifested in these unchangeable LAWS.

These Seasons of Harvest were pictures of God speaking to mankind...that He is the God of ORDER ORDER IN THE HEAVENS...ORDER IN NATURE..ORDER IN MANKIND. The cycles taught the same lesson to all everywhere.....this was the simplest message given to man that God was the Creator of ORDER and man understood that in looking at these same Laws which he saw in the Heavens and Nature which were also operating in his own body that he was CREATED IN THE IMAGE OF GOD; THE IMAGE OF WHICH HE UNDERSTOOD AS ORDER OPERATED BY DIVINE LAW. Understanding that he was created in the image of the God of ORDER then man knew he was was to ORDER himself as God had ordered everything else.

Now we understand more clearly "be ye holy for I am holy.....be like the God you SEE above, around, and within you. We are to be like God and we do that through ordering our own universe and lives. This is the beauty of God and His message to us. This is not difficult to understand or comprehend; that man is to live by God's message or order and Law. This is not difficult theology and there is no man made religion here. The message of Eternal Life and moral responsibility to ORDER our lives by living the LAWS we see operating in the Heavens, in Earth, in our Bodies is the deepest message God ever sent mankind. Mankind has created a lot of theology that opposes this message of God we see here; only only has to look at Pauline Gnostic theology to see a perfect example of this. Change as we may try we can never alter God's voice to us we see and hear every morning, every day, every month, every year, ...ye who have ears to hear...hear what the Spirit of God is speaking to you about true Eternal Life and the responsibilities we have to share in it...to order our lives to the same Laws of ORDER that God is constantly speaking. The Egyptians understood this ORDER and LAWS and we find their example in their Negative Confessions above and the subsequent elaboration of them in Moses' Law Code today called the Torah. God's Torah is the blue print and the pathway to establishing this ORDER and His LAW in our lives and in this world. It is given to us by the Jewish people and protected by them today as well and finds it origin with the Egyptian religion of Moses. Let us learn while the light is shinning in our lives...let us learn the difference between the true message of God and the message of men who have taken these concepts and altered and tried to destroy them.

As a pastor I find it tragic that much of Christian theology has strayed so far from the simple revelation that the earliest Monotheists understood about the Creator. Egypt communicated this to their children the Jews which came into being through Egyptian intermarriage with Semites. Moses/Akhenaton took to the world the Laws of God he learned in Egypt and we are so privileged today to be able to hear them and learn from them when so many attempts have been made by mankind to eradicate this message. Alexander the Great conquered Egypt in the 4th century B.C.E. and Hellenized it and the culture and religion of Egypt was forever changed and altered. From this sad affair the Essenes of Alexandria, Egypt will stray from this Divine Revelation and "literalize" these Divine concepts and out comes their "Angel Messiah" theology that a man is literally God and due worship and other Gnostic thoughts which find its culmination in Paul's Gnostic rejection of the Law. In place of man being able to make himself righteous before God by his repentance and renewed obedience to the Laws of God we have 2.5 billion Christians thinking that such does not matter but rely upon their standing before God on the erroneous teaching that they need only ascribe mentally to a theological concept about Jesus given to us by those who strayed from these Laws in first place. We may have lost the original Egyptian Revelation of God but it should give you pause to thank God right now that all the latter attempts to destroy and eradicate their Jewish children and their religion received from their Egyptian parents have failed. We are truly blessed today to have the ability to study and learn these truths for ourselves in light to Catholicism and its censoring of such truth for over 2000 yrs. Baruch Ha Shem!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE IMMACULATE CONCEPTION....TRUTH...OR SUN-MYTH RETOLD?

Much of the life Jesus Christ, as recorded in the New Testament, are nothing more than allegorical representations of the Sun God. Long before Jesus the Ancients formulated their Mythology (Religion), after the Image of Astronomical Phenomena. They saw this as the best way to connect with the Creator God, that is by patterning their religious rituals in accordance with the most visible and observable aspect of God's creation, the Cosmos. Many of the stories and accounts in the life of Jesus in the New Testament are actually various dramas (metaphorical representations) of Solar Mythology. We are presently focusing on the Solar-Lunar aspects of ancient mythology and modern religion. We shall at this point commence a dissection of the New Testament gospels. As done previously, I wish to evaluate the most salient and popular episodes within these scriptures and show their parallel to the lives of the other mythical saviors that we have already discussed. And we will illustrate that much within the Gospels that is related as truth concerning Jesus' life are analogous to Solar Mythology. Let me say this is done only to separate the lies and falsehoods from the truth about Jesus so those who follow him and his example can do so in truth.

First, we have the miraculous conception of a virgin.

- ***Mat 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.***
- ***Mat 1:19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.***
- ***Mat 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.***
- ***Mat 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.***
- ***Mat 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,***
- ***Mat 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.***

THE ASTRONOMICAL ANALOGY

The astronomical explanation of the first three points is as follows, The Miraculous Conception, as I explained in a previous article, refers to the Conjugation (Conception) that annually takes place at the vernal equinox. God, the Father, the Sun personified, at this time (the vernal equinox) is joined (the crossing of the celestial equator and the ecliptic of the sun) to commence the Gestation of the Son (Sun) of God (Father Sun), that will be born 280 days later on December 25th.

The ancients felt that an offspring of a god, a son of god, should have a purer maternal origin than mortals, and this was evidence of his supernatural or divine origin. A man, even if he were thought of as a god, had to be born of a woman, and this could not be concealed, but paternal parentage is never so obvious, being known only to the mother, if anyone.

The purity of his maternal parentage required these Gentile Saviors to be born of a pure woman—a maiden. Hence, the Gentile saviours often were born of virgins and this "concept" continued even for the Gentile redactors of the New Testament. Besides normal conception ordinary birth was also too ignominious for a god. It had to be spotless, or immaculate. Jesus Christ in an apocryphal gospel, like Chrishna was born through his mother's side, rather than the impure route. Though not in the canonical works, some of the Christian fathers endorsed this story. I have even read Catholic dogma where it testifies that Jesus was born not through Mary's vagina, the normal birth canal, but through her navel!

Not only saviours but famous men, like Plato, Pythagoras, Alexander, Augustus and others, were thought to have been born miraculously. Plato was born of Paretonia, begotten of Apollo, not Ariston, his father, according to one authority.

The doctrine of immaculate conception is ancient but the manner of the holy conception was different in different countries. Zoroaster was immaculately conceived by a ray from the Divine Reason or Word and this was adopted by medieval artists.

But the idea of being *overshadowed by the Holy Ghost* seems to have been most current. God, the father of a god was believed to *overshadow* the mother of a god, to impregnate her. In 550 BC, Pythais, the mother of Pythagoras, conceived by a spectre or ghost of the god Apollo, the Sun-god.

Answer for yourself: Does the ghost of the sun god differ in principle from the Christian Holy Ghost?.

Juno of Rome grew pregnant at the touch of a flower to give birth to Mars. No impregnation could have been purer. So the most immaculate conception of all was that of the god of War! If it sounds absurd, how is it more senseless than conception by a ghost? Botany has shown that, at least, a flower can fertilize other flowers but no science has yet investigated the virility of ghosts.

The Greek Juno, Hera, was immaculately impregnated by the wind to give birth to Vulcan. Here is a close parallel indeed for the word habitually translated as spirit or ghost in the scriptures and continued into the Greek of the New Testament really means breath or wind! So literally the virgin Mary was impregnated by the wind just like Hera. The author of the Perennial Calendar tells us the miraculous conception of Juno Jugulis, the blessed virgin queen of heaven, fell on the second of February, the day of the early Christian festival of the date of the conception of the ever Blessed Virgin Mary.

A Chinese sect worshiped a saviour known as Xaca, who was conceived of his mother, Maia, by a white elephant, which she saw in her sleep, and for greater purity, she brought him forth from one of her sides. In Chinese popular religion, the virgin mother Shing-Mon gave birth to the God Yu from a conception by a water lily. The procreative refinement evinced here is equal to that of Juno. In another story Yu was conceived of a star!

Tamerlane's mother conceived having had sexual intercourse with the god of Day. The mother of Ghengis Khan, being too modest to claim that she was the mother of the son of God, said only that he was the son of the sun.

Osiris of Egypt [the original pattern] and even Julius Caesar were immaculately conceived—the latter being the son of the beautiful virgin Cronis Celestine, and begotten by the Father of all Gods, Jupiter. His heir and nephew, Augustus Caesar, was curiously his half brother, as another son of Jove, by whose divine lust he was immaculately conceived in the temple of Apollo.

Both Buddha and Chrishna, of India, were immaculately conceived. The mother of Chrishna was overshadowed by the supreme God, Brahma, and the Holy Ghost was Naraan. Chrishna's mother had given birth seven times previously but remained a virgin. Philostratus, a disciple of Apollonius of Cappadocia, who was contemporary with Jesus Christ , tells that Damis, the mother of Apollonius, gave birth to this god and rival saviour of Jesus Christ, by being overshadowed by the god, Proteus.

Several of the virgin mothers of gods and great men go ten months between conception and delivery.

Plainly the tradition of the miraculous conceptions of gods, sons of gods, saviours and messiahs was prevalent in the world from ancient times on, beginning long before the mother of Jesus was overshadowed by the ghostly representative of the Most High. The belief in immaculate conception extended to every nation in the world. Grote, referring to Greece, declares that the furtive pregnancy of young women, often by a god, is one of the most frequently recurring incidents in the legendary narratives of the country.

Both the prevalence and antiquity of the idea of immaculate conception among the heathen is conceded by earlier Christian writers in their arguments from precedents of the divinity of Christ. St. Augustine, Origen and Lactanius tried to persuade us of the immaculate virginity of the mother of Jesus Christ by the example of similar pagan events. The doctrine of immaculate conception is, then, conceded as long anterior to Christ and therefore not unique in his case.

PROBLEMS WITH THIS DOCTRINE

- **The gospels show that Christ himself did not claim to have a miraculous birth. He did not once allude to it, though as the principal evidence of his divinity, as Christians claim, he would have done so.**
- **His paternal genealogy, as made out by Matthew and Luke, completely confounds his virgin birth. They both trace his lineage through Joseph, which they could only do if Joseph was his father.**
- **His own disciple, Philip, declared him to be the son of Joseph, and several texts show that it was the original belief.**
- **The story of the virgin birth rests on the slender foundations of an angel and a dream. Mary got it by an angel, and Joseph by a dream, and thereby we have the whole of the story of the divinity of Jesus Christ.**
- **However, we have neither Joseph's nor Mary's report of these things, but only Matthew and Luke's. We do not know that either of them ever saw or spoke with Joseph or Mary on the subject.**
- **If Christ were a miraculously born god, would his mother would have reproved him for misconduct when she found him in the temple, as she, if no one else, must have known his nature?**
- **If Mary conceived miraculously, why was it kept so long from Joseph? Did the concubine of God intend to deceive her lawful husband? An angel had to be sent from heaven to let him into the secret.**
- **Why did not God inform Joseph by *inspiration* instead of using the round about way of sending an angel to do it?**
- ***Mary was found with child of the Holy Ghost*, but as we are told nothing more about the circumstances, does it not leave us suspicious?**
- **Since it all seems to have been based on dreams, was carried on through dreams, and has no better foundation than dreams, why should we give it better credit than similar stories found in heathen mythology? Or is it that Gentile Christianity is just a dreamy religion?**
- **In an educated and scientific age, should we accept reports of the birth of a God based on no better a foundation than dreams, angels and the legends of oriental mythology? In particular, can any scientist entertain the idea of infinite beings, themselves mere conjecture, actually impregnating human females?**
- **Ancient Eastern belief was that sexual intercourse was sinful, procreation was impure and human children were born thus contaminated. Human beings were imperfect and any god sent into the world as a saviour had to avoid such contamination. The solution was that incarnate gods entered the world through human virgins to avoid the impurity and the slander that the saviour might have arisen in more normal ways if the mother were not a virgin. Can any unbiased deny that this is the source of the origin of the story of Christ's virgin birth?**
- **If Christ had to come into the world avoiding the impurity of human conception and birth, why did he not**

descend directly from heaven in person? If he can descend on the clouds at his—still awaited—second advent, why could he not do the same at his first advent, thereby pre-empting reasons for doubt and saving far more of fallen humanity?

- **Could anyone, free of religious guilt and indoctrination, presented with these stories as the truth today, willingly and joyfully accept them as proof that someone was a god? Or would they consider them to be fraudulent inventions, intended to gull the credulous?**
- **If you have never taken the time as a Christian to study the origins of your faith I highly suggest it. If you would only familiarize yourself with the Council of Nicea in 325 A.D. one can quickly see how under the influence of Constantine, a Sun-worshipper, that in the conversion of the Empire to the Christian faith then its leader, Jesus, had to be moulded into the image of prior Sun-gods. Such was Constantine's wish and whatever the emperor desired was done or else. Check it out!**

Answer for yourself: Does this event as depicted in the New Testament now seem "Divine and unique" to you any longer?

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



VIRGO AND THE IMMACULATE CONCEPTION/VIRGIN BIRTH

It might strike you funny but if you want to get to the origin for the virgin birth and immaculate conception teachings and doctrines of Christianity you have to begin by looking up at the stars and the constellations. If you have been diligent to read the previous articles then you are now aware that primitive mankind looked to the stars for their understanding of G-d and His working in the cosmos. These ancients often reflected upon their observations of the Heavens and Nature and developed allegories of what they observed that captured for all time the timeless Divine truths of G-d and His workings in the Cosmos. However over time many of these allegories and metaphors that taught Divine principles were changed into literal understandings of events that involved g-ds and g-desses. Later these mythical g-ds and g-desses were later personified and applied to real people down through history.

And in time along comes this Jewish Rabbi named "Yeshua" and here we go again.

In this article I wish to draw attention to the connection between the constellation Virgo (the virgin) and Mary, the mother of Jesus and how Virgo influenced the creation of religious doctrines about Mary and Jesus.

Until the twelfth century, Christians took it for granted that Mary was conceived in original sin. Pope Gregory the Great said emphatically: "Christ alone was conceived without sin." Again and again, he said all human beings are sinful, even the holiest, with the sole exception of Christ. On the eighth day of December 1854, Pope Pius IX, the first infallible Pope defined the immaculate conception of the Virgin Mary in Ineffabilis Deus:

We declare, pronounce and define that the doctrine which holds that the most blessed Virgin Mary, in the first instant of her conception, by a singular grace and privilege granted by Almighty G-d, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin, is a doctrine revealed by G-d and therefore to be believed firmly and constantly by all the faithful.

This act of devotion towards the Mother of Jesus was also the most contrived political decision of any pontiff in recent times.

Throughout much of its history, the Christian Church has taught that Jesus was conceived by the Virgin Mary by the action of the Holy Spirit, without sexual intercourse. This doctrine is usually called the virgin birth, although the term virgin conception would seem to be more accurate. This has long been one of the church's foundational beliefs, along with other indisputable truth of the Bible like the atonement, resurrection, and the second coming of Jesus.

- **Liberal Christian churches typically teach that Jesus was conceived by Mary and Joseph**

normally.

- Other Protestant churches generally believe that Jesus was conceived by Mary and the Holy Spirit she and Joseph later had additional children.
- The Roman Catholic church teaches that Mary remained a virgin at the conception of Jesus, after his birth, and throughout her life. The "brothers" were in fact step-brothers fathered by Joseph in a previous marriage.
- The Eastern Orthodox churches generally teach that Mary remained a virgin; Jesus' "brothers" were in fact his cousins.
- The Baha'I World Faith and the faith of Islam believe that Jesus was conceived by the Holy Spirit, and that Joseph and Mary had additional children later in their marriage.
- The Temple of the Christos teaches that Mary was based on the constellation of Virgo, Mother of the Universe, who births the light of the Sun on December 25th. The Virgin Mary is the soul of the world diffused through all nature which Plato called, the Anima Mundi, the only vital force in the universe.

Answer for yourself: What is the truth of the matter?

BIBLICAL REFERENCES OF THE VIRGIN BIRTH:

- **Isaiah 7:14 "Therefore the Lord Himself shall give you a sign: behold, the young woman shall conceive, and bear a son, and shall call his name Immanuel." Jewish Tanakh**

Understand that from this Hebrew text all other texts will be "translated."

- **Isaiah 7:14 "Therefore the Lord himself will give you a sign. the virgin will be with child and will give birth to a son, and will call him Immanuel." (NW)**
- **"Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (ASV) Matthew 1:23**
- **"The virgin shall be with child, and will give birth to a son, and they shall call him Immanuel which means, 'G-d with us". Luke 1:26-27**
- **"In the sixth month, G-d sent the angel Gabriel to Nazareth, a town in Galilee to a virgin pledged to be married to a man named Joseph, a descendent of David The virgin's name was Mary." (NIV)**
- **"Now in the sixth month the angel Gabriel was sent from G-d unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David, and the virgin's name was Mary." (ASV)**

Answer for yourself: Why does the Jewish Scriptures, from which all Greek, Latin, and English versions were supposedly to be taken, say "young woman" and not "virgin" and most if not all of the Christian translations render it incorrectly as "virgin" down throughout history until rather recently? That sure is a good question. The answer is that the Hebrew Scriptures were altered in translation in order to accommodate prior Gentile religious beliefs connected with their virgin-born Sun-g-ds and Sun-g-dmen. You will see that in a moment.

Now if we logically look at the allegories and origins of Virgin Births in all myths and religions we discover that the prototypes of Mary, Jesus' mother, are the sister-wives of Sun-g-ds. It is in this context that we must understand certain virgin g-ddesses such as the Egyptian Isis, and the Greek Artemis, who are both sisters of the Sun-g-ds Osiris and Apollo respectively.

THE VIRGIN MARY AND THE CONSTELLATION VIRGO

The Virgin Mary of Roman theology is often fashioned after the Constellation of Virgo and the story

of virgin births down through history as connected to pagan Sun-g-ds and Sun-g-dmen is the timeless allegory of Virgo giving birth to the Sun on the darkest night of the year, the 24th of December. If we follow the path of the Sun we discover that the ancients noticed that towards the end of August the radiant Sun enters the celestial Virgo (considered her midsection) and places the seed of the new Sun in her to germinate the embryo of the new Sun which were called by many names; the least of which were Horus, Apollo or Christ. **The early Church Fathers recognized this truth, and realized that the story written in the heavens had a definite relation to humanity and to the evolution of human souls. Clement of Alexandria, a very important and influential early Church Father, tells us that "the path of souls to ascension lies through the twelve signs of the zodiac," and the church festivals today are based, not upon historical dates in connection with the outstanding religious figures to which they refer, but upon the celestial and terrestial times and the seasons.**

Answer for yourself: Did you find it somewhat surprising that Clement of Alexandria would be teaching astrology and yet a Christian?

If you have done any prior study into Biblical astrology and its influence in the New Testament then you might have already seen how in the Birth of Jesus at Bethlehem the date was fixed astronomically nearly four centuries after Christ was born. The combination of Virgo with the Star in the East (Sirius), and the Three Kings (symbolized by Orion's belt and its three stars) was the determining factors in the miraculous conception and virgin birth story of Jesus. **The** Virgin [the constellation Virgo] was seen in the east, with the line of the horizon passing through her center [womb], and this is one of the factors determining the doctrine of the Virgin birth (Alice Bailey, From Bethlehem to Calvary, p. 184). The intersection of the horizon of Mother Earth with Virgo in the Heavens was understood by the ancients as the impregnation of the Virgin [the constellation Virgo]. Such was the superstitions of primitive mankind. **Virgo was known by them as the Virgin mother: *"She that is the natural mother of all things, mistress and governess of all the elements, the initial progeny of worlds, chief of the powers divine, queen of all that are in hell, the principal of them that dwell in heaven."* The astrological significance of** Virgo's brightest star rising due east on the horizon **can be gauged from the work of Aratus who wrote about this constellation prior to the birth of Jesus.** Spica, Alpha Virginis, is recognized as the brightest star in the constellation Virgo and it symbolizes an ear of corn held by the celestial virgin g-ddess, the corn maiden or maiden of the harvest. **The Latin word Spica means "an ear of corn" and in numerous celestial myths the** star Spica represented the fertility of the virgin [ear of corn] who, by tradition conceived a divine child. **In beliefs that prevailed prior to Jesus' birth the** star Spica also symbolized the divine seed of a celestial g-d **nurtured by the celestial virgin mother.** Now you should understand how this g-d's Divine seed impregnated the virgin and the result was the immaculate conception of a Divine Son of this g-d. This myth was applied to man g-ds and g-dmen down through history; Jesus is just the last in a long list of them! This star only appears due east on the earth's horizon at intervals of approximately 13,000 years in history, on the last occasion Jesus was born and the Magi reported seeing "his star in the east".

THE MEANING OF EAST

Now we must go back to Egypt and beyond to understand concepts that affect religious beliefs yet today. In astrological tradition the point due east on the horizon was associated with "birth," or "re-birth" **and to this day still retains this symbolic association with the "birth" of astrological "Ages" in "The Great Year" and the birth of Spring at the March Equinox (March 21) in the normal year. The Sun always rose from the dead in the East after having died when descending below the Western horizon. So now you see how East, especially at the Vernal/Spring equinox was so important for the ancients especially because it coincided with the new greenery of Nature in the Spring. It just oozed life.** So such things like the Vernal Equinox as the Sun rose in the East played a very important part in fashioning religious beliefs; especially religious doctrine concerning life, rebirth, and resurrection! **The tree containing the secret of immortality**

was planted in the EAST in the Biblical Garden of Eden and since that time divine birth (re-birth) of Mother Earth was celebrated at the Spring Equinox when the Sun appeared due east on the horizon, birth, rebirth, and resurrection and the Sun rising due east on the horizon were therefore equated long before Jesus Christ was born.

More to our point in this article at the Spring Equinox in the year Christ was born [Spring, blooming of Nature, East understood at birth and rebirth] the star Spica [brightest star in the constellation Virgo-the Virgin] rose due east while the Sun disappeared due west on the horizon. Picture this in your mind if you can. Remembering that this star stood for fertility of the virgin and the seed (sperm of the celestial g-d) and coupled with the constellation Virgo being intersected by the horizon in her middle [womb of a woman as the personification of Virgo] then the ancients understood this to mean a Divine impregnation of Virgo by the Celestial G-d. This the the immaculate conception at it's beginning and all theology concerning immaculate conceptions, virgin conceptions, and virgin births will come from this astronomical event!

THE TIME OF JESUS' BIRTH

We know that according to Christianity Jesus is supposed to have been born December 25 but we have already investigated why Dec. 25th was the chosen day for the birth of all the Sun-g-ds as well as Jesus so we know that is false. We just learned the genesis of the idea of the Virgin Birth and Immaculate Conception finding their origin at the Vernal/Spring Equinox. Now we turn our attention to the Autumn of the year. At the Autumn Equinox Spica, the brightest star in the constellation Virgo, and the Sun rose together due EAST. No brighter star has subsequently risen due east at the Equinoxes. Spica was precisely due east in the winter and springtime between 5 B.C.E. and A.D. 1. which scholars tell us is the expected time of Jesus' birth.

Thus we know that the sign of the celestial virgin [Virgo and Spica] rose over the horizon at the moment assigned to the birth of Jesus the Christ. After reading this many Christians may be reluctant to recognize Virgo as the Blessed Virgin and the source for much of the virgin Mary theology invented by Rome but you cannot change the stars and their course in the sky let alone the facts once they are rooted out by intense study.

One last thing needs to be addressed before we close. Virgo and its stars that make up the constellation descend after harvest below the horizon, and the Sun of the winter rises from the same point. The ancients reasoned from this that the infant Sun was in his Mother's arms. From this comes all the pictures and sculptures of the maiden holding the Divine child; whether it be Isis and Horus as first pictured in ancient sculptures or Mary and Jesus which is but another Isis-Horus "knock off." If you look you will find Rome full of such sculptors of Mary holding in her lap the infant Jesus which is another rendition of Isis suckling and holding Horus, the Son of the Sun (Osiris).

The story of the Virgin Mother Isis, giving birth to the Sun-g-d, Horus, which Christianity has so faithfully preserved, is a reminder of the inscription concerning Mary's Egyptian prototype, Isis, which appeared on the Temple of Sais: The inscription reads *"The fruit which I have brought forth is the Sun, Horus, son of Osiris, the Sun-g-d, was conceived of even though his phallus had been cut off by his brother Set, the dark, twin, aspect of Osiris."*

Answer for yourself: Is it any coincidence that Catholics say: "Blessed art thou among women, and the FRUIT of thy womb...Horus; opps...meant Jesus?

The cult of Isis became enormously popular in the Roman Empire and this is just one of the reasons why the Mary theology would follow in Isis' footsteps. Romans called her the "eternal savior of the race of men. The

transfer of part of the Isis myth undoubtedly took place in the 1st century A.D. The image of Isis suckling her child Horus under the sacred tree of Hathor at Denderah, became the archetypal model for images of the Virgin Mary with the infant Jesus.

Ishtar is the Babylonian Mary, called Mother of the Fruitful Breast, Queen of Heaven, Creator of People, Guide of Humanity. As you can see this motif of Virgo and Spica on the Eastern Horizon interpreted as an Immaculate Conception and Virgin Birth was seen by the ancients in every nation [Summer, Egypt, Babylon, etc.,] and mankind, at the same level of consciousness, reasoned the same things owing to a mythology that originated from one single myth. Ishtar was worshiped in Jerusalem where priests staged the time honored death and resurrection of her Sun-g-d lover Tammuz, Innana and Dammuzzi in Sumerian, whose Syrian name was Adonis. This was just the "pattern" that was later applied to Jesus.

Ezekiel 8:14

Ezek 8:14 14 Then he brought me to the door of the gate of the L-RD's house which was toward the north; and, behold, there sat women weeping for Tammuz. (KJV)

Her breast offering pose suggested her function as the g-ddess of all nourishment. Eventually Christian writers belittled her Holy sexual character by calling her the 'Whore of Babylon and Mother of Harlots (Revelation 17:5)

In mythology and later Roman theology Mary, the mother of Jesus became little more than another development of the prior g-ddesses: Isis, Hathor, lshtar, Aphrodite among others as depicted in the works of Plutarch.

In some of her varied depictions her left the foot on land and the other in water shows her dominion over earth and sea. She is shown as the naked g-ddess with all her usual halo of stars, one breast was a moon, which figure was repeated on her pubis. Her right breast was a star, or Sun pouring blessings on the world. Isis and Hathor were the two major g-ddesses in Egypt. Hathor was called the mother of all g-ds and g-ddesses, who brought forth herself, never having been created. She was Queen of Heaven and her name was on every royal list in the earliest dynasties. Isis also existed from the beginning. She was g-ddess from whom all becoming arose. Both were said to have given birth to the Sun, Hathor as the Nile Goose, Mother of the Golden Egg, and Isis as the womb of Horus. Aphrodite is Virgin of the Sea," Mare is Latin for sea is the root name of Mary, the Greek G-ddess of ultimate sexual consummation, Aphrodite, whose primary sacred symbol is the dove, rose naked from chaos and danced on the sea, is worshiped in Syria and Palestine as lshtar or Ashtaroth. The dove was the primary symbol of female sexuality in India, the name of the Dove-g-ddess meant "lust." So vital was the dove symbol that patriarchal cults were constrained to absorb it, in many different ways. The holy Seven Sisters, called the Pleiades, or Doves, were originally born from Aphrodite, the g-ddess of Love, as "Queen of the Sea." In a dream vision Mary sees a white dove descending from heaven and entering her body. The white dove was taken over by writers of the Gospels as a symbol of the Holy Spirit. They were assimilated by the Christian image of the Holy Ghost, a dove with seven rays emanating from it. Seven was the number of the g-ddess Sophia, the original Gnostic conception of the female Holy Ghost who descended on Mary at her impregnation. Sophia was shamelessly made masculine early in the Christian era but her dove, and all doves, were always called "she" even in Christian writings. Christian souls of saints flying to heaven were represented in the canonization ceremony.

The dove symbolizes the perfect purity of the Holy Spirit which the Church calls the "Immaculate" so that it was thought that the Holy spirit was incarnated in Mary's body at the moment of the Annunciation. In this role, the dove was nearly always was shown in a way whose significance could not be mistaken. From the beginning of Christianity, this concept of the femininity of the Holy Spirit and the Virgin as one of its earthly manifestations was found in certain Gnostic sects; and this theme is explicitly stated in the apocryphal Gospel to the Hebrews. Speaking of Jesus' temptation in the desert, this ancient work gives as Christ's words:...* ***"My Mother, who is the Holy Spirit, lifted me by my hair and took me from the desert***

to the high mountain in Tabor." The great Christian doctrine of the virgin birth, if looked at logically, is similar to a series of divine births of both Hindu, Egyptian, Persian, Greek and Old Testament g-ds. **In the Hebrew scriptures we have stories of the "wondrous births" in connection with Isaac, Samson and Samuel. The Talmudic Moses has a virgin mother; Samuels mother became pregnant after receiving the divine seed.**

Impregnation by angels, as the agents of G-d, was deemed holy and desirable. The Immaculate Conception represents such a union. Among the offspring of such human beings are: Buddha, Dionysus, Hercules, Chrishna, Theseus, Melchizedek, Plato, Apollonius of Tyanna, and Merlin the Magician. On the Greek side not only were the heroes of legend, Hercules, Theseus, Perseus, Jason and others believed to be the sons of divine fathers and human mothers, but the same legend reached down to more historical figures like Pythagoras and Plato, both of whom were sons of the Sun-g-d Apollo.

And of course let us not forget the most important myth of them all....Jesus!

Answer for yourself: What other religious beliefs that we were taught in the New Testament are myths and falsehoods?

Yep! Time to do some serious study before we die and meet G-d face to face because Christianity has failed to tell us the truth about Jesus and his faith...Biblical Judaism!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE OFFSPRING OF THE VIRGIN IS DESCRIBED AS A G-D OR THE SON OF G-D

- **Mat 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.**
- **Mat 1:19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.**
- **Mat 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wile: for that which is conceived in her is of the Holy Ghost.**
- **Mat 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.**
- **Mat 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,**
- **Mat 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, G-d with us.**

THE ASTRONOMICAL ANALOGY

The astronomical explanation of the first three points is as follows,

The Miraculous Conception, as explained in a previous article, refers to the Conjugation (Conception) that annually takes place at the vernal equinox. This was explained as the path of the Sun in the Heavens as it intersects with the constellation Virgo on the Eastern Horizon. To make sure the reader understand this it is beneficial to know a little about the Zodiac or the band of twelve constellations that make a complete circuit every 26,000 years along with the precession of the equinoxes.

The Earth's rotation axis is not fixed in space. Like a rotating toy top, the direction of the rotation axis executes a slow precession with period of 26,000 years for the entire ecliptic of our planetary bodies to travel around our sun, a trip of 360 degrees. Each one of the 12 signs of the zodiac takes about 2100 years for our solar system to pass through. Every 72 years we actually move backward 1 degree. After 2100 years we move out of one age and into another. The precession is like a star clock that helps us date the rotations of earth in our solar system through our galaxy. At the time of the birth of Christ we were moving out of the Age of Aries which was the Roman Empire into the Age of Pisces. That happened around 60 BC. The early Christians were aware of this and used as their symbol the 2 fishes going in opposite directions. Since the rotation axis is precessing in space, the orientation of the Celestial Equator also precesses with the same period. This means that the position of the equinoxes is changing slowly with respect to the background stars. This precession of the equinoxes means that the right ascension and declination of objects changes very slowly over a 26,000 year period. This effect is negligibly small for casual observing, but is an important correction for precise observations.

Each sign of the Zodiac last almost 2,100 years or so and functions as the background constellation behind the

Sun when it rises. In so doing the Sun is seen in front of the constellation in question until the illumination of the Sun makes the stars no longer visible. This constellation is connected with the Sun for some 2,100 years. Prior to the time of Christ the Sun had been in Virgo and the ancients understood that the Sun had impregnated the virgin and from this we have the teaching of the virgin birth and the immaculate conception. This became a religious doctrine for the sun worshipping nations and later applied to a host of g-ds and g-dmen including Jesus.

This miraculous conception, as explained above and in a prior article, refers to the conjugation (conception) that annually takes place at the Vernal Equinox (March 21). G-d, the Father, the Sun personified, at this time (the vernal equinox) is joined (the crossing of the celestial equator and the ecliptic of the sun) to commence the Gestation of the Son (Sun) of G-d (Father Sun), that will be born 280 days later on December 25th. If we count from the Vernal Equinox on March 21 through the year past the Summer Solstice on June 21st on through the Fall Equinox on Sept. 22 on through the Winter Solstice on December 22nd we have 277 days. Gestation being 280 days in the human species then it as simple as adding 3 more days to the total of 280 days from the Vernal Equinox through the Winter Solstice and in so doing we arrive at the culmination of 280 days (Gestation) on December 25th...the birthday of the g-ds and g-dmen. The Sun crossing celestial equator on the Vernal Equinox is understood as the conjugal impregnation of the Cosmic Mother Earth. The Period of Gestation is 280 days to the Sun's (Savior's) birth on Dec. 25th when the Sun is long longer motionless in the Heavens in it southerly trajectory but begins to climb north again indicating that spring is coming with new birth and growth of vegetation, food, and warmth. The days no longer have periods of darkness longer than the light but rather the hours of darkness begin to diminish and the hours of light begin to lengthen. The ancients interpreted this as the birth or re-birth of the Sun from it's death and subjection to the darkness which itself was personified as the Devil. The Sun had been dead and motionless for 3 days as he was submitted to the Devil (darkness) but has overcome and destroyed the works of the Devil and was resurrected. Since the time was yet winter the celebration of the resurrection of the Sun (Son personified) was postponed until the Spring Equinox at Easter when the greenery of spring bore the fruit of such resurrection. Religious doctrines abound in such stellar and solar mythology.

The Child G-d is said to be born of a Virgin. This, of course, represents the constellation of Virgo. Virgo had command of the Fall equinox at the time this passage was edited by the Priesthood. And Virgo, as such, represented the fall of the fetus in the third trimester, before it's birth. This refers to the Prices Ear, but the representation of the Virgin actually goes back further, and is not limited to this interpretation. We see each tri-semester of pregnancy correlated with each solar cycle: the first tri-semester being the time between the Verna/Spring Equinox on March 21 to the Summer Solstice on June 21st, the second tri-semester between the Summer Solstice on June 21st until the Fall Equinox on Sept. 22, and the third tri-semester being from the Fall Equinox on Sept. 22 through the Winter Solstice on December 22nd. We have a total of 277 days. Add three more days to complete the Gestation cycle and we have a total of 280 days culminating on Dec. 25th; the birthday of the g-ds and solar g-dmen.

A human fetus enters it's third trimester after 186-187 days. The Fall equinox, September 22 (when the fetus falls toward the vagina, birth) is 186 days from the Conception at the Vernal Equinox (March 21). There you have it as simply as it can be shown.

As you can see the ancients observed the Heavens and their influence upon Mother Earth. In so doing they developed mythos that captured for all eternity what they saw and understood about the G-d of the Cosmos. These observations were understood by them to be allegories concerning the G-d of the Cosmos and His works among them. Their religious myths were never to be understood as literal events in the lives of men. Sadly when this understanding was lost then these myths were applied to Jesus along with the Catholic understanding that belief of such religious doctrines were necessary for salvation and again sadly these beliefs were written into the New Testament and the world believes allegory as a literal truth today as applied to Jesus. No wonder the Jews don't believe in our Christian Jesus.

Before we go on it is probably best we come to a better understanding of personification as used by the ancients in telling of their myths.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE SKY IN THE ROLE OF DEITIES

In the majority of mythologies the sky is personified as "God the Father." Jupiter, Zeus, Jove, Dyans, Yahweh, Vul, Odin, Ouranus, Texcatlipoca, were all sky-gods. In certain cases, these gods, in a previous or a future existence, were sun-gods. Usually the sky functioned as a god either before the sun or coincidentally and as a superior deity. Plutarch says that the sky or heavens was thought to function as a father and the earth as a mother. So, too, according to Virgil, all things, human, animal, and vegetable, were the result of intercourse between Jupiter (the god of the heavens) and Juno (the earth-goddess). In Assyria, the sky-god Vul was associated with Shala or the queen; Baal, the procreator, wedded Mylitta, the fertility goddess; in Phoenicia, Ouranus, god of heaven, married Ghe, the earth-goddess. Heaven, in primitive mythology, referred not to the abode of everlasting life of the Christians, but to what is now termed the sky or atmosphere. In the Chinese sacred books, heaven and earth are delineated as the father and mother of everything existent. Herodotus says of the ancient Persians that they offered sacrifices to Jupiter who personified the whole of the heavens or sky.

The sun-god, in the older mythologies, was the saviour, usually of virgin birth. "In the Vedic hymns the sun-the Lord and Saviour, the Redeemer and Preserver of Mankind - is frequently called "Son of the Sky" (T.W. Doane,Bible Myths, New York, 1882, p. 478). Zeus, the Greek sky-god, and Vul, the Chaldean sky-god, emanated power as a form of atmospheric influence exercising a generative force upon the earth-gods. In this way, too, Nut and Seb produced the saviour god, Osiris; Odin and Frigga produced Balder; Yahweh and Mary produced Jesus; Jove and Semele produced Bacchus; Seb and Isis produced Horus; Vishnu and Devaki produced Krishna; Zeus and Danaë produced Perseus; et al. More and further, the sky-god Uranus in conjunction with the earth-god Gaea were responsible for the creation of everything, including the god Cronus.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE CELESTIAL VIRGIN OF SUN WORSHIP.....BECOMES THE VIRGIN MARY OF CHRISTIANITY

This Celestial Virgin was feigned to be a mother. She is represented in the Indian Zodiac of Sr. William Jones,



with ears of corn in one hand, and the lotus in the other. In Kircher's Zodiac of Hermes, she has corn in both hands. In other planispheres of the Egyptian priests she, carries ears of corn in one hand, and the infant Savior Horus in the other (Isis and Horus). In Roman Catholic countries, she is generally represented with the child in one hand, and the lotus or lily in the other. In Vol. II. of Montfaucon's work, she is represented as a female nursing a child, with ears of corn in her hand, and the legend IAO. We find "these" stories captured in stone as nation after nation has this same Sun Myth revealed in their architecture. She is seated on clouds, a star is at her head. The reading of the Greek letters, from right to left, show this to be very ancient.



The Virgin of Guadalupe is one of the most revered figures in Mexican Catholicism. Her story in Mexico begins with her miraculous appearance to Juan Diego (Cuauhtlatohuac), a young Aztec man, on December 9, 1531. He was on his way to receive Christian instruction from the Fransciscans at Tlatelolco when he heard heavenly music and a sweet voice calling his name. He saw the Virgin, on this rocky Tepeyac Hilll above Mexico City. It was her wish that the Bishop build her shrine on that spot. This same place was also the site of the shrine to the Aztec goddess of Earth and Corn.

Without a doubt you can see how in Christianity the same concept has been carried over from Sun Worship into



the Catholic Christian Church. Again, we have proof positive of the paganization of Christianity where current doctrines are nothing more than the "recopying" of Sun Worship. This applies as well to the teaching of the Christian Church as to the immaculate conception.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



BORN IN A CAVE/MANGER...TRUTH...OR A SUN-MYTH RETOLD?

In this respect also, the history of Jesus Christ corresponds with that of other Sun-gods and Saviors, for they are nearly all represented as being born in a cave or dungeon. This is the dark abode from which the wandering Sun starts in the morning (Cox, Aryan Mythology, vol.i. p. 153). "As the Dawn springs fully armed from the forehead of the cloven Sky, so the eye first discerns the blue of heaven, as the first faint arch of light is seen in the East. This arch is the cave in which the infant is nourished until he reaches his full strength; in other words, until the day is fully come."

As the hour of his birth drew near, the mother became more beautiful, her form more brilliant, while the dungeon was filled with a heavenly light as when Zeus came to Danae in a golden shower (Cox, Aryan Mythology, vol. ii. p. 133).

At length the child is born, and a holt of serene light encircles his cradle, just as the Sun appears at early dawn in the East, in all its splendor. His presence reveals itself there, in the dark cave, by his first rays, which brightens the countenances of his mother and others who are present at his birth.

It is recorded in the Protevangelion, Apoc. ch. 14, that when Christ Jesus was born, all of a sudden there was a great light in the cave, so that their eyes could not bear it.

Answer for yourself: Coincidence? You will have to decide.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



TEMPTED BY THE DEVIL...TRUTH...OR A SUN-MYTH RETOLD?

The earliest gospel disposes of the forty days in the wilderness, the wild animals, the temptation by the Devil and the ministrations by angels in one verse. Let us not forget what we have already learned about the Darkness be equated with Evil and the word play: D-evil or the Devil. Now understanding this let us continue and see what we shall see.

The gospel writer of the Gospel of John does not mention any of this. Yet Luke and Matthew give details of the fasting and the temptation with Jesus offered the world from the top of a mountain. By coincidence:

- **Elijah fasted on Horeb in the wilderness for forty days;**
- **Moses did the same on Sinai.**
- **Zoroaster was tempted by the Devil in the wilderness;**
- **Buddha was also;**
- **Jupiter was led by Pan (the Devil) to the top of a mountain called the Pillar of Heaven whence he could see the countries of the world;**

Forty is one of those mystical numbers that pop up in old religions: there were forty days of sacrifice in the Persian Salutation to Mithras; forty days of mourning in the mysteries of the goddess Persephone; the deluge lasted forty days, etc. The story is introduced to establish Jesus as a great leader, superior even to Moses. Furthermore the offer of the kingship of the world by the devil was intended by Gentile Christians as a rebuttal of the idea that Jesus was a Messiah in the Jewish mould who would become a world ruler - that is what the Devil offered him and he refused it.

The temptation by, and victory over the evil one, the D-Evil, or whether Mara or Satan, is nothing more than primitive man's personification of the Sun and the victory of the Sun over the clouds of storm and darkness. In ancient mythology, all heroes of light were opposed by the "Old Serpent," the Devil, symbolized by Serpents, Dragos, Sphinxes and other monsters. The Serpent was, among the ancient Eastern nations, the symbol of Evil, of Winter, of Darkness and of Death. The Serpents was never understood to be "literal" in these Eastern nations.

The Serpent also symbolized "the dark cloud," which by harboring the rays of the Sun, preventing its shining, and therefore, is apparently attempting to destroy it!

Now, when one personifies the Sun, we have the picture of "evil" (Serpent) trying to destroy the Savior.

The Serpent is one of the chief mystic personifications of the Rig-Veda, under the names of Ahi, Suchna, and others. The Serpents of various nations represented the Clouds, the enemy of the Sun, keeping back the fructifying rays. Indra struggles victoriously against him, and spreads life on the earth, with the shading warmth of the Father of Life, the Creator, the Sun.

Buddha, the Lord and Savior, was described as a superhuman organ of light, to whom a superhuman organ of darkness Mara, the Evil Serpent, was opposed. He, like Christ Jesus, resisted the temptations of this evil one, and is represented sitting on a serpent, as if its conqueror (Bunsen, Angel-Messiah, p. 39).

Chrishna also overcame the evil one, and is represented "bruising the head of the serpent," and standing upon it (Asiaatic Researchers, and vol. ii of Higgins Anacalypsis).

In Egyptian Mythology, one of the names of he god-Sun was Ra. He had an adversary who was called Apap, represented in the form of a serpent (Renouf, Hibbert Lectures, p. 109).

Horus, the Egyptian incarnate god, the Mediator, Redeemer and Savior, is represented in Egyptian art as overcoming the Evil Serpent, and standing triumphantly upon him (Bonwick, Egyptian Belief, p. 158; Monumental Christianity, p. 402).

Osiris, Ormuzd, Mithras, Apollo, Bacchus, Hercules, Indra, CEdipus, Quetzalcoatle, and many others Sun-gods, overcame the Evil One, and are represented in the above described manner (Cox, Tales of Ancient Greece, p. xxvii; Cox, Aryan Mythology, vol. ii, p. 129; Baring-Gould's Curious Myths, p. 256; Bunsen, Angel-Messiah, p. x; Kingsborough, Mexican Antiquities, vol. vi. p. 176).

Growing up in obscurity, the day comes when he makes himself known, tries himself in his first battlers with his gloomy foes, and shines without a rival. He is rife for his destines mission, but is met by the demon of storm, who runs to dispute with him in the duel of the the storm. In this struggle again darkness the beneficent hero remains the conqueror, the gloomy army of Mara, or Satan, broken and rent, is scattered; the Apearas, daughters of the demon, the last light vapors which float in the heaven, try in vain to clasp and retain the vanquisher; he disengages himself from their embraces, repulses them; they writhe, lose form, and vanish.

Free from every obstacle, and from every adversary, he sets in motion across space his disk with a thousand rays, having avenged the attempts of his eternal foe. He appears then in all his glory, and in his sovereign splendor; the god has attained the summit of his course, it is the moment of triumph (Doane, Bible Myths, p. 482-483).

NOW WHAT WAS THE ASTRONOMICAL ORIGIN FOR SUCH STORIES?

To understand this we must regress to what we learned from a prior article.

These "destruction myths" (the life of the Sun/Son was sought by the Darkness which was threatened by the coming Light) find their origin, like most Christian doctrine, in the stars. The new Son (Son) is born in the winter as we have seen. The astrological sign of Capricorn represents the lord of Hades. This is the Cardinal sign of Winter (opposition, Satan, Saturn). Winter takes control (at the Winter Solstice on Dec. 22), and within three days of mounting his throne, he is challenged by the Sun (Son) of the Father (Sun) that he, or some other ruffians captured (at the autumnal equinox) and has finally slain at the winter solstice. So now the king (Winter, Darkness) is worried and knows that he must murder the Sun (Son) before he gains the strength of his Father (Sun). The guardians of the Sun (Son) know that he can not withstand the power of the Winter (Satan, Herod), so they shield him (Son) and hide him till his time of glory approaches (he reaches maturity) (Jabbar, The Astrological Foundation of the Christ Myth, p. 34).

The Sun (Son) will be mature enough to withstand the powers of Satan after he reaches the age of thirty. This Thirty does not mean years, it means degrees of arc. The Sun is born right after the King of Darkness takes his throne, in the sign of Capricorn. This king (Herod) is determined to kill all opposition to his power within the nether world. But Capricorn (Herod) will die after thirty years (degrees), because each zodiacal sign is limited to thirty degrees of arc. Therefore after the death of Herod (Capricorn), the Sun (Son) comes out from hiding to begin his mission, he is thirty years (degrees) old. But even though the chief rival (Herod/Capricorn) of the

Sun(Son) has died, the Sun is yet within the domain of Satan, under the equinoxes. He, the Sun, must face more struggles and temptations as he climbs and fights his way to his glory, at the vernal equinox (Jabbar, The Astrological Foundation of the Christ Myth, p. 35).

Now, let us pick up the story.

The guardians were successful in protecting the infant (Sun, Son) but still he has not reached his glory (the vernal equinox) i.e. the resurrection of Spring. The Sun (Son) at this point (the thirtieth degree of Capricorn) has matured (survived to 30 years (degrees) from his birth) but he (Sun, Son) is still within the realm of winter (Satan). Winter (Satan) knows that he cannot kill the Sun (Son) at this point of maturity, therefore he (Satan) seeks to torment the Sun (Son), tempt him, cajole him to prevent the Sun (Son) from escaping his (Satan's/Darkness') domain. The torment, or temptation is described as lasting for forty days. The ancients, in this case, used the term days as a metaphor for degrees. The sign of Capricorn (the birth place of the Sun (Son) lies at minus 16 degrees south declination i.e. sixteen degrees below the celestial equator. The sign of Aries (the vernal equinox, the birth place of spring, where Christ enters his glory and the Sun rises above the equator signaling the coming of Spring and life) lies at plus twenty-four degrees north declination. Add this twenty-four degrees to the sixteen degrees (position of Capricorn below the celestial equator) and you get forty degrees (the ancients told the story as 40 days to the masses). This is the distance, relevant to the position of the two Cardinal signs, Capricorn and Aries, that the Sun (Son) must climb, struggle, suffer, be tempted, before he (The Sun) escapes the clutches of Satan (Winter). This term forty represents the struggle of the Sun (Son) in the wilderness of Darkness, climbing and overcoming torments toward salvation and life of Spring. With Israel, it was forty years in the wilderness, and with Noah, it was forty days of torrential rains, but regardless, the symbology is the same; the plight of the young Sun in the valley of Amenta, the Nether World, fighting his way to cross the forsaken territory (wilderness) between the zodiacal sign of the winter solstice (Capricorn) and the Spring equinox (Aries) (Jabbar, The Astrological Foundation of the Christ Myth, p. 36-37).

The bottom line for you, if you are a Christian, is that there are many "myths" which have been added to the life of Jesus in the New Testament by Gentiles who, because they forsook Biblical Judaism and the Jew's enlightenment, remained in Darkness and they spread this darkness of ignorance, superstition, and falsehoods where ever they went. Now you go to their churches where you inherit such fables as truth.

I hope you have the reason and sense enough to at least see the evidence for yourself and ask yourself if these "harmless" fables are the extent of such error as found in the New Testament. I assure you it is not. Most who read our articles have never investigated such materials for themselves and they simply do not know about such things. It is our hope at Bet Emet that what you see in these articles will cause you to seriously investigate other teachings in the New Testament as well which I assure you affect your relationship with God which you have been taught in error and again at this time in your life are not aware. We stand ready to help those who truly want the truth about God and His revelation before they die.

Answer for yourself: As you step back and examine the evidence, is it not overwhelming that what we interpret literally today is nothing more than a allegory to primitive man? The true religion and faith of Jesus awaits you if you are interested and really hungry for God. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS HAD TWELVE APOSTLES...TRUTH...OR SUN-MYTH RETOLD?

It really matters not to me if Jesus had 12 or 10 to 100 disciples or apostles. Not wanting to spend too much time on this I will present just the facts and let them speak to you themselves. Let us not forget what we have already seen however. You be the judge.

Throughout the whole of the legends we have seen, Christ Jesus is the toiling Sun (being made equal with God) laboring for the benefit of others, not his own, and doing hard service for a mean and cruel generation. Watch his sun-like career of brilliant conquest, checked with intervals of storm, and declining to a death clouded with sorrow and derision. He is in constant company with twelve apostles, the twelve signs of the zodiac. The number twelve appears in many Sun-Myths.

It refers to the twelve hours of the day or night, or the twelve moons of the lunar year (Cox, Aryan Mythology, vol. i. p. 165; Bonwick, Egyptian Belief, p. 175). Osiris, the Egyptian Savior, had twelve apostles (Bonwick, Egyptian Belief, p. 175).

In all religions of antiquity the number twelve, which applies to the twelve signs of the zodiac, are reproduced in all kinds and sorts of forms. For instance, such are the twelve great gods; the twelve apostles or Osiris; the twelve apostles of Jesus; the twelve sons of Jacob; the twelve tribes; the twelve altars of James; the twelve labors of Mars; the twelve brothers of Arvaux; the twelve gods Consents; the twelve governors in the Manichean System; the adectyas of the East Indies; the twelve asses of the Scandinavians; the city of the twelve gates in the Apocalypse; the twelve wards of the city; the twelve sacred cushions, on which the Creator sits in the cosmogony of the Japanese; the twelve precious stones of the rational, or the ornament worn by the high priest of the Jews, etc. (Dupuis, Origin of Religious Belief, pp. 39-40).

Answer for yourself: Now is there any doubt that the account of Jesus' having 12 Apostles might be again a further development from the influence of Gentile Sun-Myths?

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DEATH ON A CROSS.....TRUTH...OR SUN-MYTH RETOLD?

First we need to understand that Jesus was crucified on a stake or a pole that had no cross beam. Archeological evidence from that period finds no such "crosses" but instead stone "coffins" often are opened, unearthed by archeologists, to find bodies still nailed to the poles as was the common way of Roman crucifixion of that period. There simply was no cross beams, but if your remember many of these Sun-gods when crucified had arms extended to the whole of the world. A good example is Isis as seen in these images. Thus the need for a like representation of Jesus and his death; thus the like need for a cross bar on such a pole. It simply never happened that way.





When the Sun reached his extreme Southern limit in the sky, then his career was ended and it was assumed by primitive man that the Sun had been overcome by his enemies. The Sun was dead. If you remember in our study on the Winter Solstice that the Sun, for 3 days a year, remains motionless in the sky. It does not move lower on the horizon in its track across the sky nor does it begin its upward journey either. The Sun remains "dead" for 3 days. Again if you remember this was the origin of the "descent into hell" stories as the Sun was submitted to the the "Dark-Evil" or the "D-Evil" (Devil). The powers of darkness, and of winter, which had sought in vain to wound him, have at length won the victory: The bright Sun of summer is finally slain, crucified in the heavens, and pierced by the arrow, spear or thorn of winter. If need be refresh yourself with our articles on the "Son or Sun of God" as you see for yourself how the Sun was submitted to the "cross" of the equinoxes and later personified into the "Son" who was submitted to the same "cross of the equinoxes."

The intersection of the 4 equinoxes is represented as a "cross" by primitive man. As the Sun was placed on this cross it was easily seen and understood by primitive man that the Sun is divided up into 4 parts, or should I say that the Sun divides the year into 4 parts (spring, summer, autumn, winter). Pictured this way the Sun as on the cross was understood to be "crucified." When you then remember how the Sun became the Son then you have the Son on the Cross.

The crucifixion of the Sun-gods is simply the power of Darkness triumphing over the "Lord of Light," and Winter overpowering the Summer. It was at the winter solstice that the ancients wept for Tammuz, the fair Adonis, and other Sun-gods, who were put to death by the boar, slain by the thorn of winter (Cox, Aryan Mythology, vol. ii. p. 13).

Other versions of the same myth tell us of Eurydike stung to death by the hidden serpent, or Sifrit smitten by Hagene (the Thorn), of Isfendiyar slain by the thorn or arrow of Rustem, or Achilleus vulnerable only in the heel, of Brynhild enfolded within the dragon's coils, of Meleagros dying as the torch of doom is burnt out, of Baldur, the brave and pure, smitten by the fatal mistletoe, and of Chrishna and others being crucified.

In Egyptian mythology, Set, the destroyer, triumphs in the West. He is the personification of Darkness and

Winter, and the Sun-god whom he puts to death, is Horus the Savior (Renouf, Hibbert Lectures, pp. 112-115).

Throughout this tale, the Sun-god was but fulfilling his doom as seen in the heavens. This natural laws of the universe were interpreted by primitive man and later personified as we have seen into mythos of his culture. Everyone on the planet saw the same things and this explains the uncanny similarities of the Sun-Myths around the globe from thousands of years ago. The suffering of a violent death was a necessary part of the mythos; and, when his hour had come, he must meet his doom, as surely as the Sun, once risen, must go across the sky, and then sink down into his bread beneath the earth or sea. It was a fate from which there was no escaping.

THE DEVELOPING MYTHS OF THE NATIONS

Chrishna, the crucified Savior of the Hindus, is a personification of the Sun crucified in the heavens. One of the names of the Sun in the Vedic hymns is "Vishnu" and it is very important to know that in the Rig-Veda the god Vishnu is often named a a manifestation of Solar Energy, or rather as a form of the Sun (Indian Wisdom, p. 322).

Chrishna is Vishnu is human form. Chrishna says: "I am Vishnu, Brahma, Indra, and the source as well as the destruction of things, the creator and the annihilator of the whole aggregate of existences (Cox, Aryan Mythology, vol. ii. p. 131).

In the hymns of the Rig-Veda the Sun is spoken of as "stretching out his arms," in the heavens, "to bless the world, and to rescue it from the terror of darkness." This reminds me of many of the examples of Isis with the Sun-disk on her head as she "stretches out her arms."

Indra, the crucified Savior worshipped in Nepal and Tibet, is identical with Chrishna, the Sun. Indra, who was represented as a crucified god, is also the Sun. No sooner is he born than he speaks to his mother. Like Apollo and all other Sun-gods he has "golden locks (reminiscent of the Sun rays of golden light," and like them he is possessed of an inscrutable wisdom. He is also born of a virgin...the Dawn. Chrishna and Indra are one (Cox, Aryan Mythology, vol. i. pp. 88, 341; vol. ii. p. 131).

The principal Phenician deity, El, which says Parkhurst, in his Hebrew Lexicon, "was the very name the heathens gave to their god Sol, their Lord or Ruler of the Hosts of Heaven," was called "The Preserver (Savior) of the World," for the benefit of which he offered a mystical sacrifice (Wake, Phallism, p. 55). Notice again the connection between the Sun's (Sol's) sacrifice on behalf of mankind!

The crucified Iao (Divine Love personified) is the crucified Adonis, the Sun. The Lord and Savior was called Iao (Cox, Aryan Mythology, vol. ii. p. 113).

Osiris, the Egyptian Savior, was crucified in the heavens. To the Egyptian the cross was a symbol of immortality, an emblem of the Sun, and the god himself was crucified to the tree, which denoted his fructifying power (Ibid. pp. 115, 125).

Horus was also crucified in the heavens. He was represented, like Chrishna and Christ Jesus, with outstretched arms in the vault of heaven (Bonwick, Egyptian Belief, p. 157).

The story of the crucifixion of Prometheus was allegorical, for Prometheus was only a title of the Sun, expressing providence or foresight, wherefore being crucified in the extremities of the earth, signified originally no more than the restriction of the power of the Sun during the winter months (Knight, Ancient Art and Mythology, p. 88).

Ixion, who was bound to the wheel (Sun wheel), was none other than the god Sol, crucified in the heavens. The Sun, as climbing the heights of heaven, was sometime interpreted by men as the Sun being "arrogant" since for himself he made exorbitant claims. He was punished by being bound to a "fiery cross." Stories were invented of the Sun revolving daily on a four-spoked cross (Cox, Aryan Mythology, vol. ii. p. 27). Whatever be the origin of

the name, Ixion is the "Sun of noonday," crucified in the heavens, whose four-spoked wheel is seen whirling in the highest heaven. So was Ixion bound on the fiery wheel, and the sons of men see the flaming spokes day by day as it whirls in the big heaven. The "wheel" upon which Ixion and criminals were said to have been executed was a cross, the name of the thing was dissembled among Christians; it was a St. Andrew's cross, of which two spokes confined the arms, and two the legs.

THE ALLEGORICAL REPRESENTATION OF THE GENERATIVE AND DESTRUCTIVE ATTRIBUTES OF THE SUN-GODS

Hercules is torn limb from limb; and in this catastrophe we see the "blood-red sunset" which closes the career of Hercules (Cox, Tales of Ancient Greece, p. xxxii). The Sun-god Hercules cannot rise to life of the blessed gods until he has been slain. The morning cannot come until Eos who closed the previous day has faded away and died in the black abyss of night.

Achilleus and Meleagros represent alike the "short-lived Sun," whose course is one of toil for others, ending in an early death, after a series of wonderful victories alternating with periods of darkness and gloom (Ibid., p. xxxiii). In the tales of the Trojan war, it is related of Archilleus that he expires at the Skaian, or western gates of the eveningg. He is slain by Paris, who here appears as the Pani, or dark power, who blots out the light of the Sun from the heaven

We have the story of Adonis, born of a virgin, and known in the countries where he was worshipped as "The Savior of Mankind," killed by the wild boar, afterwards "rose from the dead, and ascended into heaven." This Adonis, Adonai in Hebrew or "My Lord," is simply the Sun. He is crucified in the heavens put to death by the wild boar (personified Winter). "Babylon called Typhon or Winter 'the boar;' they said he killed Adonis or the fertile Sun" (Muller, Science of Religion, p. 186).

The Crucified Dove worshipped by the ancients, was none other than the crucified Sun. Adonis was called the "Dove." At the ceremonies in honor of his resurrection from the dead, the devotees said, "Hail to the Dove! the Restorer of Light" (Calemt, Fragments, vol. ii. pp. 21-22). This Crucified Dove" is described by Pindar, the great lyric poet of Greece, born about 522 B.C.E.

"We read in Pindar of the venerable bird Iynx bound to the wheel, and of the pretended punishment of Ixion. But this rotation was really no punishment, being, but as Pindar relates, voluntary (compare to Jesus' death), and prepared by himself and for himself; or if it was, it was appointed in derision of his false pretensions, whereby he gave himself out as the crucified spirit of the world." "The four spokes represent St. Andrew's cross, adapted to the four limbs extended, and furnish perhaps the oldest illusion to the crucifixion. The same cross of St. Andrew was the Taw (T), which Ezekiel commands them to mark upon the foreheads of the faithful, as appears from all Israelitish coins whereon that letter is engraved. The same idea was familiar to Lucian, who calls T the letter of crucifixion. Certainly, the veneration of the cross is very ancient. Iynx, the bird of Mautic inspiration, bound to the four-legged wheel, given the notion of Divine Love crucified. The wheel denotes the world, of which she is the spirit, and the cross the sacrifice made for that world" (Pindar, Nimrod: vol. i. p. 278; Higgins, Anacalypsis, p. 503).

This "Divine Love," of whom Nimrod speaks, was "The First-begotten Son" of the Platonists. The crucifixion of "Divine Love" is often found among the Greeks. Ionah or Juno, according to the Iliad, was bound with fetters, and suspended in space, between heaven and earth. Ixion, Prometheus, Apollo of Miletus were all crucified. At Miletus was the crucified Apollo who overcomes the Serpent of evil and the evil principle in the world.

Semi-Ramis was both a queen of unrivaled celebrity, and also a goddess, worshipped under the form of a Dove. Her name signifies the "Supreme Dove." She is said to have been slain by the last survivor of her sons, while others say, she flew away as a dove. In both Grecian and Hindu histories this mystical queen Semiramis is said to have fought a battle on the banks of the Indus, with a king called Staurobates, in which she was defeated, and from which she flew away in the form of a Dove.

Of this Nimrod says:

"The name Staurobates, the king by whom Semiramis was finally overpowered, alluded to the cross on which she perished," and that, "the crucifixion was made into a glorious mystery by her infatuated adorers"

Make no mistake about it. This Oriental story has had unbelievable impact and influence in almost every nation of the world. These words apply to Christ Jesus , as well as Semiramis, according to Christian Father Ignatius.

Here we have the crucified Dove, the Sun, for it is well known that the ancients personified the Sun female as well as male.

We also have the fable of the Crucified Rose, illustrated in the jewel of the Rosicrucians. The jewel of the Rosicrucians is formed of a transparent red stone, with cross on one side and a red rose on the other thus forming a crucified rose. This idea stems from the fable of Adonis who was the Sun whom we have seen often crucified whereupon he was then changed into a red rose by Venus (The Rosicrucians, p. 260).

The emblem of the Templars is a red rose on a cross. This is usually surrounded with a glory, and placed on a calvary. This is the Naurutz, Natsir, or Rose of Isuren, of Tamul, or Sharon, or the Water Rose, the Lily Padma, Pena, Lotus, crucified in the heavens for the salvation of man (Ibid.).

Answer for yourself: Is it just coincidence that Jesus Christ was called the Rose, the Rose of Sharon?

Jesus was believed by his followers to be the incarnation of Divine Wisdom. He was the son of Mair or Maria. He was the Rose of Sharon and the Lily of the Valley, which bloweth in the month of his mother Maia. Thus, when the angel Gabriel gives the salutations to the Virgin, he presents her with the lotus or lily; as may be seen in hundreds of old pictures in Italy. We see therefore that Adonis, "the Lord," "the Virgin-born," "the Crucified," "the Resurrected Dove," "the Restorer of Light," is one and the same with the "Rose of Sharon," the crucified Christ Jesus.

Plato (429 B.C.E.) in his Pimaeus, philosophizing about the Son of God says:

"The next power to the Supreme God was decussated or figured in the shape of a cross on the universe."

This brings to recollection the doctrine of certain so-called Christian heretics, who maintained that Christ Jesus was crucified in the heavens.

The Chrestos was the Logos, the Sun was the manifestation of the Logos or Wisdom to men; or, as it was held by some, it was his peculiar habitation. The Sun being crucified at the time of the winter solstice was represented by the young man playing the Bull (emblem of the Sun) in the Mithraic ceremonies. The Chrest was the Logos, or Divine Wisdom, or a portion of divine wisdom incarnate; in this sense he is really the Sun or the solar power incarnate, and to him everything applicable to the Sun will apply.

Lund, in his Monumental Christianity, provides a great picture of the Christian Savior crucified in the heavens. The pattern of the illustrations can be traced to Chrishna who is also represented crucified in "space." This is exactly displayed in the form of a Romish crucifix, but not fixed to a piece of wood, though the legs and feet are put together in the usual way. There is a glory over the top of it, coming from above, not shining from the figure, as is generally seen in a Roman crucifix. It has a pointed Parthian coronet instead of a crown of thorns. All the avatars, or incarnations of Vishnu, are painted with Ethiopian or Parthian coronets. For these reasons the Christian author will not own that it is a representation of the "True Son of Justice," for he was not crucified in space; but whether it was intended to represent Chrishna, Wittoba, or Jesus, it tells a secret: it shows that someone was represented crucified in the heavens, and undoubtedly has something to do with "The

next power to the Supreme God," who, according to Plato, "was decussated or figured in the shape of a cross on the universe." The Sun-gods Apollo, Indra, Wittoba, or Chrishna, and Christ Jesus, are represented as having their feet pierced with nails (Cox, Aryan Mythology, vol. ii. p. 28).

Answer for yourself: Who was the crucified god whom the ancient Romans worshipped, and whom they, according to Justin Martyr, represented as a man on a cross?

Answer for yourself: Can we doubt, after what we have seen, that he was this same crucified Sol, whose birthday they annually celebrated on 25th of December?

In the poetical tales of the ancient Scandinavians, the same legend is found. Frey, the Deity of the Sun, was fabled to have been killed, at the time of the winter solstice, by the same boar who put the god Adonis to death, therefore a boar was annually offered to him at the great feast of Yule (Knight, Anct. Art and Myth, pp. 87-88). "Baldur the Good," son of the supreme god Odin, and the virgin-goddess Frigga, was also put to death by the sharp thorn of winter.

The ancient Mexicans crucified Savior, Quetzalcoatle, another personification of the Sun, was sometimes represented as crucified in space, in the heavens, in a circle of nineteen figures, the number of the metonic cycle. A serpent (emblem of evil, darkness, and winter) is depriving him of the organ of generation (Higgins, Anacalypsis, vol. ii. p. 32).

It is a well known fact that Christ Jesus, and many of the heathen saviors, healers, and preserving gods, were represented in the form of a Serpent. This is owing to the fact that, in one of its attributes, the Serpent was an emblem of the Sun (think of Moses and the serpent on the cross...the Sun crucified). It may, at first, appear strange that the Serpent should be an emblem of evil, and yet also an emblem of the beneficent divinity; but, as Prof. Renouf remarks, in his Hibbert Lectures, "The moment we understand the nature of a myth, all impossibilities, contradictions, and immoralities disappear."

The serpent is an emblem of evil when represented with his deadly sting; he is the emblem of eternity when represented casting off his skin; and an emblem of the Sun when represented with his tail in his mouth, thus forming a circle. This idea is quite consistent with the ideas entertained by the Phenicians as to the Serpent, which they supposed to have the quality of putting off its old age, and assuming a second youth (Sanchoniation: quoted by Wake: Phallism, p. 43). This idea even existed in the Americas. The great century of the Aztecs was encircled by a serpent grasping its own tail, and the great calendar stone is entwined by serpents bearing human heads in their distended jaws. The annual passage of the Sun, through the signs of the zodiac, being in an oblique path, resembles, or at least the ancients thought so, the tortuous movements of the Serpent, and the facility possessed by this reptile of casting off his skin and producing out of itself a new covering every year, bore some analogy to the termination of the old year and the commencement of the new year. Accordingly, all the ancient spheres: Persians, Indian, Egyptian, Barbaric, Mexican, etc., were surrounded by the figure of a serpent holding its tail in its mouth (Squire: Serpent Symbol, p. 249).

Thus there came to be, not only good, but also bad, serpents, both of which are referred to in the narrative of the Hebrew exodus, but still more clearly in the struggle between good and the bad serpents of Persian mythology, which symbolized Ormuzd, or Mithra, and the evil spirit Ahriman (Wake, Phallism, p. 42).

As the Dove and the Rose, emblems of the Sun, were represented on the cross, so was the Serpent (Cox, Aryan Mythology, vol. ii. p. 128). The famous "Brazen Serpent," said to have been "set up: by Moses in the wilderness, is called in the Targum (the Aramaic versions of the Old Testament) the Savior! It was probably a serpentine crucifix, as is called a "cross" by Justin Martyr. The crucified serpent denoted the dormant Phallos, or the Sun after it had lost is power. It is the Sun in winter, crucified on a tree, which denoted its fructifying power. Being the most intimately connected with the reproduction of life on earth, the Linga became the symbol under which the Sun, invoked with a thousand names, has been worshipped throughout the world as the restorer of the powers of nature after the long sleep or death of Winter. In the brazen Serpent of the Pentateuch, the two emblems of the Cross and the Serpent, the quiescent and energizing Phallos, are united (Cox, Aryan Mythology, vol. ii. pp. 113-118). As Mr. Wake remarks, "There can be no doubt that both the Pillar (Phallus) and the

Serpent were associated with many of the Sun-gods of antiquity (Wake, Phallism, p. 60).

This is seen often when the serpent is represented with rays of glory surrounding its head.

The Ophrites, who venerated the serpent as an emblem of Christ Jesus, are said to have maintained that the serpent of Genesis, who brought wisdom into the world, was Christ Jesus. The brazen serpent was called the Word by the Chaldee paraphrast. The Word, or Logos, was Divine Wisdom, which was crucified; thus we have the cross, or Phallus, with the serpent upon it. Besides considering the serpent as the emblem of Christ Jesus, or of the Logos, the Ophites are said to have revered it as the cause of all the arts of civilized life. Several females have been believed to have been selected and impregnated by the Holy Ghost, and is was, in some cases, the form of a serpent which was the form the Holy Ghost chose to impregnate them. This was the incarnation of the Logos.

The serpent was held in great veneration by the ancients, who, considered it as the symbol of the beneficent Deity, and an emblem of eternity. As such it has been variously expressed on ancient sculptures and medals in various parts of the globe.

Although generally, it did not always, symbolize the god Sun, or the power of which the Sun is an emblem; but, invested with various meanings, it entered widely into the primitive mythologies. As Mr.. Squire observes:

"It typified wisdom, power, duration, the good and evil principles, life, reproduction; in short, in Egypt, Syria, Greece, India, China, Scandinavia, America, everywhere on the globe, it has been a prominent emblem" (Squire, Serpent Symbols, p. 155).

The serpent was the symbol of Vishnu, the preserving god, the Savior, the Sun (Wake, Phallism in Acnt. Religs., p. 72). It was an emblem of the Sun-god Buddha, the Angel-Messiah (Ibid. p. 73; Squire, Serpent Symbol, p. 195). The Egyptian Sun-god Osiris, the Savior, is associated with the snake (Faber, Orig. Pagan Idol., in Squire, p. 158). The Persian Mithra, the Mediator, Redeemer, and Savior, was symbolized by the serpent (Ibid.). The Phenicians represented their beneficent Sun-god, Agathodemon, by a serpent (Kendrick, Egypt, vol. i. p. 375). The serpent was, among the Greeks and Romans, the emblem of a beneficent genius. Antipator of Sidon, calls the god of Ammon, the "Renowned Serpent" (Ibid.). The Grecian Hercules, the Sun-god, was symbolized as a serpent; and so was AEsculapius and Apollo. The Hebrews, at one time in their antiquity, worshipped the Sun-god Sol, and represented him in he form of a serpent. This the the "seraph" spoken of above as set up by Moses (Num. 21:3) and worshipped by the children of Israel. Seraph is the singular of seraphim, meaning Semilice (splendor, fire, light); emblematic of the fiery disk of the Sun, and which, under the name of Nehush-tan, "Serpent-dragon," was broken up by the reforming Hezekiah.

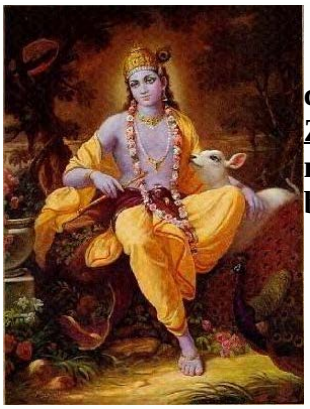
The principal god of the Aztecs was Tonac-actcoatl, which means the Serpent Sun (Squire, p. 161).

The Mexican virgin-born Lord and Savior, Quetzalcoatle, was represented in the form of a serpent. In fact, his names signifies "Feathered Serpent." Quetzaloatle was a personification of the Sun (Ibid. p. 185).

So we see it is relatively easy to connect the Serpent and the Sun, as corresponding symbols of the reproductive or creative powers.

The mysteries of Osiris, Isis, and Horus, in Egypt; Attis and Cybele, in Phrygia; Ceres and Proserpine, at Eleusis; of Venus and Adonis, in Phenicia; of Bona Dea and Priapus, in Rome, and all susceptible of one explanation. They all set forth and illustrated, by solemn and impressive rites, and mystical symbols, the grad phenomenon of nature, especially as connected with the creation of things and the perpetuation of life. In all, it is worthy of remark, the Serpent was more or less conspicuously introduced, and always as symbolical of the invigorating or active energy of nature, the Sun.

In early Christian art Christ Jesus was represented as a crucified lamb. The crucified lamb is "the Lamb of God taking away the sins of the world, and slain from the foundation of the world" (Lundy, Monumental Christianity, p. 185). In other words, the crucified lamb typifies the



crucified Sun, for the lamb was another symbol of the Sun and one of the signs of the Zodiac. This concept had been applied since the beginning to the crucified Sun-heroes of myth as seen in the example of Chrisha being connected with the constellation Aires and being called the "Lamb of God."

We find, then, that the stories of the crucifixion of the different so-called Saviors of mankind all melt into one, and that they are allegorical, for "Savior" was only a title of the "Sun," and his being put to death on the cross, signifies no more than the restruction of the power of the Sun in the winter quarter.

With Justin Martyr, then, we can say:

"There exists not a people, whether Greek or barbarian, or any other race of men, by whatsoever appellation or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell under the tents, or wander about in crowed wagons, among whom prayers are not offered up in the name of a CRUCIFIED SAVIOR to the Father and creator of all things" (Justin Martyr, Dialog. With Typho, quoted in Gibbons' Rome, vol. i. p. 582).

THE ROLE OF ST. PAUL AND FURTHER EXAMPLES OF CRUCIFIED SAVIORS DOWN THROUGH HISTORY

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THERE WAS DARKNESS ALL OVER THE LAND...TRUTH...OR SUN-MYTH RETOLD?

If you have been diligent to read up and through this article then you should be impressed at the evidence presented.

Answer for yourself: Can such parallels be resigned to mere "coincidence"?

If you have ever spent much time in serious study of the New Testament then you have already seen how many of the events of the life of Jesus have been embellished by the early Gentile Church to "make Jesus greater" than those who came before him. And let me say that I believe he was greater than any. However, we need not make the "fish story" longer if you know what I mean for the truth is enough. The next example is really not of any major importance, but is included as it again is a parallel to the Sun-Myths and can be easily interpreted in such a manner.

In the same manner ends the tale of the long toil and sorrows of other Sun-gods. The last scene exhibits a manifest return to the spirit of the solar myth. He (the Sun personified) must not die the common death of all men, for no disease or corruption can touch the body of the brilliant Sun. After a long struggle against he dark clouds who are arrayed against him in an effort to prevent his light, he is finally overcome, and the Sun eventually dies beneath the horizon. Such are the stories of all the preceding Sun-gods who became men. With the setting of the Sun it was understood to "die" only to be "raised" again. Blacker and blacker grow the evening shades, and finally "there is darkness on the face of the earth," and the din of its thunder crashes through the air (Description of the death of Hercules, Tales of Ancient Greece, pp. 61-62).

It is the picture of a sunset in wild confusion, of a sunset more awful, yet not more sad, that which is seen in the last hours of many other Sun-gods. It is nothing more than a picture of the battle of the clouds over the dead or dying Sun, which is to be seen in the lengendary history of many Sun-gods. Just described is the "battle of the clouds over the dead or dying Sun..." (Cox, Aryan Mythology, vol. ii. p. 91).

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



LEO, THE LION

Around 6,000 to 3.000 B.C.E. the stars of Leo were the heliacal rising stars of the summer solstice, linking this constellation with hot summers and the longest days. When we consider the precession of the equinoxes we see Leo being later replaced at the Vernal Equinox with Cancer, Gemini, Taurus, Aries, and Pisces over the next thousands of years. This connection, occurring during the dawn of writing, permanently linked Leo with the Sun. Recognized as a lion by the Persians, Syrians, Babylonians, and Egyptians, and then later by the Turks and the Jews (Allen, Star Names, p. 253), this constellation seems to have been seen as a lion from the beginning of cultivation and civilization. See Star Map 21, page 260.

The earliest known use of the lion as a symbol appears to be Sekhmet, the sister form to Bast-Hathor of Egyptian mythology. She was a sphinx-lioness symbolizing wrathful destruction and an active aggressor against her father's enemies. She sat beside Ra and poured forth blazing fire that scorched and consumed Ra's enemies, or else used fiery darts to strike them from afar (Budge, The Gods of the Egyptians, vol. 1, p. 515). At all times in Egyptian mythology the lion is linked to a goddess, aggressive, assertive, known by many titles and names, the "Lady of Flame" or "great lady, holy one, powerful one," for example (Budge, The Gods of the Egyptians, vol. 1, p. 517).

The Nile flooded in the period of Leo's heliacal rising, and so the life-giving waters of the Nile were also connected with the great fiery goddess. Thus she was called upon to protect the precious water in the same way that she would fight for her father. The goddess lion's head would often be sculpted on the irrigation gates that opened to allow the Nile into the fields (Jobes, Outer Space, p. 194). In this manner the Egyptians saw the Lion as a guardian of water, a belief still echoed in fountains which use a lion's head as a font.

However, as Leo moved from its summer solstice position due to the effects or precession, and Egyptian culture declined, it started to lose its importance in the same manner as Cancer when it slipped from prominence. By 243 B.C.E. the lion had lost the tuft of its tail and this group of stars was redefined as Coma Berenices, with both the Egyptian and Greek cultures claiming creation of the event (Jobes, Outer Space, p. 195).

The stars of the lion no longer claiming the important solstice position, the Greeks and Romans associated the constellation with the Nemean Lion that Hercules killed. The Nemean Lion was no ordinary beast but a grandchild of Gaia, Mother Earth, and the child of a destroying Moon goddess (Walker, The Woman's Encyclopedia of Myths and Secrets, p. 721, [remnants of the destroying Sun goddess of the Egyptians, but by this period the Moon, not the Sun, was associated with the goddess]. He was a giant, magical lion whose coat was impenetrable to the masculine weapons of sword or spear. In Greek mythology this lion had laid waste to the countryside around the town of Nemea. One of Herculesμ labors was to kill this lion. After his weapons proved ineffective, he cornered the beast, wrapped his arms around its back and squeezed the lion to death (Grimal, The Dictionary of Classical Mythology, p. 197).

It is possible to think of the Nemean Lion (grandchild of Gaia) as a representative of the matrilineal culture, and its activities around the town of Nemea imply that the worship of the goddess, or practice of a non-Zeus-

centered religion, was still active in that area. Hercules, whose main duty seemed to be to destroy all the symbols of older religions, was sent to rout these "pagans," in the same manner that the Christian Church in the Middle Ages killed nine million men and women, mostly in the countryside, because these people were supposed to believe in an older religion.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE VIRGIN BIRTH OF JESUS CHRIST AS RECORDED IN THE NEW TESTAMENT TRUTH...OR A SUN-MYTH RETOLD?

In antiquity, filled with legend, lore, and superstition, the report of a virtuous woman giving birth to a child with the usual form, and possessing the usual characteristics of a human being, but without a male partner in the conception, might in an age of miracles and ignorance of natural law, be believed with implicit credulity. But in an age of intelligence, when the keys of science have provided modern man the answers for such lengeds and myths. Modern investigations into religous histories of pagan nations have laid bare the fact that most ancient religious countries abound in reports of these "virgin births." That being the case then the only recourse for a Christian who is a "thinking believer" is to obtain a profound and general skepticism after he has done personal study into into such legends.

We continue our search for the truth and origin of the "virgin birth" stories that not only were applied to Jesus in the New Testament, but which also can be traced to the beginning of time for other "god-men" and the various religions of the heathen nations.What is truth? How do we know we have? How do we know we don't have it? Well, the last question is easy: You study!

My research has again linked such "virgin birth" stories to the Sun. Nothing is new here as you shall quickly see. In this respect these immaculately conceived "virgin born" gods are personified from the Sun.

THE EVIDENCE

Mankind will not emulate extraordinary leaders but instead fall to their knees, adore and worship them. Rather than follow a difficult example it is easier to deify the exemplar thus providing an excuse for not emulating him. It has been said: "How can mere men do what gods can do?" This inclination to worship Jesus as a god rather than follow him as a man stems from the earliest days of Christianity. Within 60 years of the crucifixion Jesus's adoring followers had created the myth of the conception of Jesus by the Holy Ghost making him at least half a god from the start. He thus became an impossible role model for merely mortal men. Yet even the half of him that was human passed on by his mother was too much for the adorers. They they wanted a fully fledged god. After centuries as a tolerated heresy, in 1854 the doctrine of "The Immaculate Conception of the Mother of God" was adopted by the Roman Church rendering Jesus's mother a perfect being from her own birth, free of original sin, incapable of sin throughout her life - a sinless mate for God Almighty to conceive a divine son. Jesus as a fine example of loving manhood had been usurped by the adorers and worshippers.

But lets look at the text. No mention is made of the Virgin Birth in the epistles and in fact Paul could not be more explicit in recording that Jesus was "of the seed of David according to the flesh" as if he were refuting the suggestion. For Paul Jesus was the Son of God through the "Spirit of Holiness" which did not require a supernatural conception. Nor does the earliest gospel mention the virgin birth. The mystical Book of the Revelation of John the Divine does not mention it, though it would be perfect for inclusion in such an allegorical

piece. None of the Jewish patriarchs were born of virgins and, though older women beyond the menopause had their wombs "opened" to conceive Isaac, Jacob and Samuel, no divine impregnation was suggested.

The virgin birth appears in Luke and Matthew, years after the event, to prove Jesus's divinity. The birth stories in the two gospels come from different sources and differ widely but both contradict their central thesis that Jesus's mother was a virgin by giving a genealogy to show that Joseph was descended from David, an irrelevancy if Joseph had not impregnated his wife. The original idea was obviously to trace Jesus's lineage through Joseph to David to fulfill messianic prophecy. Then the idea of making Jesus more divine through a virgin birth arose and was tacked on spoiling the object of the genealogy. The editors of both gospels see a problem and try to avoid it: in Luke by inserting "as people thought" to show Jesus was not really Joseph's son and in Matthew by slyly separating Joseph from his son by inserting after "...Joseph" "the husband of Mary, of whom was begotten" Jesus. If the intention was to imply that Mary was begetting Jesus then the person inserting the story was either ignorant or depended on the ignorance of his readers for only men could beget according to Jewish convention. Neither Luke nor Matthew refer to the birth story again and indeed it contradicts the main story. Presumably his family or at least his mother would have been aware of all that feting by kings and shepherds, and glory in the heavens, and the reason for it all. Yet later they are continually puzzled and disappointed by Jesus's behaviour. And why bother trying to establish a divine conception when both refer to Joseph in the main narrative as the father of Jesus.

The Ebionites, the first Jewish followers of Jesus accepted Joseph as the natural father. An attempt was made by the early Christians to justify the virgin birth story by referring to Isaiah 7:14 where is written, "Behold a virgin shall conceive and bear a son". The word employed in the Greek version of the Old Testament was parthenos. But a reference to the original Hebrew yields the word almah. Both parthenos and almah did not necessarily mean a virgin as we understand it, a woman who had never had intercourse. In Greek it could mean youth, the state of unmarriage, or even a person who is first married. In Hebrew it could mean beside the usual meaning, an immature girl who could not conceive because she had not yet started to menstruate. The idea of a virgin as a premenstrual girl allows her to have children and still be a virgin. If she were to conceive from her very first ovulation, she would not have menstruated but would be a mother and still a virgin. If she conceived at the first ovulation after the birth, she could be a virgin mother of two children of different ages. Since Jewish girls often married before menstruation - in Joel 1:8 an almah's husband is mentioned - virgin mothers were not unusual. Now Mary was described as "betrothed" to Joseph implying that she was a minor under the age of twelve and a half. After that age she could become his wife. Thus the "virgin" Mary could have given birth. If she did, the truth was misunderstood in the gentile world of the Roman Empire, and indeed beyond, where it was de rigeur not only for gods but also great men to be born of virgins. Ra, Hatshepsut, Amenophis III, Cyrus the Great, Julius Caesar, Perseus, Plato, Apollonius of Tyana, Fohi, Lao Kium, Zoroaster and Attis all came of virgin births according to their followers.

Herodotus explained that such conceptions occurred by way of a ray of light and according to Plutarch's book on Isis and Osiris it entered through the ear. Tertullian confirms it was a ray of light. Thus medieval pictures of Mary at the moment of conception show a ray of light entering her ear. Furthermore it is common for gods and those akin to gods to have mothers called Mary or a cognate name. Adonis was born of Myrrha, Hermes of Maia, Cyrus of Mariana or Mandane, Joshua of Miriam, Buddha of Maya and Khrishna of Maritala.

Many are the cases noted in history of young maidens claiming a paternity for their male offspring by a God.

Mr. Kenrick tells us the likeness of this virgin mother, with the divine child in her arms, may now be seen represented in sculpture on some of the ancient, ruined temples of that ruined empire. And Mr. Higgins (Anacalypsis) makes the broad declaration that "the worship of this virgin mother, with her God-begotten child, prevailed everywhere." This author also quotes Mr. Riquord as saying, this son of God "was exhibited in effigy, lying in a manger, in the same manner the infant Jesus was afterward laid in the cave at Bethlehem." Mr. Higgins further testifies that the worship of this virgin God-mother (that is, the God and the mother) is of very ancient date and universal prevalence in all the eastern countries, as is proved by sculptured figures bearing the marks of great age. By the way, the reprint of Anacalypsis is available on the Internet...I recommend it very highly if you want to get to the truth about many of



the doctrines of Christendom.

Mr. Higgins remarks that the mother was still held to be a virgin, even after she had given birth to other children besides the deity-begotten bantling, which furnishes another striking parallel to the history of Mary, the mother of Jesus, as she was still called a virgin after she had given birth to Jesus and his brothers James and John. And it is an incident worth noticing here, that, in the case of Mayence, virgin-mother of the God-sired Hesus of the Druids, the ancient traditions of the country, more than two thousand years old, represent her body as being enveloped in light, and a crown of twelve stars upon her head, corresponding exactly to the apocalyptic figure described by St. John, in the twelfth chapter of his Revelation. She is also represented with her foot on the head of a serpent, according to Davie's Universal Etymology.

In corroboration of this statement one only needs to examine the evidence existing today of such legends; such evidence from the religious records of India, Egypt, Persia, Greece, Rome, Mexico, Tibet, etc.

Maia, mother of Sakia and Yasoda of Chrishna; Celestine, mother of the crucified Zunis; Chimalman, mother of Quexalcote; Semele, mother of the Egyptian Bacchus, and Minerva, mother of the Grecian Bacchus; Prudence, mother of Hercules; Alcmene, mother of Alcides; Shing- Mon, mother of Yu, and Mayence, mother of Hesus, were all as confidently believed to be pure, holy and chaste virgins, while giving birth to these Gods, sons of God, Saviors and sin-atoning Mediators, as was Mary, mother of Jesus, and long before her time.

Ceres, the virgin mother of Osiris, claimed that he was begotten by the "father of all Gods."

In Greece it became so common that the reigning king issued an edict, decreeing the death of all young women who should offer such an insult to deity as to lay to him the charge of begetting their children. The virgin Alcmene furnishes a case of a young woman claiming God as the father of her offspring, when she brought forth the divine Redeemer Alcides, 1280 years B.C.

Auguste Nichols tells us, in his Philosophical Essays on Christianity, that Io is called, in Eschylus, "the Chaste Virgin," and her son "the Son of God" If you would like to see other example you need look no further than Guigne's History of the Huns.

Gonzales informs us he found on an ancient temple in India the Latin inscription 'Partura, virginis,' "the virgin about to bring forth." And similar inscriptions have been found on pagan temples in the country of the ancient Gauls (Riquord's Theology of the Ancient Gauls, Chapter X.).

"He who hath ears to hear, let him hear," and treasure up these facts. According to Chinese history there were two beings -- Tien and Chang-Ti -- worshiped in that country as Gods more than twenty- five hundred years ago, born of virgins "who knew no man." The mother of the mighty and the almighty God Hercules, we are told, "knew only Jove."

If history and tradition, then, are to be credited, God had many "well-beloved sons," born of pious and holy virgins, besides Jesus Christ. And some of them are represented as being his only begotten," and others his "first begotten," sons. And all these cases appear to be equally as well authenticated as the story of Jesus Christ. All stand upon a level, the same kind and the same amount of evidence being offered in each case.

THE BLACK VIRGIN

Curiously, several of the above-named Saviors are represented as being black, Jesus Christ included with this number. There is as much evidence that the Christian Savior was a black man, or at least a dark man, as there is of his being the son of the Virgin Mary, or that he once lived and moved upon the earth. And that evidence is the testimony of his disciples, who had nearly as good an opportunity of knowing what his complexion was as the evangelists, who omit to say anything about it. In the pictures and portraits of Christ by the early Christians, he is uniformly represented as being black. And to make this the more certain, the red tinge is given to the lips; and the only text in the Christian bible quoted by orthodox Christians, as describing his complexion, represents it as being black. Solomon's declaration, "I am black, but comely, O ye daughters of Jerusalem" (Sol. i. 5), is often cited as referring to Christ. According to the bible itself, then, Jesus Christ was a black man.



But a little background into the "black virgin." Hundreds of icons of Mary have intentionally black faces and hands. In France they are called "Vierge Noires" or Black Virgins; in other countries they are called Black Madonnas. Some call her "the other Mary"; Jung said she is Isis; others consider her to be the iconic remains of prehistoric Earth Mother worship. She is linked with Cybele, Diana, Isis & Venus; cross-culturally she is associated with Kali, Inanna & Lilith. Historically she has ties to the Crusades and the Moorish occupation of Spain, to the Conquistadors, who brought her to the New World, and to the Merovingians and Knights Templars, who saw her as Mary Magdalene. As Sara-la-Kali she is revered by the Gypsies at Saintes Maries de la Mer. For modern psychologists she is said to express the archetype of the Dark Feminine. Whoever the enigmatic Black Virgin may be, she holds a powerful attraction for her millions of devotees around the world. Her sacred sites stand on highly charged earth energy centers, enhanced by megalithic ley-lines and sacred architecture. From ancient times to present, people have undertaken pilgrimages to her shrines as a way to explore her mysteries and to enable her to do her miraculous work of healing, transformation and inspiration. France has more than 300 Black Virgin sites, with over 150 Black Virgins still in existence.

Answer for yourself: It is believed by many that Jesus will return to this planet as Messiah. Let us suppose that, at some future time, he makes his second advent to the earth, as some Christians anticipate he will do, and that he comes in the character of a "black" Messiah, how would he be received negro-hating Christians or the sons of the Aryan nations?

Answer for yourself: Would they worship a negro God?

THE LINK TO ASTROLOGY

And the tradition of divine Saviors being born of undefiled and undeflowered virgins has an astronomical chapter we must not omit to notice. The virgin, with her God-begotten child, was pictured imaginarily in the heavens from time immemorial. They are represented on the Hindu zodiac, at least three thousand years old, and on the ancient Egyptian planispheres. And if you will examine Burritt's Geography of the Heavens, you will find the infant God-son (the sun) is represented as being born into a new year on the 25th of December (the very date assigned for Christ's birth), and may be seen rising over the eastern horizon, out of Mary, Maria, or Mare (the Latin for sea), with the infant God in her arms, being heralded and preceded by a bright star, which rises immediately preceding the virgin and her child, thus suggesting the text, "We have seen his star in the east, and have come to worship him." (Matt. 2:8).

If you have not you need to refresh yourself with the 280 cycle from the vernal equinox to Dec. 25 which the ancients believed was the gestation of the Sun-god impregnation of "mother earth." The ancients believed this "child god" was to be born of a Virgin. This, of course represents the constellation of Virgo. Virgo had command of teh Fall equinox at the time this passage was edited by the Gentile priesthood. And Virgo, as such, represented the fall of the fetus in the third trimester, before it's birth. A human fetus enter's it's third

trimester after 186-187 days. The Fall equinox, Sept. 22 (when the fetus falls toward the vagina, birth) is 186 days from the Conception at the vernal equinox (March. 21). Again, we see the link between the human body and the Cosmos and the ancients interpreted this as man being made in the image of the Cosmos which delcared to them God.

Answer for yourself: Is this a coincidence and is the writers of the New Testament relating "truth" when they write of the birth of Jesus? Where is the Holy Spirit in any of this?

Such facts led the learned Alphonso to exclaim:

"The adventures of Jesus Christ are all depicted among the stars"

And such facts fasten the conviction on our mind that the stories of Gods cohabiting with young maids or virgins, and begetting other Gods, is of astrological origin -- the story of Jesus Christ included. A critical research shows that astronomy and religion were interblended, interwoven, and confounded together at a very early period of time, so indissolubly, that it now becomes impossible to separate them (at least without a considerable amount of study and finanes to procure the necessary documents for inspection).

INDIAN AND EGYPTIAN MYTHOLOGY

This Virgin, of whom the Sun, the true "Savior of Mankind," is born, is neither the bright and beautiful Dawn, or the dark Earth, or Night. Hence we have, as we have already seen if your have read the prior articles, the "Virgin," or "Virgo," as one of the signs of the Zodiac. The sign of the "Celestial Virgin" rises above the horizon at the moment in which we fix the birth of the Lord Jesus Christ (Higgins, Anacalypsis, vol. i. p. 314, and Bonwick, Egyptian Belief, p. 147). We have in the first decade the Sign of the Virgin, following the most ancient tradition of the Persians, the Chaldeans, the Egyptians, Hermes and Aesculapius, a young woman called in the Persian language, "Selinidos de Darzama; in the Arabic, Aderenedesa-that is to say, a chaste, pure, immaculate virgin, suckling an infant, which some nations call Jesus (Savior), but which we in Greek call "Christ" (Abulmazer). As a Christian you need to understand that this is the origin of the Mary and Jesus statues you see in many Catholic Churches. From this would come a whole host of "false doctrines" believed by millions today.

The "Dawn" was personified by the ancients as a "virgin mother, who bore the Sun" (Fiske, Myths and Mythmakers, p. 156). In Sanskrit "Ida" is the "Earth," the wife of Dyaus (the Sky), and so we have before us the mythical phrase, "the Sun at its birth rest on the earth." In other words, "the Sun at birth is nursed in the lap of the mother." The moment we understand the "nature" of a myth, all impossibilities, contradictions, and immoralities disappear. If a mythical personage be nothing more than a name of the Sun, his birth may be derived from ever so many different mothers. He may be the son of the Sky or the Dawn or of the Sea or of the Night (Renouf's Hibbert Lectures, p. 108).

This Celestial Virgin was feigned to be a mother. This Celestial Virgin is represented in the Indian Zodiac of Sr. William Jones, with ears of corn in one hand, and the lotus in the other. In Kircher's Zodiac of Hermes, she has corn in both hands. In other planispheres of the Egyptian priests she carries ears of corn in one hand, and the infant Savior Horus in the other. In Roman Catholic countries, she is generally represented with the child in one hand, and the lotus or lily in the other. In Vol. II. of Montfaucon's work, she is represented as a female nursing a child, with ears of corn in her hand, and the legend IAO. She is seated on clouds, a star is at her head. The reading of the Greek letters, from right to left, show this to be very ancient.



In the Vedic hymns Aditi, the "Dawn," is called the "Mother of the Gods." She is said to have given birth to the Sun (Max Muller, Origin of Religions, p. 261). "As the Sun and all the solar deities rise from the east," says Prof. M. Muller, "we can understand how Aditi (Dawn) came to be called the "Mother of the Bright Gods" (Ibid. p. 230). The poets of the

Veda indulged in theogonic speculations and they knew of Indra as the greatest of gods, they knew of Agni as the god of gods, they knew of Varuna as the ruler of all; but they were by no means startled at the idea that their Indra had a mother, or that Varuna was nursed in the lap of Aditi. All this was true to nature; for their god was the Sun, and the mother who born and nursed him was the Dawn. Without scarcely an exception, all the names by which the "Virgin goddess" of the Akropolis was known point to this mythology of the Dawn (Cox, Aryan Myths, vol. i. p 228).

We find in the Vishnu Purana, that Devaki (the virgin mother of the Hindu Savior Chrishna, whose history corresponds in most every particular with that of Christ Jesus who would come over 800 years later) is called Aditi, which, in the Rig-Veda, is the name for the Dawn. Thus we see the legend is complete. Devaki is Aditi, Aditi is the Dawn, and the Dawn is the Virgin Mother. "The Savior of mankind," who is born of her is the Sun, the Sun is Chrishna, and Chrishna is Christ.

In the Mahabharata, Chrishna is also represented as the "Son of Aditi" (Cox, Aryan Myths, vol. iii, pp. 105, and 130, vol. ii). In other words, Chrishna is the son of the "Virgin Mother" as is the Christ.

Indra, the Sun, who was worshipped in some parts of India as the Crucified God, is also represented in the Vedic hymns as the Son of the Dawn. He is said to have been born of Dahana, who is Daphne, a personification of the Dawn (Fiske, Myths and Mythmakers, p. 118).

The humanity of this SOLAR GOD-MAN, this demiurge, is strongly insisted on in the Rig-Vida. He is the son of God, but also the son of Aditi. He is Purusha, the man, the male. Agni is frequently called the "Son of man." It is expressly explained that the titles Agni, Indra, Mitra, etc., all refer to one Sun-god under "many names." And when we find the name of a mortal, Yama, who once lived upon earth, included among these names, the humanity of the demiurge becomes still more accentuated, and we get at the root idea.

Horus, the Egyptian Savior, was the son of the virgin Isis. Now, this Isis, in Egyptian mythology, is the same as the virgin Devaki in Hindu mythology. She is the Dawn (Renouf, Hibbert Lectures, p. 111 and 161). Isis, as we have already seen, is represented suckling the infant Horus, and, in the words of Prof. Renouf, we may say, "in whose lap can the Sun be nursed more fitly than in that of the Dawn" (Ibid., p. 161, 179).

Among the goddesses of Egypt, the highest was Neith, who reigned inseparable with Amun in the upper sphere. She was called "Mother of the gods," "Mother of the sun." She was the femine origin of all things, as Amun was the male origin. She held the same rank at Sais as Amun did at Thebes. Her temples there are said to have exceeded in colossal grandeur anything every seen before. On one of these was the celebrated inscription thus deciphered by Champollion:

I am all that has been, all that is, all that will be. No mortal has ever raised the veil that conceals me. My offspring is the Sun

She was mother of the Sun-god Ra, and is commonly supposed to represent Heaven; but some expressions which are hardly applicable to heaven, render it more probable that she is one of the many names of the (Ibid., p. 179).

GREEK MYTHOLOGY

If we turn from Indian and Egyptian, to Grecian mythology, we shall also find that their Sun-gods and solar heroes are born of the same virgin mother. Theseus was said to have been born of Aithra, "the pure air," and Cedipus of Iokaste, "the violet light of morning." Perseus was born of the virgin Danae, and was called the "Son of the bright morning" (Tales of Ancient Greece, pp. xxxi). In Io, the mother of the "sacred bull, the mother also of Hercules, we see the violet-tinted morning from which the sun is born; all these gods and heroes being, like Christ Jesus, personifications of the Sun (Cox, Aryan Myths, vol. i. p. 229). The bull symbolized the productive force in nature, and hence it was associated with the Sun-gods. This animal was venerated by nearly

all the peoples of antiquity (Wake, Phallism in Anct. Religs. p. 45).

"The Savior of Mankind" was also represented as being born of the "dusky mother," which accounts for many Pagan, and so-called Christian, goddesses being represented black. This is the "dark night," who for many weary hours travails with the birth of her child. The Sun, which scatters the darkness, is also the child of the darkness, and so the phrase naturally went "that he was born of her." Of the two legends related in the poems afterwards combined in the "Hymn to Apollo," the former relates the birth of Apollo, the Sun, from Leto, the Darkness, which is called his mother. The idea was entertained by the ancients that these god-begotten heroes were engendered without any carnal intercourse, and that they were they sons of Jupiter. This idea is later expanded and relates that such "virgin births" comes from the idea that the Holy Spirit was operating in some fashion on the virgin mother Earth (Knight, Ancient Art and Mythology, p. 156).

The dark earth was also represented as being the mother of the god Sun, who apparently came out of, or was born of her, in the East, as Minos (the sun) was represented to have been born of Ida (the earth) (Cox, Aryan Myths, p. 87).

In Hindu mythology, the Earth, under the name of Prithivi, receives a certain share of honors as one of the primitive goddesses of the Veda, being thought of as the "kind mother." Moreover, various deities were regarded as the progeny resulting from the fancied union of the Earth with Dyaus (Heaven).

Our Aryan forefathers looked up to the heavens and they gave it the name of Dyaus, from a root word which means "to shine." And when, out of the forces and forms of nature, they afterwards fashioned other gods, this name Dyaus became Dyaus pitar, the Heaven-father, or Lord of All; and in far later times, when the wester Aryans had found their home in Europe, the Dyaus pitar of the central Asian land became the Zeupater of the Greeks, and the Jupiter of the Romans, and the first part of his name gave us the word Deity.

According to Egyptian mythology, Isis was also the Earth (Williams, Hinduism, p. 24). Again, from the union of Seb and Nut sprung the mild Osiris, Seb in the Earth, Nut in Heaven, and Osiris is the Sun (Renouf's Hibbert Lectures, p.110-111).

Tacitus, the Roman historian, speaking of the Germans in A.D. 98, says:

There is nothing in these several tribes that merits attention, except that they all agree in worshipping the goddess Earth, or as they call her, Herth, whom they consider as the common mother of all (Manners of the Germans, p. xi).

These virgin mothers and virgin goddesses of antiquity, were also, at times, personifications of the Moon, or of Nature (Knight, Ancient Art and Mythology, pp. 81, 90, and 166). The moon was called by the ancients, "The Queen," "The Highest Princess," "The Queen of Heaven," "The Princess and Queen of Heaven," etc. She was Ishtar, Ashera, Diana, Artemis, Isis, Juno, Lucina, Astarte,etc. (Goldzhier, pp. 158; Knight, pp. 99-100).

Answer for yourself: Who is "God the Father," who overshadows the maiden?

The overshadowing of the maiden by "God the Father," whether he be called Zeus, Jupiter, or Jehovah, is simply the Heaven, the Sky, the "All-Father," looking down upon with love, and overshadowing the maiden, the broad flushing light of Dawn, or the Earth. From this union the Sun is born without any carnal intercourse. (virgin birth). The mother is not yet a virgin. This is illustrated in Hindu mythology by the union of Pritrivi, "Mother Earth," with Dyaus, "Heaven." Various deities were regarded as their progeny. The "God the Father" of all nations of antiquity was nothing more than a personification of the Sky or the Heavens. In one of the Chinese sacred books, the Shu-king, Heaven and Earth are called "Father and Mother of all things" (Taylor, Primitive Culture, pp. 294-296). The "God the Father" of the Indians is Dyaus, that is, the Sky (Williams, Hinduism, p. 24). Ormuzd, the god of the ancient Persians, was a personification of the sky. In Greek iconography Zeus is the Heaven. The Christian God supreme is still Dyaus Pitar, the "Heavenly Father."

NOW PAY ATTENTION: THE SUN BECOME THE SON!!!!!!!!!!

In the Vedic hymns the Sun, the Lord and Savior, the Redeemer and Preserver of mankind, is frequently called the "Son of the Sky" (Muller, Origin of Religions, pp. 261, 290).

Answer for yourself: Did you notice that the Sun is now become the "Son"? Get ready for incarnational theology for here it comes.

According to Egyptian mythology, Seb (the Earth) is overshadowed by Nut (Heaven), the result of this union being the beneficent Lord and Savior, Osiris (Renouf, Hebbert Lectures, pp. 110-111). The same thing is to be found in ancient Grecian mythology. Zeus or Jupiter is the Sky, and Danae, Leto, Iokaste, Io and others, are the Dawn, or the violet light of morning (Cox, Tales of Ancient Greece, pp. xxxi, and 82; and Aryan Mythology, vol. i. p. 229).

The sky appeared to men to perform the functions of a Father, as the Earth those of a Mother. The sky was the father, for it cast seed into the bosom of the earth (rain), which in receiving them became fruitful, and brought forth, and was the mother...Plutarch

The Phoenician theogony is founded on the same principles. Heaven and Earth (called Ouranos and Ghe) are at the head of a genealogy of aeons, whose adventures are conceived in the mythological style of these physical allegorists (Squire, Serpent Symbol, p. 66).

In the Samothracian mysteries, which seem to have been the most anciently established ceremonies of the kind in Europe, the Heaven and the Earth were worshipped as a male and female divinity, and as the parents of all things (Squire, Serpent Symbol, p. 64).

The Supreme God (the Al-fader), of the ancient Scandinavians was Odin, a personification of the Heavens. The principal goddess among them was Frigga, a personification of the Earth. It was the opinion among these people that this Supreme Being or Celestial God had united with the Earth (Frigga) to produce "Baldur the Good" (the Sun), who corresponds to the Apollo of the Greeks and Romans, and the Osiris of the Egyptians (Mallet, Northern Antiquitiess, pp. 90, 94, 98. 406, 510, 511).

Xiuletl, in the Mexican language, signifies Blue, and hence was a name which the Mexicans gave to Heaven, from which Xiuleti-cutli is derived, an epithet signifying "the God of Heaven," which they bestowed upon Tezcatlipoca, who was the "Lord of All," the "Supreme God." He it was who overshadowed the Virgin of Tule, Chimelman, who began the Savior Quetzalcoatle (the Sun).

Now I could go on but you get the point. As you have seen, the overshadowing of the Earth by the Sky produced the Sun. It would be a short step from personification to glorification to deification. And as you also saw, as far back as the Vedic hymns the Sun, the Lord and Savior, the Redeemer and Preserver of mankind, is frequently called the "Son of the Sky" (Muller, Origin of Religions, pp. 261, 290). It is this concept later accepted by Nicea that made Jesus "of the same essence as the Father;" therefore the Son is equal with the Father. This is how idolatry and Sun Worship crept into the faith of the early church and remains there today!

But back to the point, the whole concept of the immaculate virgin births of pagan godmen is found in the overshadowing of the Earth by the Sun thus producing the offspring of the Sun and Earth; namely the Son.

Answer for yourself: Now don't you think that these beliefs among the Gentiles of the world played a large part in the fashioning of many doctrines "about Jesus?' Could it be possible such doctrines were "read into the life of Jesus" by non-Jews who had ingrained anit-Semitism? Is is possible that they made "Jesus equal with God" and recorded such "beliefs" in documents that you have come to believe today are "inerrant" and "infallible"

(New Testament)?

Answer for yourself: Is the evidence not overwhelming? Where is a Jewish Rabbi to be found in any of this whose purpose was to bring men to God by preaching repentance and obedience to the Commandments of God?

Answer for yourself: As a Christian, could you have inherited and believed lies instead of the truths about the "historical Jesus" which fly in the face of such pagan traditions?

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE IMMACULATE CONCEPTION....TRUTH...OR SUN-MYTH RETOLD?

Much of the life Jesus Christ, as recorded in the New Testament, are nothing more than allegorical representations of the Sun God. Long before Jesus the Ancients formulated their Mythology (Religion), after the Image of Astronomical Phenomena. They saw this as the best way to connect with the Creator God, that is by patterning their religious rituals in accordance with the most visible and observable aspect of God's creation, the Cosmos. Many of the stories and accounts in the life of Jesus in the New Testament are actually various dramas (metaphorical representations) of Solar Mythology. We are presently focusing on the Solar-Lunar aspects of ancient mythology and modern religion. We shall at this point commence a dissection of the New Testament gospels. As done previously, I wish to evaluate the most salient and popular episodes within these scriptures and show their parallel to the lives of the other mythical saviors that we have already discussed. And we will illustrate that much within the Gospels are analogous to Solar Mythology. Let me say this is done only to separate the lies and falsehoods from the truth about Jesus so those who follow him and his example can do so in truth.

First, we have the miraculous conception of a virgin.

- ***Mat 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.***
- ***Mat 1:19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.***
- ***Mat 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.***
- ***Mat 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.***
- ***Mat 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,***
- ***Mat 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.***

THE ASTRONOMICAL ANALOGY

The astronomical explanation of the first three points is as follows, The Miraculous Conception, as I explained in a previous article, refers to the Conjugation (Conception) that annually takes place at the vernal equinox. God, the Father, the Sun personified, at this time (the vernal equinox) is joined (the crossing of the celestial equator and the ecliptic of the sun) to commence the Gestation of the Son (Sun) of God (Father Sun), that will be born 280 days later on December 25th. There were many such "birth" of Sons of Sungods on this day; Jesus is just one in a long line of them!

The ancients felt that an offspring of a god, a son of god, should have a purer maternal origin than mortals, and this was evidence of his supernatural or divine origin. A man, even if he were thought of as a god, had to be born of a woman, and this could not be concealed, but paternal parentage is never so obvious, being known only to the mother, if anyone.

The purity of his maternal parentage required these Gentile Saviors to be born of a pure woman—a maiden. Hence, the Gentile saviours often were born of virgins and this "concept" continued even for the Gentile redactors of the New Testament. Besides normal conception ordinary birth was also too ignominious for a god. It had to be spotless, or immaculate. Jesus Christ in an apocryphal gospel, like Chrishna was born through his mother's side, rather than the impure route. Though not in the canonical works, some of the Christian fathers endorsed this story. I have even read Catholic dogma where it testifies that Jesus was born not through Mary's vagina, the normal birth canal, but through her navel!

Not only saviours but famous men, like Plato, Pythagoras, Alexander, Augustus and others, were thought to have been born miraculously. Plato was born of Paretonia, begotten of Apollo, not Ariston, his father, according to one authority.

The doctrine of immaculate conception is ancient but the manner of the holy conception was different in different countries. Zoroaster was immaculately conceived by a ray from the Divine Reason or Word and this was adopted by medieval artists.

But the idea of being *overshadowed by the Holy Ghost* seems to have been most current. God, the father of a god was believed to *overshadow* the mother of a god, to impregnate her. In 550 BC, Pythais, the mother of Pythagoras, conceived by a spectre or ghost of the god Apollo, the Sun-god.

Answer for yourself: Does the ghost of the sun god differ in principle from the Christian Holy Ghost?.

Juno of Rome grew pregnant at the touch of a flower to give birth to Mars. No impregnation could have been purer. So the most immaculate conception of all was that of the god of War! If it sounds absurd, how is it more senseless than conception by a ghost? Botany has shown that, at least, a flower can fertilize other flowers but no science has yet investigated the virility of ghosts.

The Greek Juno, Hera, was immaculately impregnated by the wind to give birth to Vulcan. Here is a close parallel indeed for the word habitually translated as spirit or ghost in the scriptures and continued into the Greek of the New Testament really means breath or wind! So literally the virgin Mary was impregnated by the wind just like Hera. The author of the Perennial Calendar tells us the miraculous conception of Juno Jugulis, the blessed virgin queen of heaven, fell on the second of February, the day of the early Christian festival of the date of the conception of the ever Blessed Virgin Mary.

A Chinese sect worshiped a saviour known as Xaca, who was conceived of his mother, Maia, by a white elephant, which she saw in her sleep, and for greater purity, she brought him forth from one of her sides. In Chinese popular religion, the virgin mother Shing-Mon gave birth to the God Yu from a conception by a water lily. The procreative refinement evinced here is equal to that of Juno. In another story Yu was conceived of a star!

Tamerlane's mother conceived having had sexual intercourse with the god of Day. The mother of Ghengis Khan, being too modest to claim that she was the mother of the son of God, said only that he was the son of the sun.

Osiris of Egypt and even Julius Caesar were immaculately conceived—the latter being the son of the beautiful virgin Cronis Celestine, and begotten by the Father of all Gods, Jupiter. His heir and nephew, Augustus Caesar, was curiously his half brother, as another son of Jove, by whose divine lust he was immaculately conceived in the temple of Apollo.

Both Buddha and Chrishna, of India, were immaculately conceived. The mother of Chrishna was overshadowed

by the supreme God, Brahma, and the Holy Ghost was Naraan. Chrishna's mother had given birth seven times previously but remained a virgin. Philostratus, a disciple of Apollonius of Cappadocia, who was contemporary with Jesus Christ , tells that Damis, the mother of Apollonius, gave birth to this god and rival saviour of Jesus Christ, by being overshadowed by the god, Proteus.

Several of the virgin mothers of gods and great men go ten months between conception and delivery.

Plainly the tradition of the miraculous conceptions of gods, sons of gods, saviours and messiahs was prevalent in the world from ancient times on, beginning long before the mother of Jesus was overshadowed by the ghostly representative of the Most High. The belief in immaculate conception extended to every nation in the world. Grote, referring to Greece, declares that the furtive pregnancy of young women, often by a god, is one of the most frequently recurring incidents in the legendary narratives of the country.

Both the prevalence and antiquity of the idea of immaculate conception among the heathen is conceded by earlier Christian writers in their arguments from precedents of the divinity of Christ. St. Augustine, Origen and Lactanius tried to persuade us of the immaculate virginity of the mother of Jesus Christ by the example of similar pagan events. The doctrine of immaculate conception is, then, conceded as long anterior to Christ and therefore not unique in his case.

PROBLEMS WITH THIS DOCTRINE

- **The gospels show that Christ himself did not claim to have a miraculous birth. He did not once allude to it, though as the principal evidence of his divinity, as Christians claim, he would have done so.**
- **His paternal genealogy, as made out by Matthew and Luke, completely confounds his virgin birth. They both trace his lineage through Joseph, which they could only do if Joseph was his father.**
- **His own disciple, Philip, declared him to be the son of Joseph, and several texts show that it was the original belief.**
- **The story of the virgin birth rests on the slender foundations of an angel and a dream. Mary got it by an angel, and Joseph by a dream, and thereby we have the whole of the story of the divinity of Jesus Christ.**
- **However, we have neither Joseph's nor Mary's report of these things, but only Matthew and Luke's. We do not know that either of them ever saw or spoke with Joseph or Mary on the subject.**
- **If Christ were a miraculously born god, would his mother would have reproved him for misconduct when she found him in the temple, as she, if no one else, must have known his nature?**
- **If Mary conceived miraculously, why was it kept so long from Joseph? Did the concubine of God intend to deceive her lawful husband? An angel had to be sent from heaven to let him into the secret.**
- **Why did not God inform Joseph by inspiration instead of using the round about way of sending an angel to do it?**
- ***Mary was found with child of the Holy Ghost,* but as we are told nothing more about the circumstances, does it not leave us suspicious?**
- **Since it all seems to have been based on dreams, was carried on through dreams, and has no better foundation than dreams, why should we give it better credit than similar stories found in heathen mythology? Or is it that Gentile Christianity is just a dreamy religion?**
- **In an educated and scientific age, should we accept reports of the birth of a God based on no better a foundation than dreams, angels and the legends of oriental mythology? In particular, can any scientist entertain the idea of infinite beings, themselves mere conjecture, actually**

impregnating human females?

- **Ancient Eastern belief was that sexual intercourse was sinful, procreation was impure and human children were born thus contaminated. Human beings were imperfect and any god sent into the world as a saviour had to avoid such contamination. The solution was that incarnate gods entered the world through human virgins to avoid the impurity and the slander that the saviour might have arisen in more normal ways if the mother were not a virgin. Can any unbiased deny that this is the source of the origin of the story of Christ's virgin birth?**
- **If Christ had to come into the world avoiding the impurity of human conception and birth, why did he not descend directly from heaven in person? If he can descend on the clouds at his—still awaited—second advent, why could he not do the same at his first advent, thereby pre-empting reasons for doubt and saving far more of fallen humanity?**
- **Could anyone, free of religious guilt and indoctrination, presented with these stories as the truth today, willingly and joyfully accept them as proof that someone was a god? Or would they consider them to be fraudulent inventions, intended to gull the credulous?**
- **If you have never taken the time as a Christian to study the origins of your faith I highly suggest it. If you would only familiarize yourself with the Council of Nicea in 325 A.D. one can quickly see how under the influence of Constantine, a Sun-worshipper, that in the conversion of the Empire to the Christian faith then its leader, Jesus, had to be moulded into the image of prior Sun-gods. Such was Constantine's wish and whatever the emperor desired was done or else. Check it out!**

Answer for yourself: Does this event as depicted in the New Testament now seem "Divine and unique" to you any longer?

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EVER WONDERED WHY THE GENTILES PICKED DEC. 25 FOR THE BIRTHDAY OF THE GODS?

Among some of the intellectuals, we may surmise that they viewed the myths as ascending from a true core, that was perverted and over time became legend. Again, this type of attitude is present in contemporary society. All of the Saviors of the Gentile nations, including Jesus who originally was a Jew, can be referred to as Solar Gods, Gods of the Sun. In other words, their births, lives, and deaths can be correlated to the Transit Cycles of the Sun. When the ancients formulated their religious beliefs, they used the Image of the creator God (that is to say the Cosmos) as their pattern. They personified the elements of the Cosmos, and recorded the movements of the stars and planets as personified deities and demons. They conjured fables and tales that hold exact correlation to the planetary (includes all elements of the universe) movements within the celestial heavens.

SO WHY PICK DEC. 25TH AS THE BIRTHDAY OF GOD?

We are now ready to explain why all of the ancient saviors mentioned earlier were alleged to have been born on December 25th and there are quite a few to which this event was described.

In astronomy/astrology, the beginning of cycles, that is to say, the Conception of a cycle is determined by a Conjunction, the point where elements of the universe Intersect (form a CROSS), or Pivot, or Join, or Come together, or Cross paths, or Occult each other. This is very important and will have a major impact upon the later creation of the crucifixion of the Sun-Gods.

This might be alarming for you to even consider, but within the New Testament is recorded the stories of these pagan solar-myths and the crucifixion of the sun as personified and applied to Jesus and his crucifixion.

The moon cycle begins at the new moon, the point at which the path of the moon around the earth intersects between the sun and the earth. This point of Conjunction commences a new moon cycle.

The summer cycle begins when the Sun reaches it's highest point in the celestial heavens at 23 1/2 degrees north declination, and pivots so as to retreat southward toward it's Fall. Thus, a Pivotal point commences a new cycle.

The Fall cycle (autumn) begins when the ecliptic of the sun crosses the celestial equator in the west. This point of intersection is the Genesis for fall type weather, a seasonal change. Thus this "Crossing" commences a new cycle.

The Winter cycle takes control when the sun bottoms out at it's lowest point south of the celestial equator and pivots so as to return to it's former position. Thus, the struggle of the sun to regain that (position) which was lost is the dawn of a new cycle.

CYCLE OF THE NEW YEAR....VIRGIN BIRTH AND IMMACULATE CONCEPTION

And the Cycle which the Ancients saw as the greatest of all, was the cycle of the new year. The point and time at which the ecliptic of the Sun, rising northward in the sky from its winter position, intersects the celestial equator at the Vernal Equinox.

This date March 21, was traditionally the commencement of the New Year. In ancient times, as well as today, they celebrated the victory of the Sun over the forces of the nether world (darkness). The ancient Gentiles, lacking the understanding of the laws of Science, foolishly believed that the Sun was emerging into it's glory since defeating the powers of the great Typhon, that evil serpent that lurked and prowled in the perilous celestial waters (the ancient writers often used the terms "waters and seas or rivers" in reference to regions of Space or the Cosmos), beneath the celestial equator (the winter with longer dark days). This point of the Sun's crossing the earth's equator in rising northward in the sky at the vernal equinox was the forecaster of new life, of Spring, fresh vegetation, greenery and relief from the oppressions of winter. It was the time, or beginning of the time (season) to plant new seed under the bosom of the earth, to Impregnate mother earth so that she may bring forth new life in her time. But not only did man Impregnate the soil of the earth by implanting her with his seed, the ancients surmised that the SUN, on this date of March 21, was indeed Impregnating the Cosmos with the Seed of Life for a New Sun, an Heir to His Throne of Glory (get ready for an immaculate conception). Remember in the Sun's northward track in the heavens the ancients were soon to expect Spring and Summer when the "dead" vegetation would bloom again and be "birthed anew."

On this date, March 21 (the beginning of spring), the ancients saw (perceived) the celestial Sun (God the Father) Impregnating the Cosmos (Virgin Mother) with the Sperm of Life (Rejuvenating Element) that would one day produce a New Sun (A Savior, A Christ) to replace and Renew the Kingdom of the Sun, once this present Sun's time had passed. We now have a virgin birth and this same story was told about one Sun-god after another from nation to nation for thousands of years. Christians believe it today.

The fact that so many nations had these same beliefs in vastly scattered locations of the world, throughout thousands of years of history, indicates a worldwide dissemination of a common mythology.

LOVING TRADITION MORE THAN THE WORD OF GOD...AND IT CONTINUES TODAY IN CHRISTIANITY

The early Greek-Jews of Alexandria, Egypt, even altered the Old Testament when they changed the word used by Isaiah ("young woman") the prophet and used "virgin" instead in their translation, or should I say, mistranslation, of the Septuagint (LXX). To sell a Jewish Rabbi to the world, since Judaism was a world religion at that time, it was necessary to recast Jesus in the form of the Gentile godmen if they had any hope of "selling" a Jewish Rabbi to the nations as a new godman.

This date, March 21 (the beginning of spring), marked the commencement of the period of Gestation for the future Savior (Sun) of the World. Now watch this!

We know that human gestation last for 280 days so it is also, with the Sun God. Most people think that human pregnancy lasts for 9 months, but that is an approximation. Check your encyclopedia or medical book, and you will discover that the actual term is for 280 days.

The period of Gestation for the Macrocosm (Celestial Sun-God) is the same as his Microcosm (Created Image) i.e., the Son Of God, as well as the human species in total. Let us Count the days leading from March 21 (the vernal equinox when the Sun crosses the equator in its northward track in the heavens) to see where 280 days will take us:

- **11 days (Including March 21) brings us to the end of March**

Now we must add 30 days for April, 31 for May, 30 for June, 31 for July, 31 for August, 30 for September, 31 for October, 30 for November, and guess how many we need in December? That's right, let's try 25 for December (remember Jesus' birthday is taught by your Christian leaders as Dec. 25th).

That adds up to 280 days!

Now, we can easily see that Jesus Christ and all of the Gentile Saviors referred to in these articles were Born Right On Time, three days after the winter solstice, at the stroke of midnight on December 25th The evidence is clear that the Prophecy of the Birth of a Coming Savior was Astronomical, in Origin. The ancient Sages personified (gave human names and characteristics) the elements of the Cosmos, in order to produce a Theology (Mythology) that was intellectually compatible to every level of human society, preservable throughout history, because of it's Esoteric quality, and soundly based on Natural (Godly) Truth.

Answer for yourself: Do you really want the truth before you die? But we cannot end here.

Answer for yourself: Are there other doctrines taught by Christianity and contained in their documents that God never gave you and belief and action based upon them is sin and you might possibly not know it?

Sadly, that is the case and Bet Emet Ministries is devoted to help you see these in hopes of helping spread the unity of the Faith of Jesus and correct the false faith preached in his name today. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE BIRTH OF JESUS CHRIST AS RECORDED IN THE NEW TESTAMENT....IS IT A SUN-MYTH RETOLD?

Answer for yourself: Would you think it strange if you found out that the time of the birth of many of the incarnated Gods and Saviors of antiquity was fixed at the same period, and this period known as the 25th of December, was celebrated all over Christendom as the birthday of Jesus Christ?

This is all the more strange when you discover that this period formerly dated the birth of a new year -- the birth of King Sol. And when we find that the ancient pagans were in the habit of celebrating this venerated the twenty-fifth of December as the birthday of their Gods in the same manner Christians now celebrate it as the birthday of Christ, we are driven to admit that something more than mere fortuitous accident must be adduced to account for the coincidence?

THE TESTIMONY OF SCHOLARS...SHOULD TEACH US

According to Dr. Lightfoot, the temple of Jerusalem was employed in celebrating the birthday of a pagan God (Adonis) on the very night Christians assign for the birth of Christ.

The Reverend Robert Taylor (Diegesis) informs us that nearly all the nations of the East were once in the habit of rising at midnight to celebrate the birthday of their Gods, on the twenty-fifth of December. And to this statement Mr. Higgins adds that, "At the first moment after midnight of the twenty-fourth of December, the ancient nations celebrated the accouchement of the queen of heaven and celestial virgin, and the birth of the God Sol, the Infant Savior, and the God of Day" (Graves, The Sixteen Crucified Saviors, chapter 8)."

THE ROLL CALL IS IMPRESSIVE

Bacchus of Egypt, Bacchus of Greece, Adonis of Greece, Chrishna of India, Chang-ti of China, Chris of Chaldea, Mithra of Persia, Sakia of India, Jao Wapaul (a crucified Savior of ancient Britain), were all born on the twenty-fifth of December, according to their respective histories. Chrishna is represented to have been born at midnight on the twenty-fifth of the month Savarana, which answers to our December, and millions of his disciples celebrated his birthday by decorating their houses with garlands and gilt paper, and the bestowment of presents to friends. The Rev. Mr. Barret tells us, "It was once common for the women in Rome to perambulate the streets on the twenty-fifth of December, singing in a loud voice, "Unto us a child is born this day."

The twenty-fifth of December, then, it will be observed, was marked as the birthday of the incarnated Gods, Saviors, and Sons of God, of many of the religious systems of antiquity, long prior to the birth of Christ.

And why his birth was fixed at that date is not hard to account for. According to the celebrated Christian writer Mr. Goodrich, the Christian world had no chronology and recorded no dates for several centuries after the commencement of the Christian era (Goodrich, History of all Nations, p. 23.) No event of their history was marked by dates for nearly four hundred years. Hence, the time of Christ's birth is altogether a matter of conjecture, as is also every other event noticed in the Christian bible. This is proved by the fact that the ablest Christian writers and chronologists differ to the extent of thirty-five hundred years in fixing the time of every event in the bible. A Mr. Kennedy presents us with three hundred different chronological systems, by different Christian writers, all founded on the bible, and proving that the date of its various events are inextricably involved in a labyrinth of doubt, darkness and uncertainty.

Relative to the time of Christ's birth, the "Encyclopedia Britannica" says: "Christians count one hundred and thirty-three contrary opinions of different authors concerning the year the Messiah appeared on earth -- many of them celebrated writers." (Art. Chron.) Mark the declaration -- one hundred and thirty-three different opinions as to the year Christ was born in; one hundred and thirty-three different years fixed on by different Christian chronologists as the time of the birth of the most extraordinary and most noted being, as Christians would have us believe, that ever appeared on earth. Think of an omnipotent God descending from heaven, performing astounding miracles, and presenting other proofs of being a God, and yet not one of the three hundred writers of that era take any notice of him, or make any note of his birth or any event of his life. This circumstance is of itself sufficient to banish and dissipate all faith in his divinity.

As you well know, Christmas, December 25th, is a day which has been set apart by the Christian church on which to celebrate the birth of their Lord and Savior, Christ Jesus, and is considered by the majority of persons to be really the day on which he was born. This is altogether erroneous, as you are now beginning to see upon examination of the subject.

There was no uniformity in the period of observing the Nativity among the early Christian churches; some held the festival in the month of May or April, others in January (see Bible for Learners, vol. iii, p. 66; Chamber's Encyclopedia, Art, "Christmas").

MOST WHO PROFESS TO KNOW HIS BIRTHDAY....DON'T

The year in which he was born is also as uncertain as the month or day. " The year in which it happened," says Mosheim, the ecclesiastical historian, "has not hitherto been fixed with certainty, notwithstanding the deep and laborious researches of the learned" (Ecc. Hist., vol. i. p. 53. Quoted in Taylor's Diegesis, p. 104).

According to Irenaeus (a famous Church Father...A.D. 190), on the authority of "The Gospel," and "all the elders who were conversant in Asia with John, the disciple of the Lord," Christ Jesus lived to be nearly, if not quite, fifty years of age. If this celebrated Christian father is correct, and who can say he is not, Jesus was born some twenty years before the time which has been assigned as that of his birth.

The Rev. Dr. Giles says:

"Concerning the time of Christ's birth there are even greater doubts than about the place; for, though the four Evangelists have noticed several contemporary facts, which would seem to settle the point, yet on comparing these dates with the general history of the period, we meet with serious discrepancies, which involve the subject in the greatest uncertainty" (Hebrew and Christian Records, vol. ii. p. 189)

Again he says:

"Not only do we date our time from the exact year in which Christ is said to have been born, but our ecclesiastical calendar has determined with scrupulous minuteness the day and almost the hour at which every particular of Christ's wonderful life is stated to have happened. All this is implicitly believed by millions; yet all these things are among the most uncertain and shadowy that history has recorded. We have no clue to either the day or the time of year, or even the year itself, in which Christ was born" (Hebrew and Christian Records, p. 194).

It is evident, from the facts just presented, that all systems of Christian chronology are founded on mere conjecture, and hence should be rejected as worthless.

Answer for yourself: What event of Christ's life, then, can be accepted as certain, when no record was made of it till the time was forgotten, and none for at least half a century after the dawn of the Christian era, according to Dr. Lardner, when nearly all who witnessed it must have been dead?

We think the most reasonable conclusion in the case is, that Christ, instead of performing those Munchausen prodigies attributed to him -- such as casting out devils, raising the dead, controlling the elements of nature, etc. -- led such an ordinary, obscure life -- excelling only in healing the sick and other noble deeds of charity and philanthropy -- that he attracted but little notice by the higher classes, or by anybody but those of a similar turn of mind, till he was deified by Constantine, in the year 325 A.D. Hence, the time of his birth was not recorded, and was forgotten. Consequently, the twenty-fifth of December was selected as his birthday, because it was the birthday of other Gods, and because it was regarded by the heathen, from time immemorial, as the birthday of Sol, the glorious luminary of heaven, it being the period he is born again into a new year, and "commences again his journey and his life;" and because, also, this epoch was, as Sharon Turner informs us, in his History of the Anglo-Saxons, the commencement of a new year up to the tenth century.

These events signalized the twenty-fifth of December, and made it a period of sufficient importance to lead the early Christians to suppose it must have been the birthday of their Messiah. Mosheim, however, confesses that the day or the year in which it happened "has not been fixed with certainty, notwithstanding the profound researches of the learned." So that it is still an open question as to when Christ was born. What day of the month, what year, or what century it took place in, is still unknown. This circumstance is, as before suggested, sufficient of itself to utterly prostrate all faith in the divine claims for Jesus Christ. What would be thought of a witness who should testify in court to the truth of an occurrence of which he did not know the year, or even the century, in which it took place, or who could come no nearer than one hundred and thirty-three years in fixing or guessing at the time. Would the court accept such testimony?

Some Christian writers fix the year 4 B.C., as the time when he was born, others the year 5 B.C., and again others place his time of birth at about 15 B.C. The Rev. Dr. Geikie, speaking of this, in his Life of Christ, says: "The whole subject is very uncertain. Ewald appears to fix the date of the birth at five years earlier than our era. Petavius and Usher fix it on the 25th of December, five years before our era. Bengel on the 25th of December, four years before our era; Anger and Winer, four years before our era, in the Spring; Scaliger, three years before our era, in October; St. Jerome, three years before our era, on December 25th; Eusebius, two years before our era, on January 6th; and Idler, seven years before our era, in December" (Geikie, Life of Christ, vol. i. p. 559).

Albert Barnes writes in a manner which implies that he knew all about the year (although he does not give any authorities), but knew nothing about the month. He says:

"The birth of Christ took place four years before the common era. That era began to be used about A.D. 526, being first employed by Dionysius, and is supposed to have been placed about four years too late. Some make the difference two, others three, four, five, and even eight years. He was born at the commencement of the last year of the reign of Herod, or at the close of the year preceding" (Barnes' Notes, vol. ii. p. 402).

"The Jews sent out their flocks into the mountainous and desert regions during the summer months, and took them up in the latter part of October or the first of November, when the cold weather commenced. . . . It is clear from this that our Savior was born before the 25th of December, or before what we call Christmas. At that time it is cold, and especially in the high and mountainous regions about Bethlehem. God has concealed the time of his birth. There is no way to ascertain it. By different learned men it has been fixed at each month in the year" (Barnes' Notes, vol. ii. p. 25).

Canon Farrar writes with a little more caution, as follows:

"Although the date of Christ's birth cannot be fixed with absolute certainty, there is at least a large amount of evidence to render it probable that he was born four years before our present era. It is universally admitted that our received chronology, which is not older than Dionysius Exignus, in the sixth century, is wrong. But all attempts to discover the month and the day are useless. No data whatever exists to enable us to determine them with even approximate accuracy" (Farrar, Life of Christ, App., pp. 673-674).

Bunsen attempts to show (on the authority of Irenaeus, above quoted), that Jesus was born some fifteen years before the time assigned, and that he lived to be nearly, if not quite, fifty years of age (Bible Chronology, pp. 73-74).

According to Basnage (Hist. De Juif) the Jews placed his birth near a century sooner than the generally assumed epoch. Others have placed it even in the third century B.C. This belief is founded on a passage in the "Book of Wisdom," written about 250 B.C., which is supposed to refer to Christ Jesus, and none other. In speaking of some individual who lived at that time, it says:

"He professeth to have the knowledge of God, and he calleth himself the child of the Lord. He was made to reprove our thoughts. He is grievous unto us even to behold; for his life is not like other men's, his ways are of another fashion. We are esteemed of him as counterfeits; he abstaineth from our ways as from filthiness; he pronounceth the end of the just to be blessed, and maketh his boast that God is his Father . Let us see if his words be true; and let us prove what shall happen in the end of him. For if the just man be the son of God, he (God) will help him, and deliver him from the hand of his enemies. Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience. Let us condemn him with a shameful death; for by his own saying he shall be respected."

This is a very important passage. Of course, the church claims it to be a prophecy of what Christ Jesus was to do and suffer, but this does not explain it.

If the writer of the "Gospel according to Luke" is correct, Jesus was not born until about A. D. 10, for he explicitly tells us that this event did not happen until Cyrenius was governor of Syria. Now it is well known that Cyrenius was not appointed to this office until long after the death of Herod (during whose reign the Matthew narrator informs us Jesus was born), and that the taxing spoken of by the Luke narrator as leaving taken place at this time, did not take place until about ten years after the time at which, according to the Matthew narrator, Jesus was born (Josephius, Aniq. xviii.ch.i.sec.l.).

Eusebius was Bishop of Cesarea from A.D. 315 to 340, in which he died, in the 70th year of his age, thus playing his great part in life chiefly under the reigns of Constantine the Great and his son Constantius. Eusebius, the first ecclesiastical historian, places Jesus' birth at the time Cyrenius was governor of Syria, and therefore at about A. D. 10. His words are as follows:

"It was the two and fortieth year after the reign of Augustus the Emperor and the eight and twentieth year after the subduing of Egypt, and the death of Antonius and Cleopatra, when last of all the Ptolemies in Egypt ceased to bear rule, when our Saviour and Lord Jesus Christ, at the time of the first taxing— Cyrenius, then President of Syria— was born in Bethlehem, a city Judea, according unto the prophecies in that behalf promised" (Eusebius, Ecc. Hist. Lib. 1. ch.vi.).

Had the Luke narrator known anything about Jewish history, he never would have made so gross a blunder as to place the taxing of Cyrenius in the days of Herod, and would have saved the immense amount of labor that it has taken in endeavoring to explain away the effects of his ignorance. One explanation of this mistake is, that there were two assessments, one about tile time Jesus was born, and the other ten years after; but this has entirely failed. Dr. Hooykaas, speaking of this, says:

"The Evangelist (Luke) falls into the most extraordinary mistakes through out. In the first place, history is silent as to a census of the whole (Roman) world ever having been made at all. In the next place, though Quirinius certainly did make such a register in Judea and Samaria, it did not extend to Galilee; so that Joseph's household was not affected by it. Besides, it did not take place until ten years after the death of Herod, when his son Archelaus was

deposed by the emperor, and the districts of Judea and Samaria were thrown into a Roman province. Under the reign of Herod, nothing of the kind took place, nor was there any occasion for it. Finally, at the time of the birth of Jesus, the Governor of Syria was not Quirinius, but Quietus Sentius Saturninus." (Bible for Learners, vol. iii. P. 56).

The institution of the festival of the Nativity of Christ Jesus being held on the 25th of December, among the Christians, is attributed to Telesphorrus, who flourished during the reign of Antonius Pius (A. D. 138-161), but the first certain traces of it are found about the time of the Emperor Commodus (A. D. 180-192) (Chamber's Encyclo., art. "Christmas").

"The pre-Christian Europeans practiced a variety of paganistic rituals that culminated each year, at the dawning of the winter type weather, on Dec. 25th. They celebrated this day as the day of the Birth or Resurrection of the Sun God. Not as a symbol. They actually looked upon Dec. 25 as the day when the Sun was Born anew-Resurrected into new life. This ritual worship of the resurrection (birth) of the Sun-God on Dec. 25th goes back thousands of years into pre-history" (Jabbar, The Astrological Foundation of the Christ Myth, p. 10).

For a long time the Christians had been trying to discover upon what particular day Jesus had possibly or probably come into the world; and conjectures and traditions that rested upon absolutely no foundation, led one to the 20th of May, another to the 19th or 20th of April, and a third to the 5th of January. At last the opinion of the community at Rome gained the upper hand, and the 25th of December was fixed upon (Bible for Learners, vol. iii. p. 66). It was not until the fifth century, however, that this day had been generally agreed upon. By the firth century, however, whether from the influence of some tradition, or from the desire to supplant Heathen Festivals of that period of the year, such as the Saturnalia, the 25th of December had been generally agreed upon (Encyclopedia Brit., art. "Christmas"). How it happened, that this day finally became fixed as the birthday of Christ Jesus, may be inferred from what we shall now see as look to the pagan sanctification of the day long before Jesus' birth. This was a "pagan holy day that commemorated the birth of the Sun" as we have shown.

PAGAN ANTECEDENTS ... UNREFUTABLE EVIDENCE OF THE PAGANIZATION OF JESUS IN THE NEW TESTAMENT

On the first moment after midnight of the 24th of December (i.e., on the morning of the 25th), nearly all the nations of the earth, as if by common assent, celebrated the child birth of the "Queen of Heaven," of the "Celestial Virgin" of the sphere, and the birth of the god Sol.

In India this is a period of rejoicing everywhere (Monier Williams, Hinduism, p. 181). You need to remember that these Indo-Europeans would only hand-down their Sun-Myths to the Aryans at a later time; therefore it is here we find the earliest record of such belief. It is a great religious festival, and the people decorate their houses with garlands, and make presents to friends and relatives. This custom is of very great antiquity (Prog. Relig. Ideas, vol. i. p. 126).

In China, religious solemnities are celebrated at the time of the winter solstice, the last week in December, when all shops are shut up, and the courts are closed (Ibid. 216).

Buddha, the son of the Virgin Maya, on whom, according to Chinese tradition, "the Holy Ghost" had descended, was said to have been born on Christmas day, December 25th (Bunsen, The Angel-Messiah, pp. x-25, and 110, and Lillie, Buddha and Buddhism, p. 73).

Among the ancient Persians their most splendid ceremonials were in honor of their Lord and Savior Mithra;

they kept his birthday, with many rejoicings, on the 25th of December.

The author of the Celtic Druids says:

"It was the custom of the heathen, long before the birth of Christ, to celebrate the birthday of their gods," and that, "the 25th of December was a great festival with the Persians, who, in very early times, celebrated the birth of their god Mithras" (Celtic Druids, p. 163; Prog. Relig. Ideas, vol. i. p. 272; Monumental Christianity, p. 167; Bible for Learners, vol. iii, pp. 66-67).

The Reverend Joseph B. Gross, in his Heathen Religion, also tells us that:

"The ancient Persians celebrated a festival in honor of Mithras on the first day succeeding the Winter Solstice, the object of which was to commemorate the birthday of Mithras" (The Heathen Religions, p. 287)

Among the ancient Egyptians, for centuries before the time of Christ Jesus, the 25th of December was set aside as the birthday of their gods. M. Le Clerk De Septehenes speaks of it as follows:

"The ancient Egyptians fixed the pregnancy of Isis (the Queen of Heaven and the Virgin Mother of the Savior Horus), on the last days of March, and towards the end of December they placed the commemoration of her delivery" (Relig. Of the Anct. Greeks, p. 214).

Mr. Bonwick, in speaking of Horus, says:

"He is the great God-loved of Heaven. His birth was one of the greatest mysteries of the Egyptian religion. Pictures representing it appeared on the walls and temples. One passed through the holy Adytum (the interior or sacred part of a heathen temple) to the still more sacred quarter of the temple known as the birth-place of Horus. He was presumably the child of Deity. At Christmas time, or that answering to our festival, his image was brought out of that sanctuary with peculiar ceremonies, as the image of the infant Bambino is still brought out and exhibited in Rome" (Bonwick, Egyptian Belief, p. 157).

Rigford observes that the Egyptians not only worshipped a Virgin Mother "prior to the birth of our Savior, but exhibited the effigy of her son lying in a manger, in the manner the infant Jesus was afterwards laid in the cave at Bethlehem" (quoted in Anacalypsis, p. 102, vol. ii).

The Chronicles of Alexandria, and ancient Christian work, says:

"Watch how Egypt has constructed the childbirth of a Virgin, and the birth of her son, who was exposed in a crib to the adoration of the people" (Bonwick, Egyptian Belief, p. 143).

Osiris, son of the "Holy Virgin," as they called Cerea, or Neith, his mother, was born on the 25th of December (Anacalypsis, vol. ii. p. 99).

This was also the time celebrated by the ancient Greeks as being the birthday of Hercules. The author of The Religion of the Ancient Greeks says:

"The night of the Winter Solstice, which the Greeks named the triple night, was that which they thought gave birth to Hercules" (Relig. Anct. Greece, p. 215).

He further says:

"It has become an epoch of singular importance in the eyes of the Christian, who has destined it to celebrate the birth of the Savior, the true Sun of Justice, who alone came to dissipate the darkness of ignorance" (Ibid.).

Bacchus, also, was born at early dawn on the 25th of December. Sir. Higgins says of him:

"The birth-place of Bacchus, called Sabizius or Sabaoth, was claimed by several places in Greece; but on Mount

Zelmissus, in Thrace, his worship seems to have been chiefly celebrated. He was born of a virgin on the 25th of December, and was always called the Savior. In his Mysteries, he was shown to the people, as an infant is by the Christians at this day, on Christmas-day morning, in Rome" (Anacalypsis, vol. ii. p. 102; Dupuis, p. 237, and Baring Gould, Orig. Relig. Belief, vol. i. p. 322).

The birthday of Adonis was celebrated on the 25th of December. This celebration is spoken of by Tertullian, Jerome, and other Fathers of the Church (Anacalypsis, vol. ii. p. 99), who inform us that the ceremonies took place in a cave, and that the cave in which they celebrated his mysteries in Bethlehem, was that in which Christ Jesus was born.

This was also a great holy day in ancient Rome. The Rev. Mr. Gross says:

"In Rome, before the time of Christ, a festival was observed on the 25th of December, under the name of 'Natalis Solis Invicti' (Birthday of Sol the Invincible). It was a day of universal rejoicings, illustrated by illuminations and public games (The Heathen Religion, p. 287). "All public business was suspended, declarations of war and criminal executions were postponed, friends made presents to one another, and the slaves were indulged with great liberties".

A few weeks before the winter solstice, the Calabrian shepherds came into Rome to play on the pipes. This practice is kept up to the present day.

The ancient Germans, for centuries before "the true Sun of Justice" was ever heard of, celebrated annually, at the time of the Winter solstice, what they called their Yule-feast. At this feast agreements were renewed, the gods were consulted as to the future, sacrifices were made to them, and the time was spent in jovial hospitality. Many features of this festival, such as burning the yule-log on Christmas-eve, still survive among us (Bible for Learners, vol. iii. p. 67).

Yule was the old name for Christmas. In French it is called Noel, which is the Hebrew or Chaldee word Nule (Chambers's, art. "Yule," and Celtic Druids, p. 163).

The greatest festival of the year celebrated among the ancient Scandinavians, was at the Winter solstice. They called the night upon which it was observed, the "Mother-night." This feast was named Jul—hence is derived the word Yule—and was celebrated in honor of Freyr (son of the Supreme God Odin, and the goddess Frigga), who was born on that day. Feasting, nocturnal assemblies, and all the demonstrations of a most dissolute joy, were then authorized by the general usage. At this festival the principal received presents—generally horses, swords, battle-axes, and gold rings—at their departure" (Mallet, Northern Antiquities, pp. 110 and 355).

The festival of the 25th of December was celebrated by the ancient Druids, in Great Britain and Ireland, with great fires lighted on the tops of hills (Dupuis, 160; Celtic Druids, and Monumental Christianity, p. 167).

Godfrey Higgins says:

"Stuckley observes that the worship of Mithra was spread all over Gaul and Britain. The Druids kept this night as a great festival and called the day following it Nolagh or Noel or the day of regeneration and celebrated it with great fires on the tops of their mountains which they repeated on the day of the Epiphany or twelfth night. The Mithraic monuments which are common in Britain, have been attributed to the Romans but this festival proves that the Mithraic worship was there prior to their arrival (Anacalypsis, vol. ii. p. 99).

This was also a time of rejoicing in Ancient Mexico. Acosta says:

"In the first month which in Peru they call Rayme, and answering to our December, they made a solemn feast called Capacrayme (the Winter Solstice) wherein they made many sacrifices and

ceremonies, which continued many days" **(Hist. Indies, vol. ii. p. 354).**

EVEN THE CHURCH FATHERS SPEAK OUT AGAINST IT...SOME FOR IT

The evergreens, and particularly the mistletoe, which are used all over the Christian world at Christmas time, betray its heathen origin. Tertullian, a Father of the Church, who flourished about A. D. 200, writing to his brethren, affirms it to be...

"rank Idolatry" to deck their doors "with garlands or flowers, on festival days, according to the custom of the heathen" **(Middleton,Works, vol. i. p. 80).**

St. Chrysostom, (A. D. 390), referring to this Pagan festival, says:

"On this day, also, the birth of Christ was lately fixed at Rome, in order that whilst the heathen were busy with their profane ceremonies, the Christians might perform their holy rites undisturbed" (Ibid.).

Add to this the fact that St. Gregory, a Christian Father of the third century, was instrumental in, and commended by other Fathers for, changing Pagan festivals into Christian holidays, for the purpose, as they said, of drawing the heathen to the religion of Christ.

These few examples show that the heathen in those days, did as the Christians do now.

Answer for yourself: What have evergreens, and garlands, and Christmas trees, to do with Christianity? Or with a Jewish Rabbi who preached repentance?

Simply nothing!

It is the old Yule feast which was held by all the northern nations, from time immemorial, handed down to, and observed at the present day. In the greenery with which Christians deck their houses and temples of worship, and in the Christmas-trees laden with gifts, we unquestionably see a relic of the symbols by which our heathen forefathers signified their faith in the powers of the returning sun to clothe the earth again with green, and hang new fruit on the trees. Foliage, such as the laurel, myrtle, ivy, or oak, and in general, all evergreens, were Dionysiac plants, that is, symbols of the generative power, signifying perpetuity of youth and vigor (Knight, Anct. Art and Mythol, p. 32).

Among the causes, then, that cooperated in fixing this period— December 25th—as the birthday of Christ Jesus, was, as we have seen, that almost every ancient nation of the earth held a festival on this day in commemoration of the birth of their virgin-born god.

On this account the Christians adopted it as the time of the birth of their God. Mr. Gibbon, speaking of this in his Decline and Fall of the Roman Empire, vol. ii. p. 383, says:

"The Roman Christians, ignorant of the real date of his (Christ's) birth, fixed the solemn festival to the 25th of December, the Brumalia, or Winter Solstice, when the Pagans annually celebrated the birth of Sol"

And Mr. King, in his Gnostics and their Remains, says:

"The ancient festival held on the 25th of December in honor of the 'Birthday of the Invincible One,' and celebrated by the great games at the circus, was afterwards transferred to the commemoration of the birth of Christ, the precise day of which many of the Fathers confess was then unknown" **(King's Gnostics, p. 49).**

As Dr. Hooykaas remarks:

"The church was always anxious to meet the heathen half way, by allowing them to retain the feasts they were accustomed to, only giving them a Christian dress, or attaching a new or Christian signification to them (Bible for Learners, vol. iii. p. 67).

In doing these, and many other such things, which we shall speak of in our next articles, the Christian Fathers, instead of drawing the heathen to their religion, drew themselves into Paganism. Christianity, instead of being "Jewish," is Pagan to the core! And it is these same "pagan" and "heathen" beliefs and practices that people who confess that they love God continue to do today out of ignorance

It is evident, from the facts just presented, that all systems of Christian chronology are founded on mere conjecture, and hence should be rejected as worthless.

Answer for yourself: What event of Christ's life, then, can be accepted as certain, when no record was made of it till the time was forgotten, and none for at least half a century after the dawn of the Christian era, according to Dr. Lardner, when nearly all who witnessed it must have been dead?

Although I cannot agree with the entirety of the next quote as to the obscurity of Jesus (Sharon Turner, History of the Anglo-Saxons), yet it is yet worth reading especially in light of the reference to Sun Worship:

"We think the most reasonable conclusion in the case is, that Christ, instead of performing those Munchausen prodigies attributed to him -- such as casting out devils, raising the dead, controlling the elements of nature, etc. -- led such an ordinary, obscure life -- excelling only in healing the sick and other noble deeds of charity and philanthropy -- that he attracted but little notice by the higher classes, or by anybody but those of a similar turn of mind, till he was deified by Constantine, in the year 325 A.D. Hence, the time of his birth was not recorded, and was forgotten.....

Consequently, the twenty-fifth of December was selected as his birthday, because it was the birthday of other Gods, and because it was regarded by the heathen, from time immemorial, as the birthday of Sol, the glorious luminary of heaven, it being the period he is born again into a new year, and "commences again his journey and his life;" and because, also, this epoch was the commencement of a new year up to the tenth century"

(Sharon Turner, History of the Anglo-Saxons).

These events signalized the twenty-fifth of December, and made it a period of sufficient importance to lead the early Christians to suppose it must have been the birthday of their Messiah. Mosheim, however, confesses that the day or the year in which it happened "has not been fixed with certainty, notwithstanding the profound researches of the learned." So that it is still an open question as to when Christ was born. What day of the month, what year, or what century it took place in, is still unknown. This circumstance is, as before suggested, sufficient of itself to utterly prostrate all faith in the divine claims for Jesus Christ.

Answer for yourself: What would be thought of a witness who should testify in court to the truth of an

occurrence of which he did not know the year, or even the century, in which it took place, or who could come no nearer than one hundred and thirty-three years in fixing or guessing at the time.

Answer for yourself: Would the court accept such testimony? Should you?

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ASTRO-THEOLOGY: THE "SUN" ON THE CROSS…OR…THE "SON" ON THE CROSS?

It has been said that *"The Christian religion is a parody on the worship of the Sun, in which they put a man whom they call Christ, in the place of the Sun, and pay him the same adoration which was originally paid to the Sun."*- Thomas Paine

This is a most serious charge against Christianity as most know it and if such a charge can be shown to have validity then one should be honest enough before God to begin a serious investigation in his religious beliefs in order to separate truth from fiction.

Well it is for certain most who read our articles don't wish to be in "sin". A small article of this size cannot possibly do justice to such a complex and verbose subject as we have at hand but I hope to "break the egg" so to speak to help our readers begin to scrutinize the subject matter at hand in more detail by their personal study. Let's closely examine the original, conceptual foundations of the Christian faith, and *then* decide what to do with the serious "charge" made at the beginning of the article; that the Christian faith today is nothing but an evolution of "sun" worship transfigured into "Son" worship. Again I wish to reiterate the seriousness of such a charge if it can be proven.

IN THE BEGINNING…

But in order to do that, we must go back not 2000 years to the birth of Christ, but 10 to 15,000 years to

the birth of modern man. For when one seeks to establish foundations, one must begin at the beginning.

Many thousands of years ago, in what we refer to as the "primordial world" of the ancients, human life was a far different experience from that which we enjoy today. While it is true that we have less documentation on that prehistoric world than we have on our own age, enough is known from the ancient writings to paint a rather clear picture of our remote ancestry. If we have learned anything at all, it is this: "That the more we change, the more we stay the same." And nowhere is this more clearly demonstrated than in the history of man's quest for "God", and the ancient religion we still keep holy.

According to the best understanding we have gleaned from the available records, life for our ancient forefathers was a mixture of wonder and fear. Each day, just finding food for one's family without becoming a meal oneself was a life-and-death struggle. It was from these meager, distressful conditions of the human race that our long history of the search for God and meaning of life has come.

Any evolution, at its most accelerated rate, is always agonizingly slow. But from the beginning, man's profound questions demanded answers. When no clear answers were forthcoming from the universe, man turned inward and developed his own. The study of this subject is termed *"Astro-Theology"* or the *"worship of the heavens ".*

It did not take ancient man very long to decide that in this world the single greatest enemy to be feared was the darkness of night. Simply stated, man's first enemy was darkness.

With this one fact alone, one can readily understand why the greatest and most trustworthy friend the human race would ever have was heaven's greatest gift to the world . . . the Glorious Rising Orb of Day . .THE SUN. With this simple truth understood, we can now begin to unravel ascent of man and the origin of the "crucifixion of the sun"; or should I say the "crucifixion of the Son". Notice the word-play and stay tuned!

Today, as in all of mankind's history, from almost every nation under the sun, we find the same religious story told over and over. This story transverses all races and nationalities as far as recorded history can be discovered. This is of major importance as it has a direct bearing of what you have been told as "religious truth" by your religious authorities. This same story has once again been told anew to most of you, as well as I, in the churches we attend as well as in the New Testaments we carry. This is the story of Christianity: "The Greatest Story Ever Told." If one could undertake only a simple inquiry into the matter one would quickly see the hundreds of parallels between Christian metaphors concerning its "crucified savior" and the natural reality of the sun and sky which are so striking and startling that one would come to the conclusion rather easily that the "Christian revelation of its crucified savior" does constitute a new and unique revelation, but rather a re-telling of the same old myths which have been handed down since the earliest times of mankind which the earliest written records attest!

Modern-day Christianity has often belittled our ancient ancestors who are not here to defend themselves. They accuse them of being nothing more than ignorant worshippers of miscellaneous gods. Therefore we can, with assurance, summarily dismiss 14,000 years of human spirituality as ignominious myth believed by well-meaning but gullible primitives. Too much of this kind of spiritual arrogance and religious pride has continued without challenge . . Until now! The time has come to set matters straight.

WHAT EVERY CHRISTIAN NEEDS TO KNOW…BUT WHICH FEW HAVE EVER READ OR SEEN FOR HIMSELF

The "Greatest Story" went something like this . . .

The ancient peoples reasoned that no one on Earth could ever lay claim of ownership to the Great Orb of Day (the sun). Such a magnificent heavenly body must belong to the unseen Creator of the universe. It became, figuratively speaking, not man's, but "God's Sun." It was only a short hop and skip to the understanding that "God's Sun" was . . ."The Light Of The World."

As stated before, in the dark cold of night man realized his utter vulnerability to the elements. Each night, mankind was forced to wait for the "Rising of The Sun" (resurrection of the Sun) to chase away the physical and mental insecurity brought on by the darkness. Therefore, the morning Sun focused man's attention on heavenly dependence for his frail, short existence on Earth. Doing so, it became an appropriate symbol of divine benevolence from heaven.

So just as a small fire brought limited light into man's own little world of darkness, likewise, the "Great Fire of Day" served the whole Earth with its heavenly presence. For this reason, it was said at Deut. 4:24 and Heb. 12:29 that the God of the Bible was a "Consuming Fire" in heaven. And so He was!

It was accepted by all that man was bound to a life on Earth, but the sky was the abode of God's Sun. He resides "up there" in. . . "Heaven."

Ancient man saw in his male offspring his own image and likeness, and his own existence as a father was proved by the person of his son. Thus, it was assumed that "God's Sun" was but a visible representative of the unseen Creator in heaven. So it was said, "When you have seen the Son, you have seen the Father." Said another way, "The Father is glorified in His Son."

Ancient man had no problem understanding that all life on Earth depended directly on life-giving energy from the Sun. Consequently, all life was lost without the Sun. It followed that "God's Sun" was nothing less than "Our very Savior." This is a major concept in the evolution of religion and should not be under estimated in the creation of future theologies; especially in the Gentile nations who will have their multitudes of "crucified saviors" which would serve again as precursors to the Jesus story of Rome. Logically, even if man himself dies, as long as the Sun comes up each day, life on Earth will continue forever. Therefore, it was said in the ancient texts that everlasting life was "the gift" that the Father gives through his Sun. Not for you personally but for the Earth . . . everlasting life!

Since evil and harm lurked at every turn in the fearful dark of night, all evil or harmful deeds were naturally the . . ."Works of Darkness." And of course the evil of night was ruled over by none other than . . . "The Prince of Darkness." Hence, evil is of the Dark or of the "D-Evil"…the Devil.

Mankind progresses through his history but he retains his fears and phobias as well as his religious concepts based upon such superstitions as we have shown. We now have before us two cosmic brothers - one very good, and one very bad. This would be the basis for all Dualistic Religions that preceded Christianity. One brings the "truth to light" with the "light of truth." The other is the opposite, or in opposition to the light - "The Opposer" . . . Prince of the World of Darkness.

EGYPTIAN RELIGION AND THE SUN/SAVIOR

At this point we come to Egypt. More than three thousand years before Christianity began, the early morning "Sun/Savior" was pictured in Egypt as the "New Born Babe." The infant savior's name was "Horus."

At daybreak each day, this wonderful, newborn child (represented by the Sun…the Sun/Savior) is of course "Born Again". Horus is risen on the Horizon as the sun rises in the East daily.

And of course "God's Sun" goes to His death at sundown wearing a "crown of thorns" or "corona" (the rays of the sun so clearly seen at sunset)/ Remember the Statue of Liberty? To this day, kings still wear a round crown of spikes, symbolizing the rays of the Sun!

The Egyptians knew that the Sun was at its highest point in the sky (or high noon) when no shadow was cast by the pyramid. At that point, all Egypt offered prayers to the "Most High" God! As stated before, to the ancients, the sky was the abode, or heavenly temple, of the "Most High." Therefore, "God's Sun" was doing His heavenly Father's work in the temple at 12 noon!

IMPORTANCE OF THE SUN DIAL & CROSS OF THE ZODIAC… RELIGION ADVANCES

The world of ancient man kept track of times and seasons by the movement of the Sun - daily, monthly, yearly. For this, the sundial was devised. Not only the daily movement of the Sun was tracked on the round dial, but the whole year was charted on a round calendar dial. Examples: Ancient Mexican, Mayan, Inca, Aztec, Sumerian, Babylonian, Assyrian, Egyptian, Celtic, Aryan, etc. With this method, certain new concepts emerged in the mind of ancient man

Since the Earth experiences four different seasons, all the same and equal (in time) each year, the round calendar was divided into four equal parts. This represented the complete story of the life of "God's Sun." The famous painting of *The Last Supper* pictures the 12 followers of the Son in four groups (of 3) . . . the four seasons of the year! Think on this for a minute!

On the round surface of the yearly calendar, you draw a vertical line directly across the middle, cutting the circle in half - one end being the point of the winter solstice; the other end being the point of the summer

solstice. Then draw another straight line (crossing the first one). One end of the new line is the spring equinox; the other end is the autumn equinox.

You now have the starting points for each of the four seasons. This is referred to by all major encyclopedias and reference works, both ancient and modern, as "The Cross of the Zodiac." Thus, the life of God's "Sun" is on "the Cross." This is why we see the round circle of the Sun on the crosses of Christian churches. The next time you pass a Christian church, look for the circle (Sun) on the cross.

On December 21 or 22, the Sun, going south, reaches its lowest point in the sky (our winter solstice). By December 25th, it is clear that the Sun its returning northward. Therefore on December 25th the sun is "Born Again." Christians stole December 25th from the Roman celebration of Sol Invictus-the Sun Unconquered. And to this day, worshippers still celebrate the birthday of the Sun only under the disguise of the birthday of the Son…Jesus.

It was well understood by ancient man that our weather was caused and controlled by the Sun. It was a simple fact that God's Sun had the power to control storms at will. The ancient Egyptians taught that He did this as He rested in His heavenly boat while crossing the sky. The story of Jesus calming the storm (Matt. 8:23-27) echoes this.

The next point to be made requires first a little background. Christians have always referred to God as "The Father." But viewing God as a father didn't start here - it goes back far into the ancient world. The reason is: Our planet was always viewed as our "Mother Earth or Mother Nature." And since rain (the life-bringing fluid), falling from heaven, impregnated and brought life to Mother Earth, it was therefore believed that our Father was in Heaven.

THE IMPORTANCE OF THE INFLUENCE OF THE PHARAOHS

Though all of the essential pieces of the Christian story were long in existence before Egypt, it was with the coming of the Pharaohs that the story was finally codified and became religious dogma. Though the story varied in some details from place to place in Egypt, the essence was always the same: God's Sun was the "Light of the World," who gave His life for us.

In ancient Egypt it was said that if you wanted to follow the life of God's Sun and thereby "live in the light of God's Word," one would have to leave his old ways of life to "Follow the Sun." But before beginning this new life in "The Word," one must die to the old way of life and be "Born Again." Your first birth was "out of water" your mother formed you in. Because her water broke and your new life began, rebirth is symbolized by coming out of total immersion in water-baptism-or being born again.

In Mal 4:2, the God of Heaven is described as the "Sun of Righteousness with healing in His wings." The Sun with healing in His wings?? Then in the New Testament in Matt. 23:37 and Luke 13:34, we see God's Son wanting to gather all under "His wings." This is most appropriate for, in Egypt, the Sun was always pictured with His wings. I mention this only to show you that even the Old Testament is not immune from such symbolism within itself.

These points here mentioned are a few of hundreds, if not thousands of direct connections that can be made between the Christian Bible Story and the far more ancient, original story from the origin of religion among mankind. My purpose for drawing your attention to this literary plagiarism is best stated by Alfred North Whitehead who said, " No lie can live forever," and Egyptologist Gerald Massey, "They must find it difficult, those who have taken authority as the truth, rather than truth as the authority."

I would like to leave you with a quote which I hope will serve as an impetus for your further study into these areas in order that you "cast out the leaven" of perverse lies taught as truth:

"All Indo-Germanic nations have worshipped crucified Saviors and overwhelming proof was obtained that the

sun-myths of the ancient Aryans were the origin of the religion in all the countries which were peopled by the Aryans"…Charles Morris. Let us study to show ourselves approved by God. Anyone wanting to look into this subject more thoroughly might read Aryan Sun Myths …The Origin of Religion by Charles Morris…and Bible Myths by T. W. Doane.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHY CHRISTIANITY PROSPERED...THE INFLUENCE OF THE ESSENES

Answer for yourself: Why did Christianity prosper, and why was Jesus of Nazareth believed to be a divine incarnation and Saviour when no such teachings can be found in the unaltered Hebrew Jewish Masoretic Text of the Tanakh?

This is a long article chocked full of vital information that will explain to you the following things:

- **How the Jewish Messiah, thought by many to be Jesus, was later interpreted as a Phythagorean-Buddhist-Iranian sun-godman by the Essenes and later by the Greek Fathers that they taught**
- **How the truth concerning Jesus and related religious concepts were later blurred as we find today in the writings of the New Testament as quoted from a forged and adulterated Old Testament which was purposefully mistranslated by the Hellenized Jewish Essenes of Alexandria to further their authority for their corporate religious body in Alexandria, Egypt**
- **How with the crucifixion of Jesus these "Essene Phythagoreian-Buddhist-Iranian sungodman beliefs" were applied to Jesus following his death and with the conversion of this corporate body of these Essenes into the early Jewish Messianic Movement how these "Essenic beliefs" would later divide the conservative Pharisees from the Essenes (called Christians today because they end up with Essene beliefs and not those of normative Judaism)**
- **How this Essene separatist movement would gather steam as the documents of this Essene sect and their teachings highly influenced the Greeks who were coming to faith in God as well as their intellectuals which were again influenced by the Alexandrian religious thought.**

There were many causes that created and transformed of a Jewish Rabbi preaching repentance into a god or godman, but as we can devote volumes to the subject, I will try to treat it briefly in this article.

THE INFLUENCE OF THE ESSENES AND THEIR RELIGIOUS BELIEF SYSTEM ON THE NEW TESTAMENT

For many centuries before the time of Jesus there lived a sect of religious monks known as Essenes, or Therapeutae. Numerous bodies of ascetics (Therapeutae), especially near Lake Mareotis, devoted themselves to discipline and study, abjuring society and labor, and forgetting it is said, the simplest wans of nature, in contemplating the hidden wisdom of the Scriptures. Eusebius even claimed them as Christians; and some of the forms of monasticism (by Christians) were evidently modeled after the Therapeutae" (Smith's Bible Dictionary, art, "Alexandria").

Answer for yourself: What happened to the Essenes, for after all, we have their existing theological literature from the Dead Sea Scroll?

"An in-depth study of early church history will show you that the Essenes entirely disappeared from history shortly after the time assigned for the crucifixion of Jesus"...Christian Ginsburg, The Essenes: Their History And Doctrines,1864.

Simply said these Essenes became believers and followers of Jesus and entered the Jesus Movement after his crucifixion. One should not forget that what began as a righteous separation from the Temple by the Zadok priests in the early second century B.C.E. would later evolve into the current "Essenes" of Jesus' day. The word "Zadok" in Hebrew means:

6659 Tsadowq- Zadok = "righteous";

Zadok was the high priest, son of Ahitub of the house of Eleazar the son of Aaron, and 11th in descent from Aaron; he joined David after Saul's death and supported him against Absalom and Adonijah; and later anointed Solomon as king

Acts 6:7 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. (KJV)

These priests were not the traditional Sadducees of the day in league with Rome. These were the Essenic residue of the Zadok priesthood which no longer had control or ties with the Temple. There were thousands of them, and their *monasteries* were to be counted by the score. C.F.D. Moule, of page 13 of his The Birth Of The New Testament, says: "...we have some idea, through the accounts of the Essenes in Philo and Josephus, and recently, through the Qumran writings of how differently a sectarian, but still priestly, group might be behaving at the same time. Evidently the Qumran sect maintained a priesthood and a ritual organization."

Many have asked the question, "What became of these priestly Essenes?"

If we examine the Essenes and their religious beliefs we find:

- **That they were expecting the advent of an *Angel-Messiah***
- **That they considered Jesus of Nazareth to be this Angel-Messiah**
- **That they came over to Christianity in a body; and,**
- **That they brought the legendary histories of the former Angel-Messiahs as taken from their sun-myths.**

The origin of the sect known as Essenes is enveloped in mist, and will probably never be revealed fully. To speak of all the different ideas entertained as to their origin would make a volume of itself, we can therefore but glance at the subject. I am indebted to many authors for their informative books on the Essenes who have given us the ability to understand the religious climate of the first century in Palestine; authors like James Charlesworth, Lawrence Schiffman, A. DuPont-Summer, John Allegro, Hugh Schonfield, Millar Burrows, Geza Vermes, Hershel Shanks, and especially Martin Larson for his excellent treatment of the Essenes and their evolution as a sect within Judaism of the Second Temple Period in his many books [The Story Of Christian Origins, The Essene Christian Faith, The Essene Heritage, On The Religion Of The Occident].

What escapes most Christian writers today is that the Essenes contemporary with the Jesus era are completely different in theology and scope from the original Zaddok Priests of Qumran from the early second century B.C.E. which were Torah believers. What began as a righteous "separatist movement" by the Zadok priesthood since being prevented from returning to their rightful priesthood following Israel's victory over Antiochus

Epiphanies, they protested the Hasmoneans' control of the Temple and possession of the Priesthood by separating from the Temple cult and beginning a "New Israel" and a "New Covenant" in the desert of Qumran. Sadly, what began as a righteous movement of Judaism will culminate in the days of Jesus and following in a synchronistic Phythagorean-Buddhist-Jewish sect containing a synthesis of religious beliefs built upon astrology and sun-worship mixed with their Jewish heritage; many of these "Essene" beliefs deviated significantly from conservative Torah faith and the traditional Messianic hope. On must look deeper than the superficial accounts of the Essenes provided by Pliny, Philo, and Josephus to acquaint oneself with such facts, as their accounts are somewhat superficial in many aspects and tend to provide only summaries of the sect and their beliefs. In-depth theological analysis of their beliefs is not possible from these accounts; one must be quite familiar with the individual writings to be able to understand the nuances of their theology.

Theophilus Gale, who wrote a work called The Court of the Gentiles, Oxford, 1671, undoubtedly hits upon the truth when he says:

> **"Now, the origination or rise of these Essenes (Jewish sect of apocalyptic believers) I conceive by the best conjectures I can make from antiquity, *to be in or immediately after* the *Babylonian captivity*, though some make them later."**

With such an admission one must understand that implied in "Babylonian captivity" is the borrowing of many theological beliefs by the returning Jews from their captors. Needless to say, the Persian victory over the Babylonians only furthered such borrowing of beliefs as these captive Jews were now introduced into the Persian Mysteries and Zoroastrianism. Now it is understandable with the Jewish nation's return by Cyrus to Palestine that another "mixed multitude" was to find its way to Palestine as had once before again possessing a syncretism of beliefs; the irony of the whole story is found that behind the Jewish, Babylonian, and Persian beliefs was an Egyptian religious substrate that had contributed to all of the above as well. The out-working of such beliefs are to be found the the new Apocalyptic of the Jewish faith held by some, but not all. Thus we find in the Judaism that developed after the return from Babylonian captivity the multitude of competing "sects" all with varying religious belief systems.

This new Apocalyptic literature consists of those parts of the Jewish Bible and other Jewish and Christian books that embody an apocalypse, or revelation, given through a symbolic vision of the future. Apocalyptic literature concerns the final period of world history, and depicts the final confrontation between God and the powers of evil. The conflict frequently culminates in a world catastrophe; sometimes a messianic figure is responsible for the triumph over evil. It will be here we find the Essenic Angel-Messiah. Frequently the authors recount history up to their own time in symbolic form (as in Dan. 7:1-8) and then give a vision of the future salvation to be brought by God at the end of the present world. Classic examples are the books of Daniel and Revelation. Passages such as Isaiah 24-27, Zechariah 9-14, and Mark 13 belong to this type of literature. Other examples of literature held sacred by the Essenes are Enoch, Jubilees, and the Apocalypse of Baruch today which can be found in the Jewish Pseudepigrapha, as well as the Apocalypse of Peter in the Apocryphal New Testament.

Apocalyptic literature is usually pseudonymous, written under the name of a famous person. Books such as Daniel and Enoch are examples. But St. John, the author of Revelation in the New Testament, apparently wrote in his own name. Sometimes apocalypses, especially the Apocalypse of Adam and others in the literature of Gnosticism, contain elements drawn from Greek Mythology as well as from the Bible and from Jewish tradition. The New Testament contains all of the above.

Many Christian writers trace the origin of the Essenes all the way back to an origin in India (that is where they picked up many of their sun-myths) and were a sort of Buddhist sect. All of these influences will be amalgamated into a complex theological system that found its latest expression among the Essenes of Qumran in the first century A.D. and their literature attests to it.

Gfrorer, who wrote concerning them in 1835, and said that "the Essenes and the Therapeutae (of Egypt)

are the same sect, and hold the same views," was undoubtedly another writer who was touching upon historical ground.

PARALLELS WITH THE NEW TESTAMENT

The identity of many of the precepts and practices of Essenes and those of the New Testament is unquestionable (T.W. Doane, Bible Myths and Parallels In Other Religions, 1882, p. 420).

Essenism urged on its disciples to seek first the kingdom of God and his righteousness. The Essenes forbade the laying up of treasures upon earth. The Essenes demanded of those who wished to join them to sell all heir possessions, and to divide it among the poor brethren. The Essenes had all things in common, and appointed one of the brethren as steward to manage the common bag. Essenism put all its members on the same level, forbidding the exercise of authority of one over the other, and enjoining mutual service. Essenism commanded its disciples to call no man master upon the earth. Essenism laid the greatest stress upon being meek and lowly in spirit. The Essenes commended the poor in spirit, those who hunger and thirst after righteousness, the merciful, the pure in heart, and the peacemaker. They combined the healing of the body with that of the soul. They declared that the power to cast out evil spirits, to perform miraculous cures, etc. They taught that such power should be possessed by their disciples as signs of their belief. The Essenes did not swear at all; their answer was yea, yea, and nay, nay. When the Essenes started on a mission of mercy, they provided neither gold nor silver, neither took coats, neither shoes, but relied on hospitality for support. The Essenes though repudiating offensive war, yet took weapons with them when they went on a perilous journey. The Essenes abstained from connubial intercourse! The Essenes did not offer animal sacrifices, but strove to present their bodies a living sacrifice, holy and acceptable unto God, which they regarded as a reasonable service! It was the great aim of the Essenes to live such a life of purity and holiness as to be the temples of the Holy Spirit, and to be able to prophesy.

Many other comparisons might be made, but these are sufficient to show that there is a great similarity between the two. These similarities have led many Christian writers to believe that Jesus, if he did not belong to this order, was influenced by them. Dr. Ginsburg, an advocate of this theory, says :

"It will hardly be doubted that our Saviour himself belonged to this holy brotherhood. This will especially be apparent when we remember that the whole Jewish community, at the advent of Christ, was divided into three parties, the Pharisees, the Sadducees, and the Essenes, and that every Jew had to belong to one of these sects. Jesus, who, in all things, conformed to the Jewish law, and who was holy, harmless, undefiled, and separate from sinners, would therefore naturally associate himself with that order of Judaism which was most congenial to his holy nature. Moreover, the fact that Christ, with the exception of once, was not heard of in public until his thirtieth year, implying that he lived in seclusion with this fraternity, and that though he frequently rebuked the scribes, Pharisees and Sadducees, he never denounced the Essenes, strongly confirms this conclusion" (Ginsburg, Essenes, p. 24).

We hear very little of the Essenes after A.D. 40, therefore, when we read of the "primitive Christians," we are reading of Essenes, and others (Ginsburg, Essenes, p. 27).

Ginsburg tell us: "We hear very little of them after A.D. 40; and there can hardly be any doubt that, owing to the great similarity existing between their precepts and practices and those of primitive Christians, the Essenes as a body must have embraced Christianity" (Dr. Ginsburg, Essenes, p. 27).

The similarity of the sentiments of the Essenes, or Therapeutae, to those of the Church of Rome, induced the learned Jesuit, Nicolaus Serarius, to seek for them an honorable origin. He contended therefore, that they were Asideans and derived them from the Rechabites, described so circumstantially in the thirty-fifth chapter of Jeremiah; at the same time, he asserted that the first Christians monks Essenes. (Hardy, Eastern Monachism, p. 358).

There is strong evidence to believe the first Christians were Essenes, or as you are more familiar with the term "Nazarenes."

Mr. King, Gnostics and their Remains, on page 1 speaking of the Christian sect called "Gnostics," says:

"Their chief doctrines had been held for centuries before (their time) in many of the cities of Asia Minor. There, it is probable, they first came into existence as "Mystae," upon the establishment of a direct intercourse with India under the Seleucidae and the Ptolemies (Egypt). The colleges of *Essenes* and Megabyzae at Ephesus, the Orphics of Thrace, the Curetes of Crete, are all merely branches of one antique and common religion, and that originally Asiatic.

Answer for yourself: Why is the above statement SO VERY IMPORTANT? Because many read the New Testament and especially Paul never knowing that Paul was affiliated with the Essenes and was a Gnostic himself and we read this New Testament materials never knowing that much of it is a serious departure from normative Judaism and what Jesus believed!

Again King says:

" The introduction of Buddhism into Egypt and Palestine affords the only true solution of innumerable difficulties in the history of religion (Ibid., p. 6).

Again:

"That Buddhism had actually been planted in the dominions of the Seleucidae and Ptolemies (Palestine belonging to the former) before the beginning of the third century B.C.E., is proved *to* demonstration by a passage in the Edicts of Asoka, grandson of the famous Chandragupta, the Sandracottus of the Greeks. These edicts are engraven on a rock at Girnur, in Guzerat." Again notice the link to Egypt, in particular we will find Alexandria, Egypt to be of importance in this regard (King, Gnostics and their remains, p. 23).

Eusebius, in quoting from Philo concerning the Essenes, seems to take it for granted that they [the Essenes] and the Christians were one and the same, and from the manner in which he writes, it would appear that it was generally understood so. He says that Philo called them "Worshipers," and concludes by saying:

"But whether he himself gave them this name, or whether at the *beginning* they were so called, when *as yet the name of Christians was not everywhere published,* I think it not needful curiosity to sift out" (Ecc. History, lib. 2, ch. xvii).

This celebrated ecclesiastical historian (Eusebius) considered it very probable that the writings of the Essenic Therapeuts in Egypt had been incorporated into the gospels of the New Testament, and into some Pauline epistles.

His words are:

"It is very likely that the commentaries (Scriptures) which were among them

(the Essenes) were the Gospels, and the works of the apostles, and certain expositions of the ancient prophets, such as partly that epistle unto the Hebrews, and also the other epistles of Paul do contain" (Ecc. Hist., lib. 2, ch. xvii).

You need to stop and think about what was just said. The key word was "incorporated"! These Essene Therapeuts did not possess the Gospels in Egypt "after their writing;" but had before their writing much that would be incorporated into these "gospels" when they would be written....this would come from their existing theologies long before Jesus ever lived. In other words, stories and doctrines from these Pythagorean-Buddhist Essenes were later to be ascribed to Jesus which had no historical value or relationship to the real man from Galilee. The synthesis of their Egyptian, Babylonian, and Persian religious beliefs would be filtered through Biblical Judaism and like as before "out jumped this golden-calf" which we call the Christian Jesus today. Instead of understanding Jesus as a Jew we attach to him the theologies of pagan nations never knowing that when reading the New Testament today we are reading a lot of Pythagorean-Buddhist theology from their sun-myths and we think we are reading the truth about the Jesus who really lived. Nothing could be further from the truth!

It would be a serious mistake on your part to assume that the above reference to the "Gospels" included the Four Gospels which most are familiar with today since it can be shown that at the destruction of Qumran and the Essenic library and community in 68 A.D. that these particular "Four Gospels" did not yet exist and that no quotes from them can be found prior to roughly 200 A.D. in the early Church Fathers. You should consider this amazing if they yet existed. Yet understand, many such references in the writings of these Church Fathers came from nothing more than oral tradition or possibly some of the hundreds of conflicting "gospels" possessed by competing sects which were in circulation after the death of Jesus as we are informed by the writer of the Gospel today called by the name of Luke.

THE ANGEL-MESSIAH OF THE ESSENES

"The principal doctrines and rites of the Essenes can be connected with the *East,* with Parsism, and especially with *Buddhism.* Among the doctrines which Essenes and Buddhists had in common was that of the *Angel-Messiah" (Bunsen, The Angel-Messiah, p. vii).*

"The New Testament is the Essene-Nazarene Glad Tidings!" (S.F. Dunlap, The Son of Man, p. iii).

Godfrey Higgins says:

"*The Essenes* were called physicians of the soul, or *Therapeutae;* being resident both in Judea and Egypt. they probably spoke or had their sacred books in Chaldee (Babylon)." He goes on to say:

"These Essenes were Pythagoreans, as is proved by all their forms, ceremonies, and doctrines, and they called themselves sons of Jesse. If the Pythagoreans or Conobitae, as they are called by Jamblicus, were Buddhists, the Essenes then held many beliefs of Buddhism mixed among their own. Many of the Essenes lived in Egypt, on the lake of Parembole or Maria, in monasteries. These are the very places in which we formerly found the *Gymnosophists,* or Samaneans, or Buddhist priests to have lived ; which Gymnosophistae are placed also by Ptolemy in north-eastern India." Let us stop just a minute to focus on the links we have seen so far that affect the assimilation by the Essenes of other world religions: Egypt, Babylon,

Persian, India, and Judaism. The syncretism of religious beliefs is being formed and will find its full expression in the New Testament." He goes on to say:

"Their (the Essenes) parishes, churches, bishops, priests, deacons, festivals are all identically the same (as the Christians). They had apostolic founders ; the manners which distinguished the immediate apostles of Christ; Scriptures divinely inspired; the same allegorical mode of interpreting them, which has since obtained among Christians, and the same order of performing public worship. They had missionary stations or colonies of their community established in Rome, Corinth, Galatia, Ephesus, Phillippi, Colosse, and Thessalonica, precisely such, and in the same circumstances, as were those to whom St. Paul addressed his letters in those places. All the fine moral doctrines which are attributed to the Samaritan Nazarite, and I doubt not justly attributed to him, are to be found among the doctrines of these ascetics" (Higgins, Anacalypsis, vol. i. p. 747).

And Arthur Lillie says in Buddha and Early Buddhism, p. vi:

"It is asserted by calm thinkers like Dean Mansel that within two generations of the time of Alexander the Great, the missionaries of Buddha made their appearance at Alexandria. "In this he was supported by philosophers of the calibre of Schilling and Schopenhauer, and the great Sanscrit authority, Lassen. Renan also sees traces of Buddhist propagandism in Palestine before the Christian era. Hilgenfeld, Muter, Bohlen, King, all admit the Buddhist influence. Colebrooke saw a striking similarity between the Buddhist philosophy and the Pythagoreans. Dean Milman was convinced that the Therapeuts sprung from the "contemplative and indolent fraternities" of India. And, he might have added, the Rev. Robert Taylor in his Diegesis, and Godfrey Higgins in his Anacalypsis have brought strongest arguments to bear in support of this theory"

This is confirmed in the east by the Asoka monuments-in the west by Philo.

Lillie expressly maintains the identity in creed of the higher Judaism and that of the *Gymnosophists* of India who abstained from the 'sacrifice of living animals', in a word, the Buddhists. It would follow from this that the priestly religion of Babylonia, Palestine, Egypt, and Greece were undermined by certain kindred mystical societies organized by Buddha's missionaries under the various names of Therapeutae, Essenes, Neo- Pythagoreans, Neo-Zoroastrians etc. Thus Buddhism prepared the ground work and the way of Christianity and its interpretation of the Messiah of Israel. (Arthur Lillie, Buddha and Early Buddhism, p. vi).

THE DOCTRINE OF THE "ANGEL MESSIAH" OF THE ESSENES CONSISTED OF:

- **the man from heaven,**
- **the Creator of the world**
- **the doctrine of the atoning sacrificial death of the Angel-Messiah thought cosmic crucifixion PERSONIFIED on a cross as taken from their sun-myth synthesis (this is not as simple as it sounds because the crucifixion they understood was a personified crucifixion or crossing of orbits of plants and suns...see our website for further understanding and how this concept was later personified and applied to Jesus by the Essenes after his death:http://bennoah1.calliejo.com**
- **the doctrine of the Messianic antetype of the Paschal lamb**
- **the resurrection of the Angel-Messiah on the third day as determined by the winder solstice and the failure of the sun to rise any higher in sky for 3 days at the winter solstice...again personified into the person of Jesus.**

What is alarming to those who study enough to see this is that many of the doctrines of Paul can,

with more or less certainty, be connected with the Essenes and their Phythagorean-Buddhist-Iranian sun-myths and seem less than a "unique revelation from God." Sad but true in the final analysis for Christians who study enough to see this. It has taken me over 15 years of comprehensive and extensive research to put the puzzle pieces together to see this clearly for myself. Today I see what those courageous men of old tried to tell the masses about the truth of the Christian faith as it has been passed down to us by the Roman juggernaut called the "church."

Instead of the faith of Jesus we have a faith derived from sun-myths moulded around him. Instead of "the" faith of Jesus we were given a "faith about Jesus" which is not the truth

With the later creation of falsified documents bearing the Apostle's names it is a small miracle that anyone could find the truth about such a matter when the deception has been so extensive. It becomes almost a certainty that Eusebius was right in surmising that Essenic writings *have been used by* Paul and others who would later write the "gospels" and later apply the Apostle's names to them. The sun-myths were later applied to a Jewish Rabbi and authority was given to them through various writings proposing such beliefs by competing sects to which final authority was later to be given by attaching the names of Matthew, Mark, Luke, and John to them.

Now is should be getting very clear to you that is was not Jesus, but Paul who would be the cause of the separation of the Jews from the Christians (Bunsen, Angel-Messiah, p. 240). The later "Gospels," written under such a Pauline and an Essenic influence thereby attesting to the Angel-Messiah instead of a Davidic human Messiah would be the last straw to break the camel's back along with the repudiation of the Torah by the evolving Gentile Christian community. The Jews had their Palestinian Jewish Scriptures preserved that read completely different from the corrupted Greek translation and they looked yet for the Davidic Messiah and not a cosmic sun-godman as taught in the doctrine of the Angel-Messiah. One only needs to read the Gospel of John and compare it with the Jesus of the Synoptic Gospels to see we are talking about two very different persons!

The probability, then, that that sect of vagrant quack-doctors, the Therapeutae, who were established in Egypt and its neighborhood many ages before the period assigned by later theologians as that of the birth of Jesus, were the original fabricators of the writings contained in the New Testament, becomes a certainty on the basis of evidence and the positive statement of the historian Eusebius, that "those ancient Therapeutae were Christians, and that their ancient writings were our gospels and epistles."

The Essenes, the Therapeuts, the Ascetics, the Monks, the Ecclesiastics, and the Eclectics, are but different names for one and the self-same sect.

The word "*Essene*" is nothing more than the Egyptian word for that of which Therapeutae is the Greek, each of them signifying "healer " or "doctor," and designating the character of the sect as professing to be endued with the miraculous gift of healing; and more especially so with respect to diseases of the mind.

Their name of *"Ascetics"* indicated the severe discipline and exercise of self-mortification, long fastings, prayers, contemplation, and even making of themselves eunuchs for the kingdom of heaven's sake, as did Origen, Melito, and others who derived their Christianity from the same school; Jesus himself is represented to have recognized and approved their practice.

Their name of *"Monks"* indicated their delight in solitude, their contemplative life, and their entire segregation and abstraction from the world, which Jesus, in the Gospel, is in like manner represented as describing, as characteristic of the community of which he was a member.

Their name of "Eccleastics" was of the same sense, and indicated their being called out, elected, separated

from the general fraternity of mankind, and set apart to the more immediate service and honor of God.

Answer for yourself: Did you catch the unique name above for the Essenes, Therapeutae, and their Monks? There were called "Ecclesiastics." On the surface this is rather boring until you understand that "ecclesia" is the term from which we get the English translation "church." The name translated from the Greek means "CHURCH". This give a whole new meaning to the passage supposedly where Jesus said he was to build his "Essenic Community." The follow of such an interpolation to the New Testament is readily seen in the fact that Jesus never envisioned a movement of any great length or duration as he expected the appearance imminently of the Kingdom of God well before 70 C.E. He had no 2000 year plan. He was made to have one after the crucifixion by these Ecclesiastics who considered themselves the "New Israel."

THE ALEXANDRIAN LINK AND THE TRANSLATION OF THE JEWISH SCRIPTURES INTO GREEK

These Essenes had a flourishing university, or corporate body, established upon these principles, at Alexandria in Egypt, long before the period assigned for the birth of Christ Jesus. The Essenes abounded in Egypt, especially about Alexandria (Eusebius, Eccl. Hist., lib. 2, ch. xvii). They esteemed this "corporate body" to such a degree that went so far as to mistranslate on purpose much of the Hebrew Scriptures to promote their theological agenda in Alexandria, Egypt!

C.D.F. Moule, in The Birth Of The New Testament, records for us on page 59 that the Greek translation of the Jewish Scriptures is "a wildly inaccurate translation." Likewise, Lucetta Mowry, in The Dead Sea Scrolls and the Early Church, again tells us on page 11-12: "...the Qumran authors....altered the stories of the Pentateuch by pious and frequently fanciful embellishments. A more serious purpose of alteration was the attempt to use the stories as authoritative expression of the tenants of the Sect....rewriting familiar events of Israel's history and by inserting legendary details to make the Law of Moses correspond with Qumran thought. These documents, together with the commentaries, testify to the Sect's interest in supplementing biblical authority by adapting canonical works to its own purpose. The community desired in particular to prove that its members were the true heirs of Israel's tradition and that the promise of redemption revealed by God to the patriarchs and to Moses now belonged to their brotherhood." This is just the tip of the iceberg and you should understand that many Greek Fathers of the church, men like Clement of Alexandria, who grew up and was schooled in Alexandria, not only heard this Essene theology and their teachings on the Angel-Messiah, but their documents, even the Greek translation of the Jewish Bible had such tenants of the group included within it. This explains the natural tendency for these early Greek Fathers to accept and promote a theology that was in opposition to what the conservative Jews of Palestine believed as preserved in their Jewish Scriptures, which now read quite differently from the Greek translation of the Essenes in Alexandria.

There are literally hundreds of embellishments, but let me give you one such example as I have dealt with hundreds of examples of the corruption of the Jewish Scriptures when then were translated on another website that you might wish to examine to see the evidence for yourself: http://faithofyeshua.faithweb.com.

Now for example... Christian Ginsburg details for us on page 32 of his monumental work The Essenes, Their History and Doctrines, when these Greek-Jews of Alexandria were employed to translate the Prophet and the Psalms into Greek, that they availed themselves of the opportunity to introduce their tenants and rites into their version of the translation. This version is called the Septuagint and is a grossly mistranslated version of the Jewish Scriptures. Millions of Christians are not aware of this and many of the Christian scholars stop short to examine the evidence for themselves; simply they just don't know it happened. Not being able to read Hebrew for themselves, they accept the Greek translation bequeathed to them as if it came for God. Your evaluation of the facts concerning this translation will show you otherwise. One example should suffice to begin your curiosity into the matter. Thus, for instance, when David said "Sacrifice and burn offering thou didst not desire, mine ears has thou opened" (Psalm 40:6) was changed by the Essenes translators of Alexandria to: "Sacrifice and

burnt offering thou didst not desire, but a body hast thou prepared me." The Essenes, by changing this verse and taking away and adding to the Word of God introduced three of their tenets:

1. They made the Prophets speak absolutely as if God had entirely rejected sacrifices because they themselves would offer none

2. By dropping my the words, "mine ears has thou opened," they showed disapproval of slavery:

Exod 21:6 6 Then his master shall bring him (his slave) unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever. (KJV)

3. By substituting "a body has thou prepared me," the were promoting their college of devout Essenes in Alexandria who met together as a body, and whom they believed God had appointed instead of the corrupt Priesthood. This body of Essenes was to be the now corporate "body" of Israel; the New Israel. Along with this the Torah and the Tanakh had been replaced with the religious and Apocalyptic writings of the community.

From this Essene corporate body of the "New Israel" they sent out missionaries promoting their theologies, and had established colonies, auxiliary branches, and affiliated communities, in various cities of Asia Minor, which colonies were in a flourishing condition before the preaching of St. Paul. Now you can understand that when Paul went on his journeys preaching "Christ crucified" that this was not a new message to his recipients. Jesus was just another name in a long line of crucified sun-god saviors that had come before. Chrishna crucified was now Christ crucified: http://bennoah1.calliejo.com. There had been a long line of "personified sun-godmen" who were crucified; first in the heavens due to the blending of astrology and religion, and later personified in human terms reflecting the "heroes" of various Indo-Germanic nations since the beginning of time.

Col 1:23 23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; (KJV) Notice please Paul used the "past tense" indicating that "his gospel" had already gone into all the world. A little study in comparative religion verifies the truth to his statement.

Answer for yourself: Have you ever wondered what was "the gospel" preached all over the world before Paul took the Christian message? These nations had already received the cosmic sun-myths from these Buddhist-Essene missionaries which covered according to their own testimony the whole of the known world. So Christ crucified was not a new message, but the personification of sun-myths long held by primitive mankind. Paul was only reiterating what they already knew and this explains the rapid spread of the Christian message...he had to give them nothing new...only a new name for their crucified godman. This also explains why the Jews continually followed Paul on his travels troubling him in their efforts to "undo" his preaching as the men from Jerusalem knew the distortions Paul was preaching about the Jesus that had personally known! Sadly, the New Testament blasts these men as "Judaizers." Redactionist history at its best!

The very ancient and Eastern doctrine of an Angel-Messiah had been applied to Gautama-Buddha, and so it was applied to Jesus Christ by the Essenes of Egypt and of Palestine, who introduced this new Messianic doctrine into Essenic Judaism and Essenic Christianity (Bunsen, Angel-Messiah, p. 255).

In the Pali and Sanscrit texts the word *Buddha* is always used as a *title,* not as a name. It means "The Enlightened One." Gautama Buddha is represented to have taught that he was only one of a long series of Buddhas, who appear at intervals in the world, and who all teach the same system. After the death of each Buddha his religion flourishes for a time, but finally wickedness and vice again rule over the land. Then a new

Buddha appears, who again preaches the lost Dharma or truth. The names of twenty-four of these Buddhas who appeared previous to Gautama have been handed down to us. The *Buddhavansa,* or "History of the Buddhas," the last book of the Khuddaka Nikaya in the second Pitca, gives the lives of all the previous Buddhas before commencing its account of Gautama himself ; and the Pali commentary on the Jatakas gives certain details regarding each of the twenty-four (Rhys David, Buddhism, p. 179).

An *Avatar* (one descended from Heaven as an incarnated deity ...from Oriental and Iranian religious beliefs) was expected about every six hundred years. This interval is clearly shown by Mr. Higgins in his Anacalypsis. It should be remembered that Gautama Buddha, the "Angel-Messiah," and Cyrus, the "Anointed" of the Lord, are placed about six hundred years before Jesus, the "Anointed." This cycle of six hundred years was called the "great year." Josephus, the Jewish historian, alludes to it when speaking of the patriarchs that lived to a great age (Josephus, Antiq., bk. i. c. iii.). "From this cycle of six hundred," says Col. Valliancey, "came the name of the bird Phoenix, called by the Egyptians Phenu, with the well-known story of its going to Egypt to burn itself on the altar of the Sun (at Heliopolis) and rise again from its ashes, at the end of a certain period."

MESSIANIC EXPECTATIONS IN THE FIRST CENTURY

At the time of Jesus of Nazareth an Avatar was expected, not by some of the Jews alone, but by most every eastern nation.

"Philo's writings prove the probability, almost rising to a certainty, that already in his time the Essenes did expect an Angel-Messiah as one of a series of divine incarnations. Within about fifty years after Philo's death, Elkesai the Essene applied this doctrine to Jesus, and it was promulgated in Rome about the same time, if not earlier, by the Pseudo-Clementines" (Bunsen, The Angel-Messiah, p. 118).

Many persons were thought at that time to be, and undoubtedly thought themselves to be, the Christ, and the only reason why the name of Jesus of Nazareth was connected with crucifixion and salvation above all others, is because the *Essenes,* who were expecting an Angel-Messiah, espoused it after identifying Jesus with their killed "Teacher of Righeousness" who was their Avatar. Following the crucifixion and death of Jesus these Essenes made the connection with their "crucified-sun-god man" and made conversion to the Jesus Movement. Had it not been for this almost indisputable fact, the name of Jesus of Nazareth would undoubtedly not be known at the present day as connected with the pagan doctrines which it has been. In place of this would be the truth concerning the Davidic Messiah and the Torah instead of a paganized New Testament which originated from a strong Essenic influence and Alexandrian philosophy of religion which influence the Greeks as well and their writings which today we call "Early Church Fathers." Without such perversion of truth the Jerusalem church's legacy would have succeeded instead of the one of Rome.

Epiphanius, a Christian bishop and writer of the fourth century, says, in speaking of the Essenes:

"They who believed on Christ were called Jessaei (or Essenes), before they were called Christians. These derived their constitution from the signification of the name Jesus, which in Hebrew signifies the same as Therapeutes, that is, a saviour or physician."

Thus we see that, according to Christian authority, the Essenes and Therapeutes are one, and that the Essenes espoused the cause of Jesus of Nazareth, accepted him as an Angel-Messiah, and became known to history as *Christians,* or believers in the Anointed Angel.

This ascetic Buddhist sect called Essenes were therefore expecting the Angel-Messiah, because Gautama announced to his disciples that another Buddha, and therefore another angel in human form, another organ or advocate of the wisdom from above, would descend from heaven to earth, and would be called the "Son of Love."

The learned Thomas Maurice says:

"From the earliest post-diluvian age, to that in which the Messiah appeared, together with the traditions which so expressly recorded the fall of the human race from a state of original rectitude and felicity, there appears, from an infinite variety of hieroglyphic monuments and of written documents, to have prevailed, from generation to generation, throughout all the regions of the higher Asia, a uniform belief that, in the course of revolving ages, there should arise a sacred personage, a mighty deliverer of mankind from the thraldom, of sin and of death. In fact, the memory of the grand original promise, that the seed of the woman should eventually crush the serpent, was carefully preserved in the breasts of the Asiatics; it entered deeply into their symbolic superstitions, and was engraved aloft amidst their mythologic sculptures."' (Hist. Hindostan, vol. ii. p. 273).

That an Angel-Messiah was generally expected at this time may be inferred from the following facts: Some of the Gnostic sects of Christians, who believed that Jesus was an emanation from God, likewise supposed that there were several AEons, or emanations from the Eternal Father.

Among those who taught this doctrine was *Basilides* and his followers! (Lardner's Works, vol. viii. p 352).

MESSIANIC HOPE BREEDS TOO MANY MESSIAHS

Simon Magus was believed to be "He who should come." Simon was worshiped in Samaria and other countries, as the expected Angel-Messiah, as a God.

Justin Martyr says:

> **" After the ascension of our Lord into heaven, certain men were suborned by demons as their agents, who said that they were gods *(i.e., the* Angel Messiah). Among these was *Simon,* a certain Samaritan, whom nearly all the Samaritans and a few also of other nations, worshiped, confessing him as a Supreme God" (Apol. 1, ch. xxvi).**

His miracles were notorious, and admitted by all. His followers became so numerous that they were to be found in all countries. In Rome, in the reign of Claudius, a statue was erected in his honor.

Clement of Rome, speaking of Simon Magus, says that:

"He wishes to be considered an exalted person, and to be considered 'the Christ.' He claims that he can never be dissolved, asserting that he will endure to eternity. "

Montanus was another person who evidently believed himself to be an Angel-Messiah. He was called by himself and his followers the "Paraclete," or "Holy Spirit" (Lardner's Works, vol. viii. p 593)

Socrates, in his Ecclesiastical History, tells us of one *Buddhas* (who lived after Jesus):

> **"Who afore that time was called Terebynthus, which went to the coasts of Babylon, inhabited by Persians, and there published of himself many false wonders : that he was born of a virgin, that he was bred and brought up in the mountains, etc."**

He was evidently one of the many fanatics who believed themselves to be the Paraclete or Comforter, the "Expected One."

Another one of these *Christ was Apollonius.* This remarkable man was born a few years before the commencement of the Christian era, and during his career, sustained the role of a philosopher, religious teacher and reformer, and a worker of miracles. He is said to have lived to be a hundred years old. From the history of his life, written by the learned sophist and scholar, Philostratus, we glean the following:

Before his birth a god appeared to his mother and informed her that he himself should he born of her. At the time of her delivery, the most wonderful things happened.' All the people of the country acknowledged that he was the "Son of God." As he grew in stature, his wonderful powers, greatness of memory, and marvelous beauty attracted the attention of all. A great part of his time was spent, when a youth, among the learned doctors; the disciples of Plato, Chrysippus and Aristotle. When he came to man's estate, he became an enthusiastic admirer and devoted follower of Pythagoras. His fame soon spread far and near, and wherever he went he reformed the religious worship of the day. He went to Ephesus, like Christ Jesus to Jerusalem, where the people flocked about him. While at Athens, in Greece, he cast out an evil spirit from a youth. As soon as Apollonius fixed his eyes upon him, the demon broke out into the most angry and horrid expressions, and then swore he would depart out of the youth. He put an end to a plague which was raging at Ephesus, and at Corinth he raised a dead maiden to life, by simply taking her by the hand and bidding her arise. The miracles of Apollonius were extensively believed, by Christians as well as others, for centuries after his time. In the fourth century Hierocles drew a parallel between the two Christs -Apollonius, and Jesus - which was answered by Eusebius, the great champion of the Christian church.

In it he admits the miracles of Apollonius, but attributes them to sorcery.

Apollonius was worshiped as a god, in different countries, as late as the fourth century. A beautiful temple was built in honor of him, and be was held in high esteem by many of the Pagan emperors. Eunapius, who wrote concerning him in the fifth century, says that his history should have been entitled "*The Descent of a God upon Earth.*"

It is as Albert Reville says:

"The universal respect in which Apollonius was held by the whole pagan world, testified to the deep impression which the life of this Supernatural *Being* had left indelibly fixed in their minds; an expression which caused one of his contemporaries to exclaim, We have a God living among us."

A Samaritan, by name Menander, who was contemporary, with the apostles of Jesus, was another of these fanatics who believed himself to be the Christ. He went about performing miracles, claiming that be was a Savior, "sent down from above from the invisible worlds, for the salvation of mankind" (Eusebius, Eccl. Hist., lib. 3, ch. xxiii). He baptized his followers in his own name. His influence was great, and continued for several centuries.

Justin Martyr and other Christian Fathers wrote against him.

Manes evidently believed himself to be "the Christ," or "he who was to come." His followers also believed the

same concerning him. Eusebius, speaking of him, says:

”He presumed to represent the person of Christ; he proclaimed himself to be the Comforter and the Holy Ghost, and being puffed up with this frantic pride, chose, as if he were Christ, twelve partners of his new-found doctrine, patching into one heap false and detestable doctrines of old, rotten, and rooted out heresies, the which he brought out of Persia" (Eusebius, Eccl. Hist., lib. 7, ch. xxx).

The word Manes, says Usher in his Annals, has the meaning of Paraclete or Comforter or Saviour. This at once lets us into the secret, a new incarnation, an Angel-Messiah, a Christ, born from the side of his mother, and put to a violent death, flayed alive, and lung up, or crucified, by a king of Persia. This is the teacher with his twelve apostles on the rock of Gualior.

Du Perron, in his Life of Zoroaster, gives an account of certain prophecies to be found in the sacred books of the *Persians. One* of these is to the effect that, at successive periods of time, there will appear on earth certain "Sons of Zoroaster," who are to be the result of immaculate conceptions. These virgin-born gods will come upon earth for the purpose of establishing the law of God. It its also asserted that Zoroaster, when on earth, declared that in the “latter days" a pure virgin would conceive, and bear a son, and that as soon as the child was born a star would appear, blazing even at noonday, with undiminished splendor. This Christ is to be called *Sosiosh.* He will redeem mankind, and subdue the Devs, who have been tempting and leading men astray ever since the fall of our first parents.

Among the Greeks the same prophecy was found. The Oracle of Delphi was the depository, according to Plato, of an ancient and *secret* prophecy of the birth of a "Son of Apollo," who was to restore the reign of justice and virtue on the earth (Plato in Apolog. Anac., ii. p. 189)

Those who believed in successive emanations of AEons from the Throne of Light, pointed to the passage in the Gospels where Jesus is made to say that he will be succeeded by the Paraclete or Comforter. Mohammed was believed by many to be this Paraclete, and it is said that he too told his disciples that another Paraclete would succeed him. From present appearances, however, there is some reason for believing, that the Mohammedans are to have their ancient prophecy set at naught by the multiplicity of those who pretend to be divinely appointed to fulfill it. The present year was designated as the period at which this great reformer was to arise, who should be almost, if not quite, the equal of Mohommed. His mission was to be to purify the religion from its corruptions; to overthrow those who had usurped its control, and to rule, as a great spiritual caliph, over the faithful. According to accepted tradition, the prophet himself designated the line of descent in which his most important successor would be found, and even indicated his personal appearance. The time having arrived, it is not strange that the man is forthcoming, only in this instance there is more than one claimant. There is a “holy man" in Morocco who has allowed it to be announced that he is the designated reformer, while cable reports show that a rival pretender has appeared in Yemen, in southern Arabia, and his supporters, sword in hand, are now advancing upon Mecca, for the purpose of proclaiming their leader as caliph within the sacred city itself.

History then relates to us the indisputable fact that at the time of Jesus of Nazareth an Angel-Messiah was expected, that many persons claimed, and were believed to be, the “Expected One," and that the reason why *Jesus* was accepted above all others was because the Essenes - a very numerous sect - believed him to be the true Messiah, and came over to be his followers in a body.

It was because there were so many of these *Christs* in existence that some follower of Jesus ,but no one knows *who,* wrote as follows:

"If any man shall say to you, Lo, *here is Christ,* or, lo, he is here; believe him not; for *false Christs and false prophets shall rise, and shall show signs and wonders* to seduce, if it were possible, even the elect" (Mark, xiii. 21-22).

WHY JESUS WAS NOT ACCEPTED AS MESSIAH BY THE

MAJORITY OF THE JEWISH PEOPLE FOLLOWING HIS DEATH

- **1. Because the majority expected a daring and irresistible warrior and conqueror, who, armed with greater power than Caesar, was to come upon earth to rend the fetters in which their hapless nation had so long groaned, to avenge them upon their haughty oppressors, and to re-establish the kingdom of Judah; and this Jesus - although he evidently claimed to be the Messiah -did not do.**
- **2. Besides this the kingdom was to come through righteousness and Israel, expected to be a Holy Nation of Priests, had to merit the Kingdom and her King. Her failure in this regard meant the prophecies were not fulfilled and the Davidic King redeemer would not succeed.**

There are many reasons why the true Messianic prophecies were not fulfilled and why "false" messianic prophecies had to be created in order to "sell" Jesus as Messiah to the Gentile world.

Tacitus, the Roman historian, says

> **" The generality had a strong persuasion that it was contained in the ancient writings of the priests, that at that very time the east should prevail : and that some one, who should come out of Judea, *should obtain the empire of the world ;* which ambiguities foretold Vespasian and Titus. But the common people (of the Jews), according to the influence of human wishes, appropriated to themselves, by their interpretation, this vast grandeur foretold by the fates, nor could be brought to change their opinion for the true, by all their adversities."**

Suetonius, another Roman historian, says:

> **" There had been for a long time all over the east a constant persuasion that it was recorded in the fates (books of the fates, or foretellings), that at that time some one who should come out of Judea *should obtain universal dominion.* It appears by the event, that this prediction referred to the Roman emperor ; but the Jews, referring it to themselves, rebelled."**

This is corroborated by Josephus, the Jewish historian, who says:

"That which chiefly excited them (the Jews) to war, was an ambiguous prophecy, which was also found in the sacred books, that at that time some one, within their country, should arise. that should obtain *the empire of the whole world.* For this they had received by tradition, that it was spoken of one of their nation; and many wise men were deceived with the interpretation. But, in truth, Vespasian's empire was designed in this prophecy, who was created emperor (of Rome) in Judea."

As the Rev. Dr. Geikie remarks, the central and dominant characteristic of the teaching of the rabbis, was the certain advent of a great national *Deliverer* - the Messiah - but not a God from heaven.

For a time Cyrus appeared to realize the promised Deliverer, or, at least, to be the chosen instrument to prepare the way for him, and, in his turn, *Zerubabel* became the center of Messianic hopes. In fact, the national mind had become so inflammable, by constant brooding on this one theme, that any bold spirit, rising in revolt against the Roman power, could find an army of fierce disciples who trusted that it should be he who would redeem Israel (Geikie, The Life Of Christ, vol. i. p. 79).

The *"taxing* " which took place under Cyrenius, Governor of Syria (A. D. 7), excited the wildest uproar against the Roman power. The Hebrew spirit was stung into exasperation; the puritans of the nation, the enthusiasts, fanatics, the zealots of the law, the literal constructionists of prophecy, appealed to the national temper, revived the national faith, and fanned into flame the combustible elements that smoldered in the bosom of the race. The Messianic hope was strong in these people; all the stronger on account. of their political degradation. Born in sorrow, the anticipation grew keen in bitter hours. That Jehovah would abandon them could not be believed.

The thought would be atheism. The hope kept the eastern Jews in a perpetual state of insurrection. The cry “Lo here, lo there! " was incessant. Claimant after claimant of the dangerous supremacy of the Messiah appeared, pitched a camp in the wilderness, raised the banner, gathered a force, was attacked, defeated, banished, or crucified; but the frenzy did not abate.

The last insurrection among the Jews, that of Bar-Cochba, "Son of the Star," revealed an astonishing frenzy of zeal. It was purely a *Messianic* uprising. Judaism had excited the fears of the Emperor Hadrian, and induced him to inflict unusual severities on the people. The effect of the violence was to stimulate that conviction to fury. The night of their despair was once more illumined by the star of the east. The banner of the Messiah was raised. Potents, as of old, were seen in the sky; the clouds were watched for the glory that should appear. *Bar-Cochba* seemed to fill all the popular idea of the deliverer. Miracles were ascribed to him; flames issued from his mouth. The vulgar imagination made haste to transform the audacious fanatic into a child of David. Multitudes flocked to his standard. The whole Jewish race throughout the world was in commotion. The insurrection gained head. The heights about Jerusalem were seized and occupied, and fortifications were erected; nothing but the “host of angels" was needed to insure victory.

The angels did not appear; the Roman legions did. The " Messiah," not proving himself a conqueror, was held to have proved himself an impostor, the "son of a lie" (Frothingham, Cradle of the Christ).

The impetuous zeal with which the Jews rushed to the standard of this Messianic impostor, in the 130th year of the Christian era, demonstrates the true Jewish character, and shows how readily any one who made the claim, was believed to be " He who should come." Even the celebrated Rabbi Akiba sanctioned this daring fraud. Akiba declared that the so-called prophecy of Balaam: "a *star shall rise out of Jacob, "was* accomplished. Hence the impostor took his title of *Bar-Cockabas,* or Son *of the Star;* and Akiba not only publicly anointed him " KING OF THE JEWS," and placed an imperial diadem upon his head, but followed him to the field at the head of four-and-twenty thousand of his disciples, and acted in the capacity of master of his horse.

In the absence of the fulfillment of the Jewish prophecies in the Jewish Scriptures, faith in Jesus as the Messiah waned, especially in the failure of him to reappear before the destruction of the Temple as well as the war of 135 A.D. Those who yet believed on the meek and benevolent Jesus, and whose number was very small, were of that class who believed in the doctrine of the *Angel-Messiah,* first heard of among them when taken captives to Babylon. The Davidic Messiah did not appear. Hopes were split between the yet coming of the Biblical Messiah with those of the Angel-Messiah of the Essene-Christians. These believed that just as Buddha appeared at different intervals, and as Vishnu appeared at different intervals, the avatars appeared among the Jews. Adam, and Enoch, and Noah, and Elijah or Elias, might in outward appearance be different men, but they were really the self-same divine person successively animating various human bodies! This is clearly seen from the statement made by the writer of the Gospel of Matthew (xvii:9-13) that the disciples of Jesus supposed John the Baptist was Elias.

The prevailing opinion of the Rabbis and the people alike, in Jesus' day, was, that the Messiah would simply be a great prince, who should found a kingdom of matchless splendor. With a few, however, like the Essene-Christians, the conception of the Messiah's kingdom was pure and lofty...Daniel, and all who wrote after him, painted the "Expected One," as a heavenly being. He was the "messenger," the "Elect of God," appointed from eternity, to appear in due time, and redeem his people (Geike, Life of Christ, vol. 1, pp. 80-81). In the book of Daniel, by some supposed to have been written during the captivity, by others as late as Antiochus Epiphanies (B.C.E. 175), the restoration of the Jews is described in tremendous language, and the Messiah is portrayed as a supernatural personage, in close relation with Jehovah himself. In the book of Enoch, supposed to have been written at various intervals between 144 and 120 B.C.E., and to have been completed in its present form in the first half of the second century that preceded the advent of Jesus, the figure of the Messiah is invested with supernatural abilities. He is called "The Son of God," "whose name was spoken before the Sun was made;" "who existed from the beginning in the presence of God," that is, was pre-existent. At the same time his human characteristics are insisted on. He is called "Son of Man," even "Son of Woman," "The Anointed," or "The Christ," "The Righteous One" (Frothingham,The Cradle of the Christ, p. 20).

JESUS AS AN AVATAR

Christ *Jesus* was the avatar of the ninth age, Christ *Cyrus* was the *avatar* of the eighth. Of the hero of the eighth age it is said: "Thus said the Lord to his Anointed *(i.e., His Christ),* his Messiah, to Cyrus, whose right hand I have holden to subdue nations.'" The eighth period began about the Babylonish captivity, about six hundred years before Christ Jesus.

The ninth began with Christ Jesus, making in all eight cycles before Jesus.

"What was known in Judea more than a century before the birth of Jesus Christ cannot have been introduced among Buddhists by Christian missionaries. It will become equally certain that the bishop and church-historian, Eusebius, was right when be wrote, that he considered it highly probable that the writings of the Essenic Therapeuts in Egypt had been incorporated into our Gospels, and into some Pauline epistles" (Bunsen, The Angel-Messiah, p. 17).

Well there you have it in summary form: How the Jewish Messiah, thought by many to be Jesus, was later interpreted as a Phythagorean-Buddhist-Iranian sun-godman and how the concepts were later blurred as we find today in the writings of the New Testament as quoted from a forged and adulterated Old Testament which was purposefully mistranslated by the Greek-Jewish Essenes of Alexandria to further their authority for their corporate religious body. With the crucifixion of Jesus these "beliefs" were applied to him following his death and with the conversion of this corporate Essene body into the early Jewish Messianic Movement these "Essenic beliefs" would later divide the conservative Pharisees from the Essenes. The separatist movement would gather steam as the documents of this sect and their teachings highly influenced the Greeks who were coming to the faith as well as their intellectuals which were again influenced by the Alexandrian religious thought. For further information on the subject of the connection between Essenism and Christianity, the reader is referred to Taylor's Diegesis, Bunsen's Angel-Messiah, and the works of S. F. Dunlap.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



IS THE SON OF GOD...THE SUN OF GOD?

...there is nothing new under the sun. (Ecclesiastes 1:9)

Over the ages, the ancients did not simply observe the movements of the celestial bodies but personified them and created stories about them that were recreated upon the earth. Out of this polytheistic, astrological atmosphere came the "greatest story ever told," as the gospel tale is, in many places in fact, astro-theological and non-historical, recording the mythos found around the globe for eons. Thus, the Christian religion, for the most part, created and shored up by forgery, fraud and force, is in reality astro-theological more than historical and its many stories and accounts of Jesus' life in the New Testament mythical, based on many thousands of years of observation by the ancients of the movements and interrelationships of the celestial bodies and the earth, one of the favorite of which was, understandably, the sun.

One has to understand and know of these solar myths in order to read the New Testament and discern the truth from fiction about the life of Jesus as both are intermixed!

The sun figured in the stories of virtually every culture worldwide. In many places and eras, the sun was considered the most visible proxy of the divine and the most potent bestower of Spirit. It was regarded as the first entity in "the Void" and the progenitor of all life and matter. The sun also represented the Archetypal Man, as human beings were perceived as "solar entities." In addition to being a symbol of the spirit because it rises and sinks, the sun was the "soul of the world," signifying immortality, as it is eternally resurrected after "dying" or setting. It was also considered the purifier of the soul, as noted. Hence, from at least the Egyptian age down to the Gnostic Christians, the sun, along with the moon and other celestial bodies, was viewed as a "guide" into the afterlife. By the Gnostic Zoroastrians, the sun was considered "the Archimagus, that noblest and most powerful agent of divine power, who 'steps forth as a Conqueror from the top of the terrible Alborj to rule over the world which he enlightens from the throne of Ormuzd'" (Pike, Albert, The Morals and Dogma of Scottish Free Masonry, LH Jenkins, 1928, p. 612). Long before the Christian era, the sun was known as the" Son of Ormuzd," the "Mediator," while his adversary, Ahriman, (Devil) represented the darkness, which caused the fall of man (Ibid., p. 613).

The sun was considered the "Savior of the World," as it rose and brought light and life to the planet. It was revered for causing seeds to burst and thus giving its life for plants to grow; hence, it was seen to sacrifice itself in order to provide fertility and vegetation. The sun is the "tutelary genius of universal vegetation," as well as the god of cultivation and the benefactor of humankind (Ibid., p. 475). When the sun" dies" in winter, so does the vegetation, to be "resurrected" in the spring. The first fruits, vine and grain were considered symbols of the sun's strength and were ritualistically offered to the divine luminary. The solar heroes and gods were said to be teachers as well, because agriculture, a science developed out of astronomy, freed mankind to pursue something other than food, such as other sciences

and the arts.

The various personifications of the sun thus represent the "image of fertility which perpetuates and rejuvenates the world's existence (Ibid., p. 594). In their fertility aspects, the sun was the phallus, and the moon was the vulva, the male and female generative principles, the generators of all life on Earth.

In the mythos, the two pillars or columns of the Celestial Temple, the mysterious Jachin and Boaz, are the sun and moon (Ibid., p. 776). Of the relationship between the sun and moon, Hazelrigg adds:

The Sun may be likened to a wire through which the planetary messages are electrically transmitted, and of which the lunar moisture is the insulation" (Hazelrigg, John, The Sun Book, Health Research, 1971, p. 56).

In the ancient world, light was the subject of awe, and the sunlight's ability to make plants grow was considered magical and miraculous. So special is light that the writer of Ecclesiastes waxes, "Light is sweet, and it is pleasant for the eyes to behold the sun." We know that it is *not* pleasant for the eyes to behold the direct *light* of the sun; it is, however, pleasant for humanity to behold the sun as it rises in the morning, bringing light and life. Indeed, the sun itself is the "face of the divine" upon which it is impossible to look.

Thus, the sun was very important to the ancients, so much so that around the world for millennia a wide variety of peoples have built solar temples, monuments and entire religions with priestesses and priests of the Sun, along with complex rituals and accoutrements. Within these religions is contained the ubiquitous mythos, a template or archetypical story that personifies the heavens and Earth, and rolls them into a drama about their interrelationship. Rather than being an entertaining but useless "fairytale," as myths are erroneously considered to be, the mythos is designed to pass along from generation to generation information vital to life on Earth, so that humans do not have to learn it repeatedly but can progress. Without the knowledge, or gnosis, of the celestial mythos, humankind would still be in caves.

The celestial mythos is complicated because the solar myth is intertwined with the lunar, stellar and terrestrial myths. In addition, some of the various celestial players were introduced later than others, and many of them took on new functions as t he focus switched from stars to moon to sun to other planets, and back again. For example, Horus is not only the sun but also the North Pole star, and his twin brother-cum-adversary, Set, represents not only darkness but also the South Pole star.

Furthermore, as time progresses and the skies change, as with the precession of the equinoxes and the movements of the sun annually through the zodiac and daily through its "houses," as well as with cataclysm, the attributes of the planetary bodies within the mythos also change. Moreover, the incorporation of the phases of moon into the mythos adds to its complexity:

The Moon, like the Sun, changed continually the track in which she crossed the Heavens, moving ever to and fro between the upper and lower limits of the Zodiac; and her different places, phases, and aspects there, and her relations with the Sun and the constellations, have been a fruitful source of mythological fables (Pike, Albert, The Morals and Dogma of Scottish Free Masonry, LH Jenkins, 1928, p. 469).

An example of the complexity of the mythos is provided by the story of the "Queen of Heaven," the goddess Isis, mother of Horus, who is not only the moon that reflects the sun, she is the original creator, as well as the constellation of Virgo. As the moon, she is the "woman clothed with the sun, and as the Virgin, she is the sun's mother." She is also Stella Mans, the "Star of the Sea," as she regulates the tides, a fact known of the moon beginning eons ago, as were the facts of the roundness of the earth and of the heliocentricity of the solar system-again, knowledge never actually "lost" and "rediscovered," as popularly portrayed.

The sun and moon were deemed to be one being in some cultures or twins in others. When eclipses occurred, it was said that the moon and sun were uniting to create lesser gods. Thus, the pantheon kept growing.

Although it is generally now considered to be "male," the sun was also regarded as female in several places, including Alaska, Anatolia, Arabia, Australia, Canaan, England, Germany, India, Japan, North America and Siberia. The sun's feminine side was, naturally, suppressed by the patriarchy. As Walker says:

The popular European tradition usually made the sun male and the moon female, chiefly to assert that ·hisº light was stronger, and that ·sheº shone only by reflected glory, symbol of the position of women in patriarchal society. However, Oriental and pre-Christian systems frequently made the sun a Goddess (Walker, Barbara, The Woman's Encyclopedia of Myths and Secrets, Harper, p. 353).

When one factors into this complexity the fertility aspect of the gods and goddesses of the grape and grain, along with the sexual imagery found in all mythologies and religions, one can understand why it has been so difficult to sort it all out.

THE ZODIAC

As the mythos developed, it took the form of a play, with a cast of characters, including the 12 divisions of the sky called the signs or constellations of the zodiac. The symbols that typified these 12 celestial sections of 30 degrees each were not based on what the constellations actually look like but represent aspects of earthly life. Thus, the ancient peoples were able to incorporate these earthly aspects into the mythos and project them onto the all-important celestial screen.

These zodiacal designations have varied from place to place and era to era over the tens of thousands of years during which the skies have been observed, for a number of reasons, including the changes in the skies brought on by the precession. For example, Scorpio is not only the eagle but also the scorpion. It is difficult to determine absolutely all of their origins, but the current zodiacal symbols or totems are or may have been devised as follows, based on the formula made by inhabitants of the northern hemisphere:

- ***Aries is represented as the Ram/Lamb because March/April is the time of the year when lambs are born.***
- ***Taurus is the Bull because April/May is the time for ploughing and tilling.***
- ***Gemini is the Twins, so-called for Castor and Pollux, the twin stars in its constellation, as well as because May/June is the time of the "increase" or "doubling" of the sun, when it reaches its greatest strength.***
- ***After the sun reaches its strength at the summer solstice and begins to diminish in Cancer (June/July), the stars are called the Crab, who "backslides."***
- ***Leo is the Lion because, during the heat of July/August, the lions in Egypt would come out of the hot desert.***
- ***Virgo, originally the Great Mother Earth, is the "Gleaning Virgin, who holds a sheath of wheat," symbolizing August/ September, the time of the harvest.***
- ***Libra (September/October) is the Balance, reflecting the autumnal equinox, when the days and night are again even in length.***
- ***Scorpio is the Scorpion because in the desert areas the fierce storms of October/November were called "scorpions" and because this time of the year is the "backbiter" of the sun as it begins to wane.***
- ***"Sagittarius is the "vindictive Archer" who side-wounds and weakens the sun during its approach in November/ December towards the winter solstice.***
- ***In Capricorn, the weakened sun encounters the "filthy, illomened He-goat," who drags the solar hero down in December/January.***
- ***Aquarius is the Water-Bearer because January/February is the time of winter rains.***
- ***Pisces is represented by the Fishes because February/ March is the time when the thinning ice is broken and the fattened fish are plucked out (Hazelrigg, John, The Sun Book, Health Research, 1971, p. 43)***

The story of the skies was so important to the ancients that they were singularly focused on it and their lives in effect revolved around it. The heavens were revered not only by so-called Pagans but also by biblical peoples, including the Israelites, whose name and various Elohim were also stars and aspects of the solar-celestial mythos. In the Bible, the sun is worshipped in various forms by the Hebrews and "kings of Judah." It is also overtly personified and imbued with divine and ethical qualities, as in Deuteronomy: "But thy friends be like

the sun as he rises in his might." Throughout the Old Testament important deeds are done "in the sight of this sun," "before the sun," or "under the sun," revealing the ages-old perception of the sun as God's proxy, judge or "eye." So significant was the solar orb that it was ever a grave concern that the sun would "go down on the prophets."

At Psalms 113:3, the chosen are instructed to praise the Lord from the "rising of the sun to its setting." Psalms 85:11 states, "Faithlessness will spring up from the ground, and righteousness will look down from the sky." Psalms 84:11 reads, "For *the Lord God is a sun* and shield." At Psalms 68:32-32, the faithful are instructed to "sing praises to Jah, to him who rides in the heavens, the ancient heavens . . . whose majesty is over Israel, and his power is in the skies," exactly as was said about the ubiquitous solar hero.

At Psalms 72:17, we read, "May his name endure for ever, his fame continue as long as the sun," and, at Malachi 1:11: "For from the rising of sun to its setting my name is great among the nations." The Lord's name is not said to be great *after* the setting of the sun, during the night, because his "name" is the sun, as we have seen lao, Jah, YHWH and so on, to mean. Thus, the esteem of the sun by the Hebrews is evident; yet, the story of the solar hero is also found in numerous places in the Old Testament, but these stories are masked by carnalization and historicization.

Indeed, so important was the sun to the ancients, including the Israelites, that they created a "Sun Book, a "Helio Biblio," or "Holy Bible," (Hotema, EBD), the original of which can be found in the myths encoded in stone and story around the ancient world millennia before the Judeo-Christian bible was compiled.

The word "Bible" itself comes from the City of the Great Mother: Byblos, in Phoenicia.

Need we remind our reader that Byblos is where Osiris washed up in his wooden casket and was hung on a tree/cross?

As Walker relates, "'Bibles were named after her city because the earliest libraries were attached to her temple" (Walker, Barbara, The Woman's Encyclopedia of Myths and Secrets, Harper, p. 127). As noted, the Judeo-Christian bible was written by a number of hands, edited numerous times and contains countless errors and inaccuracies. It is a rehash of ancient legends and myths, and is not, therefore, the "infallible Word of God." "Such," says Graham, "is the Bible's 'revealed truth'-other races' mythology, the basis of which is cosmology" (Graham, Lloyd, Deceptions and Myths Of The Bible, Citadel, 1991, p. 74).

The cosmology or celestial mythos has in reality been hidden from the masses for many centuries for the purposes of enriching and empowering the ruling elite. Its conspiring priest-kings have ruled empires in full knowledge of it since time immemorial and have "lorded" it over the heads of the "serfs."

THE SUN OF GOD

Within the Sun Book or Holy Bible was incorporated by such priestcraft the most consolidated version of the celestial mythos ever assembled, the story of the "son of God."

- **First, we have seen that "God" is the sun**
- **Second, in Job 38 the stars are called "sons of God"**

Therefore, one star would be a "son of God," as well as the "son of the Sun." Thus, the

son of God is the sun of God.

The solar mythos, in fact, explains why the narratives of the sons of God previously examined are so similar, with a godman who is crucified and resurrected, who does miracles and has 12 disciples, etc.: To wit, these stories were in actuality based on the movements of the sun through the heavens. In other words, the majority of the accounts of Jesus Christ in the New Testament and the others upon whom he is predicated are personifications of the sun, and the gospel fable is merely a repeat of a mythological formula revolving around the movements of the sun through the heavens.

For example, many of the world's crucified godmen have their traditional birthdays on December 25th ("Christmas"). This date is set because the ancients recognized that (from a geocentric perspective in the northern hemisphere) the sun makes an annual descent southward until after midnight of December 21st, the winter solstice, when it stops moving southerly for three days and then starts to move northward again. During this time, the ancients declared that "God's sun" had "died" for three days and was "born again" after midnight of December 24th. Thus, these many different cultures celebrated with great joy the "sun of God's" birthday on December 25th.

THE FOLLOWING ARE THE MAIN CHARACTERISTICS OF THE "SUN OF GOD":

- **The sun "dies" for three days at the winter solstice, to be born again or resurrected on December 25th.**
- **The sun of God is "born of a virgin," which refers to both the new or "virgin" moon and the constellation of Virgo.**
- **The sun's "birth" is attended by the "bright Star," either Sirius/Sothis or the planet Venus, and by the "Three Kings," representing the three stars in the belt of Orion.**
- **The sun at its zenith, or 12 noon, is in the house or heavenly temple of the "Most High"; thus, "he" begins "his Father's work" at "age" 12. Maxwell relates, "At that point, all Egypt offered prayers to the "Most High" God!" (Leedom, Tim, ed.,The Book Your Church Doesn't Want You To Read, Kendall/Hunt, 1993, p. 23).**
- **The sun enters into each sign of the zodiac at 300; hence, the "Sun of God" begins his ministry at "age" 30. As Hazelrigg states, ". . . the Sun of the visible heavens has moved northward 300 and stands at the gate of Aquarius, the Water-bearer, or John the Baptist of the mystic planisphere, and here begins the work of ministry in the Palestine" (Hazelrigg, John, The Sun Book, Health Research, 1971, p. 163).**
- **The sun is the "Carpenter" who builds his daily "houses" or 12 two-hour divisions.**
- **The sun's "followers" or "disciples" are the 12 signs of the zodiac, through which the sun must pass.**
- **The sun is "anointed" when its rays dip into the sea. (Anderson, Karl, Astrology Of The Old Testament, Health Research, 1970, p. 206).**
- **The sun "changes water into wine" by creating rain, ripening the grape on the vine and fermenting the grape juice.**
- **The sun "walks on water," referring to its reflection. (Massey, Gerald, The Historical Jesus And The Mythical Christ, Health Research, p. 21).**
- **The sun "calms the sea" as he rests in the "boat of heaven." (Leedom, Tim, ed., The Book Your Church Doesn't Want You To Read, Kendall/Hunt, 1993, p. 27). (Mt. 8:23-7)**
- **When the sun is annually and monthly re-born, he brings life to the "solar mummy," his**

previous self, raising it from the dead.

- **The sun triumphantly "rides an ass and her foal" into the "City of Peace" when it enters the sign of Cancer, which contains two stars called "little asses," and reaches its fullness. (Pike, Albert, The Morals and Dogma of Scottish Free Masonry, LH Jenkins, 1928, p. 465).**
- **The sun is the "Lion" when in Leo, the hottest time of the year, called the "throne of the Lord."**
- **The sun is "betrayed" by the constellation of the Scorpion, the backbiter, the time of the year when the solar hero loses his strength.**
- **The sun is "crucified" between the two thieves of Sagittarius and Capricorn.**
- **The sun is hung on a cross, which represents its passing through the equinoxes, the vernal equinox being Easter.**
- **The sun darkens when it "dies": "The solar god as the sun of evening or of autumn was the suffering, dying sun, or the dead sun buried in the nether world. (Massey, Gerald, The Egyptian Book of the Dead, Health Research, p. 9).**
- **The sun does a "stutter-step" at the winter solstice, unsure whether to return to life or "resurrect," doubted by his "twin" Thomas.**
- **The sun is with us "always, to the close of the age" (Mt. 28:20), referring to the ages of the precession of the equinoxes.**
- **The sun is the "Light of the World," and "comes on clouds, and every eye shall see him."**
- **The sun rising in the morning is the "Savior of mankind."**
- **The sun wears a corona, "crown of thorns" or halo.**
- **The sun was called the "Son of the Sky (God)," "All- Seeing," the "Comforter," "Healer," "Savior," "Creator," "Preserver," "Ruler of the World," and "Giver of Daily Life." (Doane, T.W.,Bible Myths And Their Parallels In Other Religions, Health Research, 1985, p. 472, 476, 492, 562).**
- **The sun is the Word or Logos of God.**
- **The all-seeing sun, or "eye of God," was considered the judge of the living and dead who returned to Earth "on a white horse." (Doane, T.W., Bible Myths And Their Parallels In Other Religions, Health Research, 1985, pp. 497-498).**

THE IMPORTANCE OF EGYPT

A. Churchward demonstrates the complex yet poetic celestial mythology of the Egyptians, developed around the core mythos long prior to the Christian era:

The Sun was not considered human in its nature when the Solar force at dawn was imaged by the Lion-faced Atum, the flame of the furnace by the fiery serpent Uati, the Soul of its life by the Hawk, the Ram, or the Crocodile. Until Har-ur the elder Horus was depicted as the child in the place of the calf or lamb, fish, or shoot of papyrus plant, which now occurred in the Solar Cult, no human figure was personalized in the Mythology of Egypt.

Isis in this Cult takes the place of Hathor as the Mother-Moon, the reproducer of light in the underworld. The place of conjunction and of rebegettal by the Sun-god was in the underworld, when she became the woman clothed with the sun. At the end of lunation the old Moon died and became a corpse; it is at times portrayed as a mummy in the underworld and there it was revivified by the Sun-god, the Solar fecundation of the Moon representing the Mother, resulting in her bringing forth the child of light the "cripple deity," who was begotten in the dark. (Churchward, Albert, The Origin And Evolution Of Religion, p. 226).

Massey provides another sketch of the mythos as applied to Horus, who, like Baal, was the sun in the Age of Taurus:

"...[The] infant Horus, who sank down into Hades as the suffering sun to die in the winter solstice and be transformed to rise again and return in all his glory and power in the equinox at Easter. (Massey, Gerald, The Egyptian Book of the Dead, Health Research, p. 9).

As we have seen, the story of Jesus is virtually identical in numerous important aspects to that of Horus, a solar myth. Higgins spells it out:

The history of the sun. . . is the history of Jesus Christ. The sun is born on the 25th of December, the birthday of Jesus Christ. The first and greatest of the labours of Jesus Christ is his victory over the serpent, the evil principle, or the devil. In his first labor Hercules strangled the serpent, as did Cristna, Bacchus, etc. This is the sun triumphing over the powers of hell and darkness; and, as he increases, he prevails, till he is crucified in the heavens, or is decussated in the form of a cross (according to Justin Martyr) when he passes the equator at the vernal equinox. **(Higgins, Godfrey, Esq., Anacalypsis, A&B Books, 1992, p.144).**

At Malachi 4:2, YHWH says, "But for you who fear my name the sun of righteousness shall rise, with healing on its wings." Who is this sun of righteousness with healing on its wings" Malachi is the last book of the Old Testament, and this scripture is one of the last in that book, which leads directly into the story of Jesus, who was indeed called by the Church fathers the "sun of righteousness." Malachi's sun of righteousness rising with "healing on its wings" is, in reality, the saving light that ends the gloom of night, the daily resurrection of sunrise, and the birth of the sun of a new age, who was carnalized and historicized in Jesus Christ. As "shamash," which is the Hebrew word for sun and the name of the Babylonian sun god, Malachi's righteous sun is also Solomon's Moabite god Chemosh, which is the same as shamash in Hebrew, an ironic development considering Chemosh was later demonized by the Christians.

Jesus's solar attributes are also laid plain by the story of his followers waiting to go to his "tomb" until sunrise, when "he is risen." In John 2, Jesus says, "Destroy this temple, and in three days I will raise it up"; however, as John relates, ". . . he spoke of the temple of his body," an admission of biblical allegory. In this statement Jesus describes his own solar resurrection, not that of the Jerusalem Temple, although the original "Temple of the Most High" is indeed the same Temple of the Sun that is Jesus's "body." In fact, Jesus is called the "son of the Most High God" (Lk. 8:28; Mk. 5:7) and a priest after the order of Meichizedek, who was the priest of the Most High, El Elyon, or Helios, the sun. At Acts 26:13, regarding his conversion Paul says, "At midday, 0 king, I saw on the way a light from heaven, brighter than the sun, shining round me and those who journeyed with me," the light, of course, being Jesus. The words "at midday" represent the sun at its zenith, when it is doing its work in the Temple of the Most High, brighter than at any other time.

As expected, the early Christians were considered sun-worshippers, like their "Pagan" counterparts, although "sun-worship" is an inaccuracy, since the ancients did not "worship" the sun as the "one god" but revered it as one of the most potent symbols of the quality of divinity.For example, Krishna was considered not just the sun itself but the light in the sun and moon, (Doane, T.W., Bible Myths And Their Parallels In Other Religions, Health Research, 1985, p. 224), making him, like Jesus, brighter than the sun. Like their predecessor temples, many early Christian churches faced the east, or the place of the rising sun. In fact, as Doane relates, "Tertullian says that Christians were taken for worshipers of the Sun because they prayed towards the East, after the manner of those who adored the Sun." (Doane, T.W., Bible Myths And Their Parallels In Other Religions, Health Research, 1985, pp. 500-502). Ex-Pagan and Bishop of Carthage Tertullian's actual words from his Apology are as follows:

Others, again, certainly with more information and greater verisimilitude, believe that the sun is our god. We shall be counted Persians perhaps, though we do not worship the orb of day painted on a piece of linen cloth, having himself everywhere in his own disk. The idea no doubt has originated from our being known to turn to the east in

prayer. But you, many of you, also under pretence sometimes of worshipping the heavenly bodies, move your lips in the direction of the sunrise. In the same way, if we devote Sun-day to rejoicing, from a far different reason than Sun-worship, we have some resemblance to those of you who devote the day of Saturn to ease and luxury, though they too go far away from Jewish ways, of which indeed they are ignorant.

In his protestations and refutations of critics, Tertullian further ironically admits the true origins of the Christ story and of all other such godmen by stating, "You say we worship the sun; so do you." (Wheless, Joseph, Forgery In Christianity, Health Research, 1990, p. 147). Interestingly, a previously strident believer and defender of the faith, Tertullian later renounced Christianity (Ibid., p. 144).

Christ was frequently identified as and/or with the sun by other early orthodox Christian fathers, including St. Cyprian (A.D., 258), who "spoke of Christ as the true sun (sol verus)," and St. Ambrose (339-397 A.D.), Bishop of Milan, who said of Christ, "He is our new sun." Other Church fathers who identified Christ with, if not as, the sun include St. Gregory of Nazianzus (330- 389 A.D.), and St. Zeno of Verona (375), who "calls Christ "Sol foster, sol verus." Moreover, this overt Christian sun-worship was not a short-lived aberration, as Christian proponents would portray it. Wheless relates that "Leo the Great in his day (440-461) says that it was the custom of many Christians to stand on the steps of the Church of St. Peter and pay homage to the Sun by obeisance and prayers " (Wheless, p. 30).

As to such "insider" knowledge of the true meaning of Christianity, Doane remarks

Many Christian writers have seen that the history of their Lord and Saviour is simply the history of the Sun, but they either say nothing, or, like Dr. Parkhurst and the Rev. J. P. Lundy, claim that the Sun is a type of the true Sun of Righteousness.

This "type of" sophistry has been used frequently in "religious" debate to squeeze out of a tight corner. Yet, the Christian conspirators cannot hide the fact that their "Lord's Day" is indeed Sun-day; hence, their Lord is the sun.

Even though this information has been well hidden, the early Christians were aware that Christ was the sun, as they were truly Gnostic and the solar myth was known all around them. When a member of at least one such Gnostic sect wished to become orthodox, he was compelled to renounce his "heresy" of equating Christ with the sun. Higgins relates of the influential and widespread Gnostic group called the Manichaeans:

When a Manichaean came over to the orthodox he was required to curse his former friends in the following terms: "I curse Zarades [Zarathusta/Zoroaster], who, Manes said, had appeared as a God before his time among the Indians and Persians, and whom he calls the sun. I curse those who say Christ is the sun, and who make prayers to the sun, and to the moon, and to the stars, and pay attention to them as if they were really Gods, and who give them titles of most lucid Gods, and who do not pray to the true God, only towards the East, but who turn themselves round, following the motions of the sun, with their innumerable supplications. I curse those persons who say that Zarades and Budas [Buddha] and Christ and Manichaeans and the sun are all one and the same (Higgins, Godfrey, Esq., Anacalypsis, A&B Books, 1992, p. 722).

In his 2nd Apology, Justin Martyr acknowledges that the Gnostic-Christian Manichaeans were "sun-worshippers" and says:

Accordingly, Menander seems to me to have fallen into error when he said: "0 sun! for thou, first of gods, ought to be worshipped, by whom it is that we are able to see the other gods." For the sun never could show me the true God; but that healthful Word, that is the Sun of the soul, by whom alone, when He arises in the depths of the soul, the eye of the soul itself is irradiated.

In order to obfuscate the origins of Christianity, Justin is attempting to distinguish between the sun of the Gnostics, which was the solar orb, and the "sun (sol) of the soul" in the "person" of Jesus Christ. In fact, the

sun of the Gnostics and other "sun-worshippers" also represented the cosmic and cellular "sun" found in living things, including human beings, who, it was perceived, by Gnosticism can become illuminated. Thus, both Gnostic and orthodox Christians were addressing the same "sun of the soul," but the orthodoxy insisted on putting a particular face and shape to it. One might also wonder how the omnipresent divine is separated out of its creation, such that it is "everywhere" but not in the sun, moon, stars, sky, earth and all of creation. To reiterate, the ancients were not just monotheistic, polytheistic and "atheistic"-as the Christians called and were called by their adversaries-but pantheistic, seeing the divine in everything, as is the definition of omnipresence.

It is clear that from early times Christ was correctly perceived by the Gnostic sects as the sun, a fact that the historicizing Christians were continuously compelled to combat, as is evidenced by the anti-Manichaean oath specifically designed to refute such assertions. Yet, as Higgins states, ". . . the Sun, Iao, and Jesus, were all taken for the same being by the ancients, and it will require more than the skill of the whole priesthood to disprove it" (Higgins, Godfrey, Esq., Anacalypsis, A&B Books, 1992, p. 325).

Furthermore, the adoption (or, rather, creation) of Christianity was not much of a stretch for the Roman conspirators:

In the early Christian era, Roman emperors were routinely identifying themselves with the sun god and all his symbols: cross, eagle, fire, gold, lion, and so on. Constantine I, whom conventional history hails as the first Christian emperor, was actually a worshipper of the sun god, whose image he placed on his coins, dedicated to "the invincible sun, my guardian." (Walker, Barbara, The Woman's Encyclopedia of Myths and Secrets, Harper, 1983, p. 15).

EXAMINING EVIDENCE TO PROVE THAT CHRISTIANITY IS SUN-WORSHIP TO THE VERY CORE.....THE EUCHARIST

Exo 20:4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Exo 20:5 Thou shalt not bow down thyself to them, nor serve them:

Before we begin I think it best to remind our readers that Osiris, the original and earliest Sun-godman had his own Eucharist whereby his devotees and followers would "eat his body and drink his blood." This same "Eucharist" has been handed down for thousands of years and few know of its relationship with Sun-Worship and Idolatry.

Note that the commandment of God forbids making and bowing down to images. Among pagans, perhaps the most common form of idolatry is sun worship, and the above prohibition would clearly exclude bowing down before images of the sun or moon (things in the heaven above). With that in mind, lets look at solar and lunar images directly associated with the Catholic Mass.



Here is Pope John Paul II holding what is called a Monstrance or Ostensorium. It is used to display a roundwafer of bread, called the host, which is used in what is called the Mass, Lord's Supper, Communion or Eucharistic meal. The Catholic believes this wafer of bread turns into the actual body of Christ when consecrated during the Mass. The Roman Catholic Church even admits the Monstrance to be a sunburst: "During the baroque period, it took on a rayed form of a sun-monstrance with a circular window surrounded by a silver or gold frame with rays." (The Dictionary of the Liturgy by Rev. Jovian P. Lang, OFM., published and copyrighted © 1989 by Catholic Book Publishing Co., New York, ISBN 0-89942-273-X, page 436).

The priest (here the Pope) sometimes holds up the sunburst monstrance with the host encased for



the congregation to adore and venerate. Virtually any time the monstrance, a pagan sun symbol, is viewed by the congregation, they kneel in submission. A Catholic cannot walk past this sun symbol without acknowledging it by kneeling and or making the sign of the cross with their hands.



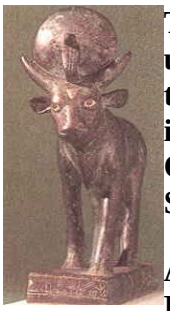
Remember God's commandment forbidding bowing down to images? How can the Catholic justify bowing down before a sun image in veneration? They will tell you that they are paying homage to the host, bread they believe has actually turned into the actual body and blood of Jesus after being consecrated by a priest. Since the wafer, they believe, has been transformed into God Himself, it is the round wafer god inside the sunburst monstrance that they bow down to in worship, not the sunburst monstrance. However, the round wafer of bread itself is also a sun symbol, which is sometimes made quite obvious in Catholic representations of the host in various forms of artwork..

This is the general sunburst pattern used to symbolize the host, the supposed "true body" of Christ. This design has also been adopted by the Jesuits as their symbol. The IHS is thought by some to represent the first letters of each word in the Latin phrase Iesus Hominum Salvator (Jesus Saviour of Men), although according to the Catholics themselves they actually represent the first three letters of the name "Jesus" in Greek .(spelled in Greek iota-eta-sigma-omicron-upsilon-sigma). The pagan though, would quickly see the same sun disk symbol associated with many pagan deities of Egypt, among them Isis, Horus, and Seb. In Egyptian mythology Seb (Geb) was the father of the goddess Isis (Aset), the mother and protectress of her divine son Horus (Harpocrates). Horus (the younger) is frequently depicted on Egyptian temples as a winged sun disk, representing the rays of the rising sun.





On the right is a statuette of the Egyptian goddess Isis. Her headdress shows the sun disk within the horns of an Apis bull, symbology which is virtually identical to that of the sunburst monstrance. Also of note, in Isis lap is her infant son, Horus. In this one image you have the symbology of the Catholic monstrance and Mother / child worship which is so prominent in Catholicism. The Egyptian pharaoh also claimed to be the embodiment of Horus on earth, much like the pope claims to be the infallible Vicar of Christ on earth.



The Apis bull, as depicted in this Egyptian statuette, is likely to be the pattern used for the golden calf the Israelites made at Mount Sinai (Exo. 32), since they were undoubtedly quite familiar with it as a result of their long captivity in Egypt. Note that in front of the sun disk and horns, which looks virtually identical to some Catholic monstrances, there is the serpent poised to strike. In Scripture the serpent is symbolic of Satan. (Gen 3, Rev. 12:9)



At the right is the reverse side of a medal commemorating the Catholic Eucharistic Congress held in Chicago in 1926 (On the front there is a bust of Pope Pius XI). Note that the round wafer host above the golden cup is portrayed as a radiant sunburst.



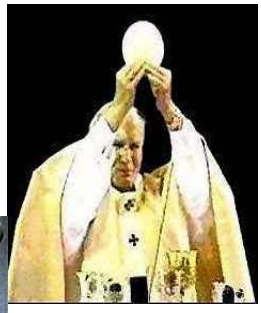
On the left is an artifact unearthed in the holy of holies of the pagan temple in the Canaanite city of Hazor, in northern Israel. It is described as follows: "Of special interest is a square basalt altar for burning incense. On one of its sides, a circle with a cross in the center – the divine symbol of the Canaanite storm god – is carved in low relief..."... a basalt offering table, pillar-shaped, with a carved symbol of the storm god Baal on its side. That symbol was a circle with a cross in the center." Again we need take time to notice that within Sun-Worship we find the concept of a "cross" connected with Sun-Worship; setting the stage for the developing theology of "crucified Sun-godmen" in the Heavens.



Here the Eucharistic host, as Catholics call it, has actually been made as a sunburst (note the flames around the edge). This sun symbol, after consecration, is called the true body of God, to be adored and bowed down to and worshipped by the laity, especially when displayed inside a sunburst monstrance.



At left is a pagan Canaanite cultic pillar or "matstsebah", also found in excavations of the city of Hazor,showing hands raised in praise to the sun disk, portrayed within the crescent moon. Now compare the picture on the right of pope John Paul II celebrating Mass, elevating a large host for adoration. Note the similarity with the pagan Canaanite pillar!



Below notice the pagan sunburst wafer god, inscribed with IHS and the cross, is portrayed above the cup ofwine. This is the door to a place where the wine and wafers are stored.

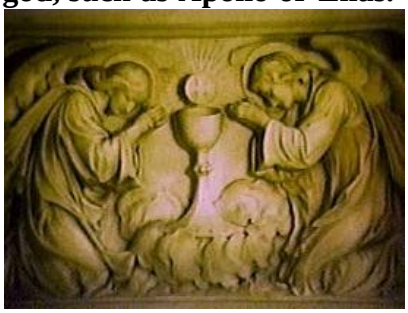


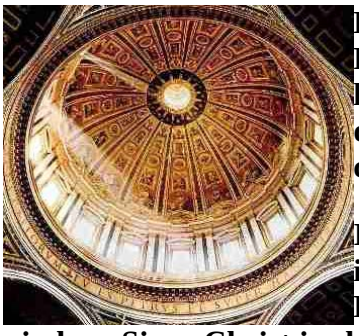
A 100-lire coin issued by the Vatican depicts a woman, symbolizing the Church, holding a cup in her right hand, which represents the "pagan sunburst wafer god." The cup of wine of the apostate woman (church) represents spiritual and doctrinal fornication, a mixing of truth and error, Christianity and paganism, which she has taught to the world (made the nations drink). This "wafer" or host used in Communion by the Catholic Church as a symbol for the body of Christ is actually a very ancient symbol for the sun. The Catholic "monstrance" or "ostentorium," the device used to serve the "Lord's host," is also a sunburst, as admitted by Catholic authorities. Christian art, like that of Buddhism and Hinduism, makes extensive use of the halo or sunburst behind its godman, mother of God, and saints. As Massey says, "The halo of light which is usually shown surrounding the face of Jesus and Christian saints, is another concept taken from the sun god." The solar nature of Jesus Christ is thus reflected in art, explaining "nobody knew what he looked like" and why he was variously represented as a sun god, such as Apollo or Elias.





At the right notice a carving depicting angels kneeling in idolatrous adoration or worship of the wafer god and wine.





Here you see a photo looking up into the dome of St. Peter's. Notice the very obvious sun wheel. Indeed the light from the sun streams into the center hub of the dome making a genuine sun-lit sunburst image at the center of the wheel.

In Christian iconography the sun, rising over and over again in the East, symbolizes immortality and resurrection. There are fourth-century mosaics showing Christ as a Helios-figure in a solar chariot surrounded by sunbeams, or surrounded by a solar nimbus. Since Christ is also triumphant over time (chronocrator), he is frequently associated with the sun (which measures out the length of each day) in Romanesque art.

The term "associated with" is a typical historicizing obfuscation, because Christ is the sun, which Christian artists have obviously known. The Apollo/Helios/Jesus image is often very light of complexion, with short blond hair, reflective not of an actual person but of the light and color of the sun. Other solar depictions include men with red hair, representative of the setting and summer sun, and black images symbolizing the orb in the dark underworld of night, which is the reason for the black bambinos and crucifixes in churches around the globe, not only of Jesus but also Krishna and other solar heroes. As stated, these black crucifixes have led some to

posit that Jesus was black, i.e., African; however, despite this compulsion to make Christ "all things to all people," these images depict the black or nighttime sun. In fact, they are part of the mythos, which holds that the solar orb and night sky are a dual-natured god, represented by "twins" battling for supremacy.

SOLAR MYTHS WITHIN THE JESUS STORIES...FOLLOWING THE SUN'S ANNUAL MOVEMENT THROUGH THE HEAVENLY ZODIAC

Notice if you will that the following astrological accounts have been "personified" into human stories; many of which were applied to the man Jesus after his death by some of his ardent followers. Later such "solar-myths" were recorded in the New Testament and passed off as Divine and unique revelation concerning Jesus. Make no mistake about it but the position of the Sun and the stars had a prior determining effect on the "shaping and the evolution" of the Christ myth in the New Testament.

- *According to legend, Jesus was born in a stable between a horse and a goat, symbols of Sagittarius and Capricorn.*
- *He was baptized in Aquarius, the Water-Bearer.*
- *He chose his first disciples, fishermen, in Pisces, the sign of the fishes.*
- *He became the Good Shepherd and the Lamb in Aries, the Ram.*
- *Jesus told the parables of the sowing and tilling of the fields in Taurus, the Bull.*
- *In Cancer, "the celestial Sea of Galilee," he calmed the storm and waters, spoke of backsliders (the Crab), and rode the ass and foal in triumph into the City of Peace, Jerusalem.*
- *Jesus was the Lion in Leo.*
- *In Libra, Christ was the true vine in the Garden of Gethsemane, the "wine press," as this is the time of the grape harvest.*
- *Jesus was betrayed by Judas, the "backbiter," or Scorpio.*
- *In Sagittarius, Jesus was wounded in the side by the Centaur, or centurion.*
- *He was crucified at the winter solstice between the "two thieves" of Sagittarius and Capricorn, who sapped his strength.*

TRACING THE COURSE OF THE SUN...THE SOLAR DRAMA

Roberts elaborates the solar drama:

the passage of the Sun, in its annual course through the constellations of the Zodiac; having his birth in the sign of the Goat, the Augean stable of the Greeks; his baptism in Aquarius, the John the Baptist in the heavens; his triumph when he becomes the Lamb of God in Aries; his greatest exaltation on St. John's, the beloved disciple's day, on the 21st of June, in the Sign of the Twins, the emblem of double power; his tribulation in the Garden of Gethsemane, in the sign of the rural Virgo; his betrayal in the sign of Scorpio, the malignant emblem of his approaching death in the stormy and adverse sign, Sagittarius, and his resurrection or renewed birth on the twenty-fifth of December in the same sign of the celestial Goat...

Regarding the mysterious Garden of Gethsemane, Wells says, "They went to a place which is called Gethsemane". Nothing is known of such a place (Wells, Did Jesus Exist?,Pemberton, 1986, p, 136). In fact, the Garden exists in the sky.

In addition, Jesus in the "upper room" symbolizes the sun in the "upper signs," as the two equinoxes divide the solar orbit into two halves, also represented by the two genealogies of Jesus in the gospels (Hazelrigg, John, The Sun Book, Health Research, 1971, p. 120).

Hazelrigg gives the astrological meaning of the annunciation of the divine one's birth:

Directing our gaze to the right, we see rising on the eastern angle of the planisphere the constellation of the Virgin,

the sixth sign of the Zodiac, or sixth month, reckoning from March (Aries). And in the sixth month the angel Gabriel was sent from God...to a virgin espoused by a man whose named was Joseph, of the house of David; and the virgin's name was Mary."-Luke 1. 26, 27 **(Hazelrigg, John, The Sun Book, Health Research, 1971, p. 105).**

He further explains the Passion as it appears in the mythos:

In due order, the next quarter introduces the Passion-a term appositely chosen and applied-prefaced under Aries, the first sign of the fiery triplicity, which is the Vale of Gehenna. . Thence comes Calvary, conformably with the crossification of the Sun of Nature at the gate of Libra, with the zodiacal Virgin recumbent next to this point of supreme sacrifice.

The story of the sun is a daily, monthly, annual and precessional drama that takes place cyclically and over thousands of years. In order to change the mythos into the life of a man-in other words, to personify and historicize it-it was necessary to make the tale linear, such that there are discrepancies between the stories of the sun and that of the "historical" Jesus. For example, while the sun "dies" and is "reborn" or "resurrected" daily, monthly, annually and precessionally, as a "person" Jesus can only undergo such experiences once. In the early Christian period, when the story as still being formulated, yet another debate raged as to how long after beginning his ministry Christ was supposed to suffer his passion, with a common portrayal that it occurred "in the 12th month after his baptism," i.e., at the winter solstice, following his baptism in Aquarius, as acknowledged by Irenaeus, who wrote against the "heretics": They affirm that He suffered in the twelfth month, so that He continued to preach for one year after His baptism." Irenaeus then insists that Christ "did not suffer in the twelfth month after his baptism, but was more than fifty years old when he died." Irenaeus's statements reveal not only Jesus's solar nature but also that by his time (c. 140-c. 200) the gospel story was not "set in stone," as it would have been, had it happened in history. In fact, some of the writings of the early Christian fathers demonstrate that they are discussing a number of different individuals, which is to be expected, since the "Christ character" which finds its way into the New Testament is a composite of many.

These various debates reflect the complexity of the mythos, as further illustrated by Massey:

When it was discovered that the moon was a mirror to the solar light, the sun-god as Osiris was reborn monthly in or of the moon! Thus, the resurrection in three days became that of the luni-solar god. . . . The Christ who rose again in three days for the fulfillment of scripture must be the Christ according to that scripture which contained the mythos, *and the fulfillment of scripture was the completion of astronomical cycles, whether lunar, solar, or Precessional.*

As stated, the character of Jesus Christ was in fact created as the solar avatar or hero of the Age of Pisces, into which the sun was moving during the first centuries before the Christian era, an illomened time between ages of celestial "no man's land."

Jesus as the Lamb of God was a remnant of the previous Age of Aries:

And as it approached the "gates of Spring," "the Lamb of God," or the Lamb of March gathered up "the sins of the world," or the sins of the Winter, and bore them away. And thus was realized, astronomically, not only "the Lamb of God taking away the sins of the world," but also the death and resurrection of the Son of God, or the sun-God, more properly.

Massey describes the changes of the ages:

When Horns had fulfilled the period of 2155 years with the Easter Equinox in the Sign of Aries, the birthplace passed into the Sign of Pisces, when the Ever-Coming One, the Renewer as the Eternal Child who had been

brought forth as a Lion in Leo, a Beetle in Cancer, as one of the Twins in Gemini, as a calf in the Sign of the Bull, and a Lamb in the Sign of the Ram, was destined to manifest as the Fish, in the Sign of the Fishes. The rebirth of Atum-Horus, or Jesus, as the Fish Iusaas, and the Bread of Nephthys, was astronomically dated to occur in Beth Lechem-the House of Bread-about 255 B.C., at the time the Easter Equinox entered the Sign of Pisces, the house of Corn and Bread.

Massey also states that "Horus in Egypt had been a fish from time immemorial, and when the equinox entered the sign of Pisces, Horus was portrayed as Ichthys with the fish sign of over his head." He further says, "The Messiah who manifested in this sign was foreordained to come as Ichthys the fisherman, or, doctrinally, the fisher of men" (Massey, The Historical And The Mythical Christ, Health Research, p. 20).

Thus, Jesus is the Piscean fish god, who, at Luke 24:11-2, upon his resurrection is made to ask, "Do you have any fish"?, establishing the choice of communion food of the new age. Hence, the fish was ordered to be eaten in Catholicism. In addition, the early Christians were called "Pisciculi"-"little fishes" (Higgins, Godfrey, Esq., Anacalypsis, A&B Books, 1992, p. 568). As the solar hero of the Piscean Age, Jesus is also made to say, "I am with you always until the close of the age." It is now the close of the Age of Pisces, and the sun is moving into the Age of Aquarius, a "second coming" that signifies the changing of the guard.

WHAT YOU DON'T KNOW CAN HURT YOU

The attention of the writer having been called to the fact that all Indo-Germanic nations have worshipped crucified Saviours, an investigation of the subject was personally made by me over the last 5 years. Overwhelming proof, both in this and other articles, was obtained that the sun-myths of the ancient Aryans were the origin of the religions in all of the countries which were peopled by the Aryans. The Saviours worshipped in these lands are personifications of the Sun, the chief god of the Aryans. That Pagan nations worshipped a crucified man, was admitted by the Fathers of the early Christian Church. The holy Father Minucius Felix [d. c. 250], in his Octavius ["earliest known work of Latin Christian literature"], written as late as A.D. 211, indignantly resents the supposition that the sign of the cross should be considered as exclusively a Christian symbol; and represents his advocate of the Christian argument as retorting on an infidel opponent thus: "As for the adoration of crosses, which you object to against us, I must tell you that we neither adore crosses nor desire them. You it is, ye Pagans, who worship wooden gods, who are the most likely people to adore wooden crosses, as being parts of the same substance with your deities. For what else are your ensigns, flags, and standards, but crosses gilt and beautified? Your victorious trophies not only represent a simple cross, but a cross with a man upon it"' (Minucius Felix (Octavius)]. "Not until the pontificate of Agathon (A.D. 608 [680]) [Agatho: pope 687 -681] was Christ represented as a man on a cross. During the reign of Constantine Pogonatus [Constans II Pogonatus, Byzantine emperor 641 - 668], by the Sixth Synod of Constantinople (Canon 82) it was ORDAINED that instead of the ancient symbol, which had been the lamb, the figure of a man nailed to a cross should be represented. All this was confirmed by Pope Adrian I ["Hadrian I (d. 795), Pope from 772." (Ox. Dict. C.C.). Quoted in Higgins's Anacalypsis, vol. ii. p. 3."]."

Now please pay attention to what is said next. The whole purpose in presenting this information is to tie such information with the Essenes/Qumran sect which "adopted Sun-Worship" over Judaism in their "theological evolutions" over 250 years. Having said this then the next piece of information is incredible since the documents mentioned are Essene/Qumran writings...admitted by all scholars today. This is the undeniable connection to the FACT that the Essenes/Qumran cult had adopted "Solar-Myths" of crucified Sungods over the Messiah mentioned in the Tanakh:

'THE MESSIAH, AS EARLY AS THE SECOND CENTURY B.C., WAS REGULARLY LIKENED TO THE SUN (The Testaments of the Twelve Patriarchs, Testament of Levi, xviii, ed. R.H. Charles, pp. 62 sq.). THE EARLY CHRISTIANS who, like the Essaeans, TURNED TO THE EAST WHEN PRAYING, HELD THEIR FEASTS ON SUN-DAYS, ASSOCIATED THE DEATH OF CHRIST WITH AN

ECLIPSE OF THE SUN, and later celebrated His birthday on the Mithraic 'Natalis dies solis,' were likewise held by the pagans to be SUN-WORSHIPPERS (Tertullian [c. 160 - c. 220], Apologia, xvi). Indeed, CHRIST WAS ALWAYS ASSIMILATED TO THE SUN. The Clementine Homilies state that the disciples of John, the Hemerobaptist ["Jewish sect" ("daily ablution")], looked upon Jesus as the sun, and that he had therefore twelve apostles, whereas they regarded John the Baptist as the moon, and he accordingly had thirty disciples, or, more precisely, twenty-nine and a half, one being a woman, "for a woman, being half a man, made up the number of the triacontad ["set of thirty"], as with the moon whose revolution does not make the complete course of the month" (Clementine Homilies, ii. 23).'

No more evidence needs be presented...the case is proven beyond any doubt!

CONCLUSION

As you can see from the Bible verses quoted above, these symbols of pagan sun worship were associated with Baal worship, or Baalim, which is strongly condemned in scripture. So why are they so prevalent in the Roman Catholic Church and Protestant Christianity if they are associated with paganism and apostasy? Not wanting to "pick" on Catholics, my Protestant friends need to know that they have "inherited" the same "solar-dogmas" as well.

Without a doubt such "beliefs" are an affront and an abomination to God and those who hold such religious beliefs which have been attached to Jesus in the New Testament end up as Sun-Worshipers and Idolators...without ever knowing. Simply, they "do evil in the sight of the LORD"...AND THEY DON'T EVER KNOW IT...UNTIL THEY DIE THAT IS!

Let us close with this thought as taken from Mark 8:27:

27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto them, WHOM DO MEN SAY THAT I AM? (KJV),

That is a good question, and after reading this article as well as others on this website, as well as our websites, we sure know "who he is not" as well as "what is and is not a "Divine Document." We know for sure that Jesus and the "Jesus stories" in the New Testament are not an accurate picture as to whom he is; the vast majority of the New Testament accounts of Jesus are sadly "recycled" Sun-Worship and "Solar-Myths" whereby Jesus has been turned into a "new" Osiris/Horus/dying and raising/crucified Sun-godman.

Eccl 1:9 9 The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. (KJV)

...pardon my pun!

Having come to this stark revelation and conclusion, don't you think it is about time for you to study and investigate the historical Jesus to determine who he really is and what the "true Gospel" that he both lived and taught really is?

A Christian's religious belief system, when tested and exposed to

contradictory facts from Biblical languages, Biblical history, Biblical culture, Religious history, and archeology, must in the Spirit of Truth and Repentance, be flexible enough to change!

We at Bet Emet Ministries stand ready to help you in your search for truth in order that your worship of YHVH be in Spirit and in Truth.



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE BIRTH OF JESUS CHRIST....WAS IT TAKEN FROM SUN-MYTHS?

The birth of Jesus Christ is said to have been taken place at early as dawn on the 25h day of December. The Christian ceremonies of the Nativity are celebrated in Bethlehem and Rome, even at this present time, very early in the morning.Now, this is the Sun's birthday. At the commencement of the sun's apparent annual revolution round the earth, he was said to have been born, and, on the first moment after midnight of the 24th of December, all the heathen nations of the earth, as if by common consent, celebrated the announcement of the "Queen of Heaven," of the "Celestial Virgin of the Sphere," and the birth of the god Sol.

On that day the sun having fully entered the winter solstice, the Sign of the Virgin was rising on the eastern horizon. The woman's symbol of this stellar sign was represented first by ears of corn, then with a new-born male child in her arms. Such was the picture of the Persian sphere cited by Aben-Ezra:

"the division of the first decan of the Virgin represents a beautiful virgin with flowing har, sitting in a chair, with two ears of corn in her hand, and suckling an infant called Iesus by some nations, and Christ in Greek" (Volney, Ruins, p. 166 and note).

This denotes the Sun, which, at the moment of the winter soltice (25th December), precisely when the Persian magi drew the horoscope of the new year, was placed on the bosom of teh Virgin, rising heliacally in the eastern horizon. On this account he was figured in their astronomical pictures under the form of a child suckled by a chaste virgin (Volney, Ruins, p. 155; Dupuis, Origin of Religious Belief, p. 236).

Thus we see that Christ Jesus was born on the same day as Buddah, Mithras, Osiris, Horus, Hercules, Bacchus, Adonis, and other personifications of the Sun.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENE INFLUENCE AT ALEXANDRIA ON THE TRANSLATION OF THE HEBREW SCRIPTURES INTO GREEK (LXX)

Answer for yourself: Why did Christianity prosper, and why was Jesus of Nazareth believed to be a divine incarnation and Saviour when no such teachings can be found in the Jewish Masoretic Text of the Tanakh?

There were many causes for this, but as we can devote volumes to the subject, I will try to treat it briefly.

THE INFLUENCE OF THE ESSENES AND THEIR RELIGIOUS BELIEF SYSTEM ON THE NEW TESTAMENT

For many centuries before the time of Jesus there lived a sect of religious monks known as Essenes, or Therapeutae. Numerous bodies of ascetics (Therapeutae), especially near Lake Mareotis, devoted themselves to discipline and study, abjuring society and labor, and forgetting it is said, the simplest wans of nature, in contemplating the hidden wisdom of the Scriptures. Eusebius even claimed them as Christians and some of the forms of monasticism (by Christians) were evidently modeled after the Therapeutae" (Smith's Bible Dictionary, art, "Alexandria").

Answer for yourself: What happened to the Essenes, for after all, we have their existing theological literature from the Dead Sea Scroll?

"An in-depth study of early church history will show you that the Essenes entirely disappeared from history shortly after the time assigned for the crucifixion of Jesus"...Christian Ginsburg, The Essenes: Their History And Doctrines,1864.

Simply said these Essenes became believers and followers of Jesus and entered the Jesus Movement after his crucifixion. One should not forget that what began as a righteous separation from the Temple by the Zadok priests in the early second century B.C.E. would later evolve into the current "Essenes" of Jesus' day. The word "Zadok" in Hebrew means:

6659 Tsadowq- Zadok="righteous";

Zadok was the high priest, son of Ahitub of the house of Eleazar the son of Aaron, and 11th in descent from Aaron; he joined David after Saul's death and supported him against Absalom and Adonijah; and later anointed Solomon as king

Acts 6:7 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. (KJV)

These priests were not the traditional Sadducees of the day in league with Rome. These were the Essenic residue of the Zadok priesthood which no longer had control or ties with the Temple. There were thousands of them, and their *monasteries* were to be counted by the score. C.F.D. Moule, of page 13 of his The Birth Of The New Testament, says: "...we have some idea, through the accounts of the Essenes in Philo and Josephus, and recently, through the Qumran writings of how differently a sectarian, but still priestly, group might be behaving at the same time. Evidently the Qumran sect maintained a priesthood and a ritual organization."

Many have asked the question, "What became of these priestly Essenes?" If we examine this group and their religious beliefs we find:

- **That they were expecting the advent of an *Angel-Messiah***
- **That they considered Jesus of Nazareth to be this Angel-Messiah**
- **That they came over to Christianity in a body; and,**
- **That they brought the legendary histories of the former Angel-Messiahs as taken from their sun-myths.**

The origin of the sect known as Essenes is enveloped in mist, and will probably never be revealed fully. To speak of all the different ideas entertained as to their origin would make a volume of itself, we can therefore but glance at the subject. I am indebted to many authors for their informative books on the Essenes who have given us the ability to understand the religious climate of the first century in Palestine; authors like James Charlesworth, Lawrence Schiffman, A. DuPont-Summer, John Allegro, Hugh Schonfield, Millar Burrows, Geza Vermes, Hershel Shanks, and especially Martin Larson for his excellent treatment of the Essenes and their evolution as a sect within Judaism of the Second Temple Period in his many books [The Story Of Christian Origins, The Essene Christian Faith, The Essene Heritage, On The Religion Of The Occident].

What escapes most Christian writers today is that the Essenes contemporary with the Jesus era are completely different in theology and scope from the original Zaddok Priests of Qumran from the early second century B.C.E. which were Torah believers. What began as a righteous "separatist movement" by the Zadok priesthood since being prevented from returning to their rightful priesthood following Israel's victory over Antiochus Epiphanies, they protested the Hasmoneans' control of the Temple and possession of the Priesthood by separating from the Temple cult and beginning a "New Israel" and a "New Covenant" in the desert of Qumran. Sadly, what began as a righteous movement of Judaism will culminate in the days of Jesus and following in a synchronistic Phythagorean-Buddhist-Jewish sect containing a synthesis of religious beliefs built upon astrology and sun-worship mixed with their Jewish heritage; many of these "Essene" beliefs deviated significantly from conservative Torah faith and the traditional Messianic hope. On must look deeper than the superficial accounts of the Essenes provided by Pliny, Philo, and Josephus to acquaint oneself with such facts, as their accounts are somewhat superficial in many aspects and tend to provide only summaries of the sect and their beliefs. In-depth theological analysis of their beliefs is not possible from these accounts; one must be quite familiar with the individual writings to be able to understand the nuances of their theology.

Theophilus Gale, who wrote a work called The Court of the Gentiles, Oxford, 1671, undoubtedly hits upon the truth when he says:

> **"Now, the origination or rise of these Essenes (Jewish sect of apocalyptic believers) I conceive by the best conjectures I can make from antiquity, *to be in or immediately after* the *Babylonian captivity,* though some make them later."**

With such an admission one must understand that implied in "Babylonian captivity" is the borrowing of many theological beliefs by the returning Jews from their captors. Needless to say, the Persian victory over the Babylonians only furthered such borrowing of beliefs as these captive Jews were now introduced into the Persian Mysteries and Zoroastrianism. Now it is understandable with the Jewish nation's return by Cyrus to Palestine that another "mixed multitude" was to find its way to Palestine as had once before again possessing a syncretism of beliefs; the irony of the whole story is found that behind the Jewish, Babylonian, and Persian beliefs was an Egyptian religious substrate that had contributed to all of the above as well. The out-working of such beliefs are to be found the the new Apocalyptic of the Jewish faith held by some, but not all. Thus we find in the Judaism that developed after the return from Babylonian captivity the multitude of competing "sects" all with varying religious belief systems.

This new Apocalyptic literature consists of those parts of the Jewish Bible and other Jewish and Christian books that embody an apocalypse, or revelation, given through a symbolic vision of the future. Apocalyptic literature concerns the final period of world history, and depicts the final confrontation between God and the powers of evil. The conflict frequently culminates in a world catastrophe; sometimes a messianic figure is responsible for the triumph over evil. It will be here we find the Essenic Angel-Messiah. Frequently the authors recount history up to their own time in symbolic form (as in Dan. 7:1-8) and then give a vision of the future salvation to be brought by God at the end of the present world. Classic examples are the books of Daniel and Revelation. Passages such as Isaiah 24-27, Zechariah 9-14, and Mark 13 belong to this type of literature. Other examples of literature held sacred by the Essenes are Enoch, Jubilees, and the Apocalypse of Baruch today which can be found in the Jewish Pseudepigrapha, as well as the Apocalypse of Peter in the Apocryphal New Testament.

Apocalyptic literature is usually pseudonymous, written under the name of a famous person. Books such as Daniel and Enoch are examples. But St. John, the author of Revelation in the New Testament, apparently wrote in his own name. Sometimes apocalypses, especially the Apocalypse of Adam and others in the literature of Gnosticism, contain elements drawn from Greek Mythology as well as from the Bible and from Jewish tradition. The New Testament contains all of the above.

Many Christian writers trace the origin of the Essenes all the way back to an origin in India (that is where they picked up many of their sun-myths) and were a sort of Buddhist sect. All of these influences will be amalgamated into a complex theological system that found its latest expression among the Essenes of Qumran in the first century A.D. and their literature attests to it.

Gfrorer, who wrote concerning them in 1835, and said that "the Essenes and the Therapeutae (of Egypt) are the same sect, and hold the same views," was undoubtedly another writer who was touching upon historical ground.

PARALLELS WITH THE NEW TESTAMENT

The identity of many of the precepts and practices of *Essenes and* those of the *New Testament* is unquestionable (T.W. Doane, Bible Myths and Parallels In Other Religions, 1882, p. 420).

Essenism urged on its disciples to seek first the kingdom of God and his righteousness. The Essenes forbade the laying up of treasures upon earth. The Essenes demanded of those who wished to join them to sell all heir possessions, and to divide it among the poor brethren. The Essenes had all things in common, and appointed one of the brethren as steward to manage the common bag. Essenism put all its members on the same level, forbidding the exercise of authority of one over the other, and enjoining mutual service. Essenism commanded its disciples to call no man master upon the earth. Essenism laid the greatest stress upon being meek and lowly in spirit. The Essenes commended the poor in spirit, those who hunger and thirst after righteousness, the merciful, the pure in heart, and the peacemaker. They combined the healing of the body with that of the soul. They declared that the power to cast out evil spirits, to perform miraculous cures, etc. They taught that such power should be possessed by their disciples as signs of their belief. The Essenes did not swear at all; their

answer was yea, yea, and nay, nay. When the Essenes started on a mission of mercy, they provided neither gold nor silver, neither took coats, neither shoes, but relied on hospitality for support. The Essenes though repudiating offensive war, yet took weapons with them when they went on a perilous journey. The Essenes abstained from connubial intercourse! The Essenes did not offer animal sacrifices, but strove to present their bodies a living sacrifice, holy and acceptable unto God, which they regarded as a reasonable service! It was the great aim of the Essenes to live such a life of purity and holiness as to be the temples of the Holy Spirit, and to be able to prophesy.

Many other comparisons might be made, but these are sufficient to show that there is a great similarity between the two. These similarities have led many Christian writers to believe that Jesus, if he did not belong to this order, was influenced by them. Dr. Ginsburg, an advocate of this theory, says :

"It will hardly be doubted that our Saviour himself belonged to this holy brotherhood. This will especially be apparent when we remember that the whole Jewish community, at the advent of Christ, was divided into three parties, the Pharisees, the Sadducees, and the Essenes, and that every Jew had to belong to one of these sects. Jesus, who, in all things, conformed to the Jewish law, and who was holy, harmless, undefiled, and separate from sinners, would therefore naturally associate himself with that order of Judaism which was most congenial to his holy nature. Moreover, the fact that Christ, with the exception of once, was not heard of in public until his thirtieth year, implying that he lived in seclusion with this fraternity, and that though he frequently rebuked the scribes, Pharisees and Sadducees, he never denounced the Essenes, strongly confirms this conclusion" (Ginsburg, Essenes, p. 24).

We hear very little of the Essenes after A.D. 40, therefore, when we read of the "primitive Christians," we are reading of Essenes, and others (Ginsburg, Essenes, p. 27).

Ginsburg tell us: "We hear very little of them after A.D. 40; and there can hardly be any doubt that, owing to the great similarity existing between their precepts and practices and those of primitive Christians, the Essenes as a body must have embraced Christianity" (Dr. Ginsburg, Essenes, p. 27).

The similarity of the sentiments of the Essenes, or Therapeutae, to those of the Church of Rome, induced the learned Jesuit, Nicolaus Serarius, to seek for them an honorable origin. He contended therefore, that they were Asideans and derived them from the Rechabites, described so circumstantially in the thirty-fifth chapter of Jeremiah; at the same time, he asserted that the first Christians monks Essenes. (Hardy, Eastern Monachism, p. 358).

There is strong evidence to believe the first Christians were Essenes, or as you are more familiar with the term, "Nazarenes."

Mr. King, Gnostics and their Remains, on page 1 speaking of the Christian sect called "Gnostics," says:

"Their chief doctrines had been held for centuries before (their time) in many of the cities of Asia Minor. There, it is probable, they first came into existence as "Mystae," upon the establishment of a direct intercourse with India under the Seleucidae and the Ptolemies (Egypt). The colleges of *Essenes* and Megabyzae at Ephesus, the Orphics of Thrace, the Curetes of Crete, are all merely branches of one antique and common religion, and that originally Asiatic.

Again King says:

" The introduction of Buddhism into Egypt and Palestine affords the only true solution of

innumerable difficulties in the history of religion (Ibid., p. 6).

Again:

"That Buddhism had actually been planted in the dominions of the Seleucidae and Ptolemies (Palestine belonging to the former) before the beginning of the third century B.C.E., is *proved to* demonstration by a passage in the Edicts of Asoka, grandson of the famous Chandragupta, the Sandracottus of the Greeks. These edicts are engraven on a rock at Girnur, in Guzerat." Again notice the link to Egypt, in particular we will find Alexandria, Egypt to be of importance in this regard (King, Gnostics and their remains, p. 23).

Eusebius, in quoting from Philo concerning the Essenes, seems to take it for granted that they [the Essenes] and the Christians were one and the same, **and from the manner in which he writes, it would appear that it was generally understood so. He says that Philo called them "Worshipers," and concludes by saying:**

"But whether he himself gave them this name, or whether at the *beginning* they were so called, when *as yet the name of Christians was not everywhere published,* I think it not needful curiosity to sift out" (Ecc. History, lib. 2, ch. xvii).

This celebrated ecclesiastical historian (Eusebius) considered it very probable that the writings of the Essenic Therapeuts in Egypt had been incorporated into the gospels of the New Testament, and into some Pauline epistles.

His words are:

> ***"It is very likely that the commentaries (Scriptures) which were among them (the Essenes) were the Gospels, and the works of the apostles, and certain expositions of the ancient prophets, such as partly that epistle unto the Hebrews, and also the other epistles of Paul do contain" (Ecc. Hist., lib. 2, ch. xvii).***

You need to stop and think about what was just said. **The key word was "incorporated"! These Essene Therapeuts did not possess the Gospels in Egypt "after their writing;" but had before their writing much that would be incorporated into these "gospels" when they would be written....this would come from their existing theologies long before Jesus ever lived. In other words, stories and doctrines from these Pythagorean-Buddhist Essenes were later to be ascribed to Jesus which had no historical value or relationship to the real man from Galilee.** The synthesis of their Egyptian, Babylonian, and Persian religious beliefs would be filtered through Biblical Judaism and like as before "out jumped this golden-calf" which we call the Christian Jesus today. **Instead of understanding Jesus as a Jew we attach to him the theologies of pagan nations never knowing that when reading the New Testament today we are reading a lot of Pythagorean-Buddhist theology from their sun-myths and we think we are reading the truth about the Jesus who really lived. Nothing could be further from the truth!**

It would be a serious mistake on your part to assume that the above reference to the "Gospels" included the Four Gospels which most are familiar with today since it can be shown that at the destruction of Qumran and the Essenic library and community in 68 A.D. that these particular "Four Gospels" did not yet exist and that no quotes from them can be found prior to roughly 200 A.D. in the early Church Fathers. You should consider this amazing if they yet existed. Yet understand, many such references in the writings of these Church Fathers came from nothing more than oral tradition or possibly some of the hundreds of conflicting "gospels" possessed by competing sects which were in circulation after the death of Jesus as we are informed by the writer of the Gospel today called by the name of Luke.

THE ANGEL-MESSIAH OF THE ESSENES

"The principal doctrines and rites of the Essenes can be connected with the East, with Parsism, and especially with Buddhism. Among the doctrines which Essenes and Buddhists had in common was that of the Angel-Messiah" (Bunsen, The Angel-Messiah, p. vii).

"The New Testament is the Essene-Nazarene Glad Tidings!" (S.F. Dunlap, The Son of Man, p. iii).

Godfrey Higgins says:

"*The Essenes* were called physicians of the soul, or *Therapeutae;* being resident both in Judea and Egypt. they probably spoke or had their sacred books in Chaldee (Babylon)." He goes on to say:

"These Essenes were Pythagoreans, as is proved by all their forms, ceremonies, and doctrines, and they called themselves the sons of Jesse. If the Pythagoreans or Conobitae, as they are called by Jamblicus, were Buddhists, the Essenes then held many beliefs of Buddhism mixed among their own. Many of the Essenes lived in Egypt, on the lake of Parembole or Maria, in monasteries. These are the very places in which we formerly found the *Gymnosophists*, or Samaneans, or Buddhist priests to have lived ; which Gymnosophistae are placed also by Ptolemy in north-eastern India." Let us stop just a minute to focus on the links we have seen so far that affect the assimilation by the Essenes of other world religions: Egypt, Babylon, Persian, India, and Judaism. The syncretism of religious beliefs is being formed and will find its full expression in the New Testament." He goes on to say:

"Their (the Essenes) parishes, churches, bishops, priests, deacons, festivals are all identically the same (as the Christians). They had apostolic founders ; the manners which distinguished the immediate apostles of Christ; Scriptures divinely inspired; the same allegorical mode of interpreting them, which has since obtained among Christians, and the same order of performing public worship. They had missionary stations or colonies of their community established in Rome, Corinth, Galatia, Ephesus, Phillippi, Colosse, and Thessalonica, precisely such, and in the same circumstances, as were those to whom St. Paul addressed his letters in those places. All the fine moral doctrines which are attributed to the Samaritan Nazarite, and I doubt not justly attributed to him, are to be found among the doctrines of these ascetics" (Higgins, Anacalypsis, vol. i. p. 747).

And Arthur Lillie says in Buddha and Early Buddhism, p. vi:

"It is asserted by calm thinkers like Dean Mansel that within two generations of the time of Alexander the Great, the missionaries of Buddha made their appearance at *Alexandria.* "In this he was supported by philosophers of the calibre of Schilling and Schopenhauer, and the great Sanscrit authority, Lassen. Renan also sees traces of Buddhist propagandism in Palestine before the Christian era. Hilgenfeld, Muter, Bohlen, King, all admit the Buddhist influence. Colebrooke saw a striking similarity between the Buddhist philosophy and the Pythagoreans. Dean Milman was convinced that the Therapeuts sprung from the "contemplative and indolent fraternities" of India. And, he might have added, the Rev. Robert Taylor in his Diegesis, and Godfrey Higgins in his Anacalypsis have brought strongest arguments to bear in support of this theory"

This is confirmed in the east by the Asoka monuments-in the west by Philo.

Lillie expressly maintains the identity in creed of the higher Judaism and that of the *Gymnosophists* of India

who abstained from the 'sacrifice of living animals', in a word, the Buddhists. It would follow from this that the priestly religion of Babylonia, Palestine, Egypt, and Greece were undermined by certain kindred mystical societies organized by Buddha's missionaries under the various names of Therapeutae, Essenes, Neo- Pythagoreans, Neo-Zoroastrians etc. *Thus Buddhism prepared the ground work and the way of Christianity and its interpretation of the Messiah of Israel. (Arthur Lillie, Buddha and Early Buddhism, p. vi).*

The doctrine of the "Anointed Angel-Messiah," consisted of :

- **1. The incarnation of a man from heaven...the Angel-Messiah [origin in the sun-myths of Gentile nations]**
- **2. The Angel-Messiah as the Creator of the world**
- **3. The doctrine of the atoning sacrificial death of the Angel-Messiah through cosmic crucifixion personified on a cross as taken from their sin-myth synthesis (this is not as simple as it sounds because the crucifixion they understood was a personified crucifixion or crossing of orbits of plants and suns...see our website for further understanding and how this concept was later personified and applied to Jesus by the Essenes after his death**
- **4. The resurrection on the 3rd day of this Angel-Messiah as determined by the winter solstice and the failure of the sun to rise any higher in the sky for 3 days...again a personification of sun-myths of Gentile nations**

What is alarming to those who study enough to see this is that many of the doctrines of Paul can, with more or less certainty, be connected with the Essenes and their Phythagorean -Buddhist-Iranian sun-myths and seem less than a "unique revelation from God." Sad but true in final analysis. It has taken me over 15 years of comprehensive and extensive research to put the puzzle pieces together to see this clearly for myself. Today I see what those courageous men of old tried to tell the masses about the truth of the Christian faith as it has been passed down to us by the Roman juggernaut called the "church." Instead of the faith of Jesus we have a faith derived from sun-myths moulded around him. With the later creation of documents bearing the Apostle's names it is a small miracle than anyone could find the truth about such a matter when the deception has been so extensive. It becomes almost a certainty that Eusebius was right in surmising that *Essenic writings have been used by* Paul and others who would later write the "gospels" and later apply the Apostle's names to them. The sun-myths were later applied to a Jewish Rabbi and authority was given to them through various writings proposing such beliefs by competing sects to which final authority was later to be given by attaching the names of Matthew, Mark, Luke, and John to them.

Now is should be getting very clear to you that is was not Jesus, but Paul who would be the cause of the separation of the Jews from the Christians (Bunsen, Angel-Messiah, p. 240). The later "Gospels," written under such a Pauline and an Essenic influence thereby attesting to the Angel-Messiah instead of a Davidic human Messiah would be the last straw to break the camel's back along with the repudiation of the Torah by the evolving Gentile Christian community. The Jews had their Palestinian Jewish Scriptures preserved that read completely different from the corrupted Greek translation and they looked yet for the Davidic Messiah and not a cosmic sun-godman as taught in the doctrine of the Angel-Messiah. One only needs to read the Gospel of John and compare it with the Jesus of the Synoptic Gospels to see we are talking about two very different persons!

The probability, then, that that sect of vagrant quack-doctors, the Therapeutae, who were established in Egypt and its neighborhood many ages before the period assigned by later theologians as that of the birth of Jesus, were the original fabricators of the writings contained in the New Testament, becomes a certainty on the basis of evidence and the positive statement of the historian Eusebius, that "those ancient Therapeutae were Christians, and that their ancient writings were our gospels and epistles."

The Essenes, the Therapeuts, the Ascetics, the Monks, the Ecclesiastics, and the Eclectics, are but different names for one and the self-same sect.

The word *"Essene"* is nothing more than the Egyptian word for that of which Therapeutae is the Greek, each of them signifying "healer " or "doctor," and designating the character of the sect as professing to be endued with the miraculous gift of healing; and more especially so with respect to diseases of the mind.

Their name of *"Ascetics"* indicated the severe discipline and exercise of self-mortification, long fastings, prayers, contemplation, and even making of themselves eunuchs for the kingdom of heaven's sake, as did Origen, Melito, and others who derived their Christianity from the same school; Jesus himself is represented to have recognized and approved their practice.

Their name of *"Monks"* indicated their delight in solitude, their contemplative life, and their entire segregation and abstraction from the world, which Jesus, in the Gospel, is in like manner represented as describing, as characteristic of the community of which he was a member.

Their name of *"Eccleastics"* was of the same sense, and indicated their being called out, elected, separated from the general fraternity of mankind, and set apart to the more immediate service and honor of God. From the Greek word "ecclesia" we get the term so often used today: "church."

Answer for yourself: Did you catch the unique name above for the Essenes, Therapeutae, and their Monks? There were called "Ecclesiastics." On the surface this is rather boring until you understand that "ecclesia" is the term from which we get the English translation "church." The name translated from the Greek means "CHURCH". This give a whole new meaning to the passage supposedly where Jesus said he was to build his "Essenic Community." The follow of such an interpolation to the New Testament is readily seen in the fact that Jesus never envisioned a movement of any great length or duration as he expected the appearance imminently of the Kingdom of God well before 70 C.E. He had no 2000 year plan. He was made to have one after the crucifixion by these Ecclesiastics who considered themselves the "New Israel."

THE ALEXANDRIAN LINK AND THE TRANSLATION OF THE JEWISH SCRIPTURES INTO GREEK

These Essenes had a flourishing university, or corporate body, established upon these principles, at Alexandria in Egypt, long before the period assigned for the birth of Christ Jesus. The Essenes abounded in Egypt, especially about Alexandria (Eusebius, Eccl. Hist., lib. 2, ch. xvii). They esteemed this "corporate body" to such a degree that went so far as to mistranslate on purpose much of the Tanakh to promote their own theological beliefs and theological agenda. I have for your examination overwhelming evidence as to this purposeful mistranslation and adulteration of the Jewish Scriptures at another website: http://geocities.com/faithofyeshua where the corruption of the Jewish Bible is revealed and how the Gentile Church only built off such a corrupt substrate owing that they found parallels with such "corrupted texts" with their prior paganism.

C.D.F. Moule, in The Birth Of The New Testament, records for us on page 59 that the Greek translation of the Jewish Scriptures is "a wildly inaccurate translation." Likewise, Lucetta Mowry, in The Dead Sea Scrolls and the Early Church, again tells us on page 11-12: "...the Qumran authors....altered the stories of the Pentateuch by pious and frequently fanciful embellishments. A more serious purpose of alteration was the attempt to use the stories as authoritative expression of the tenants of the Sect....rewriting familiar events of Israel's history and by inserting legendary details to make the Law of Moses correspond with Qumran thought. These documents, together with the commentaries, testify to the Sect's interest in supplementing biblical authority by adapting canonical works to its own purpose. The community desired in particular to prove that its members were the true heirs of Israel's tradition and that the promise of redemption revealed by God to the patriarchs and to Moses now belonged to their brotherhood." This is just the tip of the iceberg and you should understand

that many Greek Fathers of the church, men like Clement of Alexandria, who grew up and was schooled in Alexandria, not only heard this Essene theology and their teachings on the Angel-Messiah, but their documents, even the Greek translation of the Jewish Bible had such tenants of the group included within it. This explains the natural tendency for these early Greek Fathers to accept and promote a theology that was in opposition to what the conservative Jews of Palestine believed as preserved in their Jewish Scriptures, which now read quite differently from the Greek translation of the Essenes in Alexandria.

There are literally hundreds of embellishments, but let me give you one such example as I have dealt with hundreds of examples of the corruption of the Jewish Scriptures when then were translated on another website that you might wish to examine to see the evidence for yourself: http://faithofyeshua.faithweb.com.

Now for example... Christian Ginsburg details for us on page 32 of his monumental work The Essenes, Their History and Doctrines, when these Greek-Jews of Alexandria were employed to translate the Prophet and the Psalms into Greek, that they availed themselves of the opportunity to introduce their tenants and rites into their version of the translation. This version is called the Septuagint and is a grossly mistranslated version of the Jewish Scriptures. Millions of Christians are not aware of this and many of the Christian scholars stop short to examine the evidence for themselves; simply they just don't know it happened. Not being able to read Hebrew for themselves, they accept the Greek translation bequeathed to them as if it came for God. Your evaluation of the facts concerning this translation will show you otherwise. One example should suffice to begin your curiosity into the matter. Thus, for instance, when David said "Sacrifice and burn offering thou didst not desire, mine ears has thou opened" (Psalm 40:6) was changed by the Essenes translators of Alexandria to: "Sacrifice and burnt offering thou didst not desire, but a body hast thou prepared me." The Essenes, by changing this verse and taking away and adding to the Word of God introduced three of their tenets:

1. They made the Prophets speak absolutely as if God had entirely rejected sacrifices because they themselves would offer none

2. By dropping my the words, "mine ears has thou opened," they showed disapproval of slavery:

Exod 21:6 6 Then his master shall bring him (his slave) unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever. (KJV)

3. By substituting "a body has thou prepared me," the were promoting their college of devout Essenes in Alexandria who met together as a body, and whom they believed God had appointed instead of the corrupt Priesthood. This body of Essenes was to be the now corporate "body" of Israel; the New Israel. Along with this the Torah and the Tanakh had been replaced with the religious and Apocalyptic writings of the community.

From this Essene corporate body of the "New Israel" they sent out missionaries promoting their theologies, and had established colonies, auxiliary branches, and affiliated communities, in various cities of Asia Minor, which colonies were in a flourishing condition before the preaching of St. Paul. Now you can understand that when Paul went on his journeys preaching "Christ crucified" that this was not a new message to his recipients. Jesus was just another name in a long line of crucified sun-god saviors that had come before. Chrishna crucified was now Christ crucified. There had been a long line of "personified Sun-god-men" who were crucified; first in the heavens due to the blending of astrology and religion, and later personified in human terms reflecting the "heroes" of various Indo-Germanic nations since the beginning of time.

Col 1:23 23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; (KJV) Notice please Paul used the "past tense" indicating that "his gospel" had already gone into all the world. A little study in comparative religion verifies the truth to his statement.

Answer for yourself: Have you ever wondered what was "the gospel" preached all over the world before Paul took the Christian message? These nations had already received the cosmic sun-myths from these Buddhist-

Essene missionaries which covered according to their own testimony the whole of the known world. So Christ crucified was not a new message, but the personification of sun-myths long held by primitive mankind. Paul was only reiterating what they already knew and this explains the rapid spread of the Christian message...he had to give them nothing new...only a new name for their crucified godman. This also explains why the Jews continually followed Paul on his travels troubling him in their efforts to "undo" his preaching as the men from Jerusalem knew the distortions Paul was preaching about the Jesus that had personally known! Sadly, the New Testament blasts these men as "Judaizers." Redactionist history at its best!

The very ancient and Eastern doctrine of an Angel-Messiah had been applied to Gautama-Buddha, and so it was applied to Jesus Christ by the Essenes of Egypt and of Palestine, who introduced this new Messianic doctrine into Essenic Judaism and Essenic Christianity (Bunsen, Angel-Messiah, p. 255).

In the Pali and Sanscrit texts the word *Buddha* is always used as a *title,* not as a name. It means "The Enlightened One." Gautama Buddha is represented to have taught that he was only one of a long series of Buddhas, who appear at intervals in the world, and who all teach the same system. After the death of each Buddha his religion flourishes for a time, but finally wickedness and vice again rule over the land. Then a new Buddha appears, who again preaches the lost Dharma or truth. The names of twenty-four of these Buddhas who appeared previous to Gautama have been handed down to us. The *Buddhavansa,* or "History of the Buddhas," the last book of the Khuddaka Nikaya in the second Pitca, gives the lives of all the previous Buddhas before commencing its account of Gautama himself ; and the Pali commentary on the Jatakas gives certain details regarding each of the twenty-four (Rhys David, Buddhism, p. 179).

An *Avatar* (one descended from Heaven as an incarnated deity ...from Oriental and Iranian religious beliefs) was expected about every six hundred years. This interval is clearly shown by Mr. Higgins in his Anacalypsis. It should be remembered that Gautama Buddha, the "Angel-Messiah," and Cyrus, the "Anointed" of the Lord, are placed about six hundred years before Jesus, the "Anointed." This cycle of six hundred years was called the "great year." Josephus, the Jewish historian, alludes to it when speaking of the patriarchs that lived to a great age (Josephus, Antiq., bk. i. c. iii.). "From this cycle of six hundred," says Col. Valliancey, "came the name of the bird Phoenix, called by the Egyptians Phenu, with the well-known story of its going to Egypt to burn itself on the altar of the Sun (at Heliopolis) and rise again from its ashes, at the end of a certain period."

MESSIANIC EXPECTATIONS IN THE FIRST CENTURY

At the time of Jesus of Nazareth an Avatar was expected, not by some of the Jews alone, but by most every eastern nation.

"Philo's writings prove the probability, almost rising to a certainty, that already in his time the Essenes did expect an Angel-Messiah as one of a series of divine incarnations. Within about fifty years after Philo's death, Elkesai the Essene applied this doctrine to Jesus, and it was promulgated in Rome about the same time, if not earlier, by the Pseudo-Clementines" (Bunsen, The Angel-Messiah, p. 118).

Many persons were thought at that time to be, and undoubtedly thought themselves to be, the Christ, and the only reason why the name of Jesus of Nazareth was connected with crucifixion and salvation above all others, is because the *Essenes,* who were expecting an Angel-Messiah, espoused it after identifying Jesus with their killed

"Teacher of Righeousness" who was their Avatar. Following the crucifixion and death of Jesus these Essenes made the connection with their "crucified-sun-god man" and made conversion to the Jesus Movement. Had it not been for this almost indisputable fact, the name of Jesus of Nazareth would undoubtedly not be known at the present day as connected with the pagan doctrines which it has been. In place of this would be the truth concerning the Davidic Messiah and the Torah instead of a paganized New Testament which originated from a strong Essenic influence and Alexandrian philosophy of religion which influence the Greeks as well and their writings which today we call "Early Church Fathers." Without such perversion of truth the Jerusalem church's legacy would have succeeded instead of the one of Rome.

Epiphanius, a Christian bishop and writer of the fourth century, says, in speaking of the Essenes:

"They who believed on Christ were called Jessaei (or Essenes), before they were called Christians. These derived their constitution from the signification of the name Jesus, which in Hebrew signifies the same as Therapeutes, that is, a saviour or physician."

Thus we see that, according to Christian authority, the Essenes and Therapeutes are one, and that the Essenes espoused the cause of Jesus of Nazareth, accepted him as an Angel-Messiah, and became known to history as Christians, or believers in the Anointed Angel.

This ascetic Buddhist sect called Essenes were therefore expecting the Angel-Messiah, because Gautama announced to his disciples that another Buddha, and therefore another angel in human form, another organ or advocate of the wisdom from above, would descend from heaven to earth, and would be called the "Son of Love."

The learned Thomas Maurice says:

"From the earliest post-diluvian age, to that in which the Messiah appeared, together with the traditions which so expressly recorded the fall of the human race from a state of original rectitude and felicity, there appears, from an infinite variety of hieroglyphic monuments and of written documents, to have prevailed, from generation to generation, throughout all the regions of the higher Asia, a uniform belief that, in the course of revolving ages, there should arise a sacred personage, a mighty deliverer of mankind from the thraldom, of sin and of death. In fact, the memory of the grand original promise, that the seed of the woman should eventually crush the serpent, was carefully preserved in the breasts of the Asiatics; it entered deeply into their symbolic superstitions, and was engraved aloft amidst their mythologic sculptures."' (Hist. Hindostan, vol. ii. p. 273).

That an Angel-Messiah was generally expected at this time may be inferred from the following facts: Some of the Gnostic sects of Christians, who believed that Jesus was an emanation from God, likewise supposed that there were several AEons, or emanations from the Eternal Father.

Among those who taught this doctrine was *Basilides* and his followers! (Lardner's Works, vol. viii. p 352).

MESSIANIC HOPE BREEDS TOO MANY MESSIAHS

Simon Magus was believed to be "He who should come." Simon was worshiped in Samaria and other countries, as the expected Angel-Messiah, as a God.

Justin Martyr says:

> **" After the ascension of our Lord into heaven, certain men were suborned by demons as their agents, who said that they were gods *(i.e., the* Angel Messiah). Among these was *Simon,* a certain Samaritan, whom nearly all the Samaritans and a few also of other nations, worshiped, confessing him as a Supreme God" (Apol. 1, ch. xxvi).**

His miracles were notorious, and admitted by all. His followers became so numerous that they were to be found in all countries. In Rome, in the reign of Claudius, a statue was erected in his honor.

Clement of Rome, speaking of Simon Magus, says that:

"He wishes to be considered an exalted person, and to be considered 'the Christ.' He claims that he can never be dissolved, asserting that he will endure to eternity. "

Montanus was another person who evidently believed himself to be an Angel-Messiah. He was called by himself and his followers the "Paraclete," or "Holy Spirit" (Lardner's Works, vol. viii. p 593)

Socrates, in his Ecclesiastical History, tells us of one *Buddhas* (who lived after Jesus):

> **"Who afore that time was called Terebynthus, which went to the coasts of Babylon, inhabited by Persians, and there published of himself many false wonders : that he was born of a virgin, that he was bred and brought up in the mountains, etc."**

He was evidently one of the many fanatics who believed themselves to be the Paraclete or Comforter, the "Expected One."

Another one of these *Christ was Apollonius.* This remarkable man was born a few years before the commencement of the Christian era, and during his career, sustained the role of a philosopher, religious teacher and reformer, and a worker of miracles. He is said to have lived to be a hundred years old. From the history of his life, written by the learned sophist and scholar, Philostratus, we glean the following:

Before his birth a god appeared to his mother and informed her that he himself should he born of her. At the time of her delivery, the most wonderful things happened.' All the people of the country acknowledged that he was the "Son of God." As he grew in stature, his wonderful powers, greatness of memory, and marvelous beauty attracted the attention of all. A great part of his time was spent, when a youth, among the learned doctors; the disciples of Plato, Chrysippus and Aristotle. When he came to man's estate, he became an enthusiastic admirer and devoted follower of Pythagoras. His fame soon spread far and near, and wherever he went he reformed the religious worship of the day. He went to Ephesus, like Christ Jesus to Jerusalem, where the people flocked about him. While at Athens, in Greece, he cast out an evil spirit from a youth. As soon as Apollonius fixed his eyes upon him, the demon broke out into the most angry and horrid expressions, and then swore he would depart out of the youth. He put an end to a plague which was raging at Ephesus, and at Corinth he raised a dead maiden to life, by simply taking her by the hand and bidding her arise. The miracles of Apollonius were extensively believed, by Christians as well as others, for centuries after his time. In the fourth century Hierocles drew a parallel between the two Christs -Apollonius, and Jesus - which was answered by Eusebius, the great champion of the Christian church.

In it he admits the miracles of Apollonius, but attributes them to sorcery.

Apollonius was worshiped as a god, in different countries, as late as the fourth century. A beautiful temple was built in honor of him, and be was held in high esteem by many of the Pagan emperors. Eunapius, who wrote concerning him in the fifth century, says that his history should have been entitled "*The Descent of a God upon*

Earth."

It is as Albert Reville says:

“The universal respect in which Apollonius was held by the whole pagan world, testified to the deep impression which the life of this Supernatural *Being* had left indelibly fixed in their minds; an expression which caused one of his contemporaries to exclaim, We have a God living among us."

A Samaritan, by name Menander, who was contemporary, with the apostles of Jesus, was another of these fanatics who believed himself to be the Christ. He went about performing miracles, claiming that be was a Savior, "sent down from above from the invisible worlds, for the salvation of mankind" (Eusebius, Eccl. Hist., lib. 3, ch. xxiii). He baptized his followers in his own name. His influence was great, and continued for several centuries.

Justin Martyr and other Christian Fathers wrote against him.

Manes evidently believed himself to be "the Christ," or "he who was to come." His followers also believed the same concerning him. Eusebius, speaking of him, says:

”He presumed to represent the person of Christ; he proclaimed himself to be the Comforter and the Holy Ghost, and being puffed up with this frantic pride, chose, as if he were Christ, twelve partners of his new-found doctrine, patching into one heap false and detestable doctrines of old, rotten, and rooted out heresies, the which he brought out of Persia" (Eusebius, Eccl. Hist., lib. 7, ch. xxx).

The word Manes, says Usher in his Annals, has the meaning of Paraclete or Comforter or Saviour. This at once lets us into the secret, a new incarnation, an Angel-Messiah, a Christ, born from the side of his mother, and put to a violent death, flayed alive, and lung up, or crucified, by a king of Persia. This is the teacher with his twelve apostles on the rock of Gualior.

Du Perron, in his Life of Zoroaster, gives an account of certain prophecies to be found in the sacred books of the *Persians. One* of these is to the effect that, at successive periods of time, there will appear on earth certain "Sons of Zoroaster," who are to be the result of immaculate conceptions. These virgin-born gods will come upon earth for the purpose of establishing the law of God. It its also asserted that Zoroaster, when on earth, declared that in the “latter days" a pure virgin would conceive, and bear a son, and that as soon as the child was born a star would appear, blazing even at noonday, with undiminished splendor. This Christ is to be called *Sosiosh.* He will redeem mankind, and subdue the Devs, who have been tempting and leading men astray ever since the fall of our first parents.

Among the Greeks the same prophecy was found. The Oracle of Delphi was the depository, according to Plato, of an ancient and *secret* prophecy of the birth of a "Son of Apollo," who was to restore the reign of justice and virtue on the earth (Plato in Apolog. Anac., ii. p. 189)

Those who believed in successive emanations of AEons from the Throne of Light, pointed to the passage in the Gospels where Jesus is made to say that he will be succeeded by the Paraclete or Comforter. Mohammed was believed by many to be this Paraclete, and it is said that he too told his disciples that another Paraclete would succeed him. From present appearances, however, there is some reason for believing, that the Mohammedans are to have their ancient prophecy set at naught by the multiplicity of those who pretend to be divinely appointed to fulfill it. The present year was designated as the period at which this great reformer was to arise, who should be almost, if not quite, the equal of Mohammed. His mission was to be to purify the religion from its corruptions; to overthrow those who had usurped its control, and to rule, as a great spiritual caliph, over the faithful. According to accepted tradition, the prophet himself designated the line of descent in which his most important successor would be found, and even indicated his personal appearance. The time having arrived, it is not strange that the man is forthcoming, only in this instance there is more than one claimant. There is a “holy man" in Morocco who has allowed it to be announced that he is the designated reformer, while cable reports

show that a rival pretender has appeared in Yemen, in southern Arabia, and his supporters, sword in hand, are now advancing upon Mecca, for the purpose of proclaiming their leader as caliph within the sacred city itself.

History then relates to us the indisputable fact that at the time of Jesus of Nazareth an Angel-Messiah was expected, that many persons claimed, and were believed to be, the "Expected One," and that the reason why Jesus was accepted above all others was because the Essenes - a very numerous sect - believed him to be the true Messiah, and came over to be his followers in a body.

It was because there were so many of these *Christs* in existence that some follower of Jesus ,but no one knows *who,* wrote as follows:

"If any man shall say to you, Lo, *here is Christ,* or, lo, he is here; believe him not; for *false Christs and false prophets shall rise, and shall show signs and wonders* to seduce, if it were possible, even the elect" (Mark, xiii. 21-22).

The reasons why Jesus was not accepted as the Messiah by the *majority* of the Jews was mainly for two reasons:

1. Because the majority expected a daring and irresistible warrior and conqueror, who, armed with greater power than Caesar, was to come upon earth to rend the fetters in which their hapless nation had so long groaned, to avenge them upon their haughty oppressors, and to re-establish the kingdom of Judah; and this Jesus - although he evidently claimed to be the Messiah -did not do.

2. Besides this the kingdom was to come through righteousness and Israel, expected to be a Holy Nation of Priests, had to merit the Kingdom and her King. Israel's failure in this regard meant the Messianic prophecies were not fulfilled and the Davidic King redeemer would not succeed. The understanding of such is available to you at:

Tacitus, the Roman historian, says

> **" The generality had a strong persuasion that it was contained in the ancient writings of the priests, that at that very time the east should prevail : and that some one, who should come out of Judea, *should obtain the empire of the world ;* which ambiguities foretold Vespasian and Titus. But the common people (of the Jews), according to the influence of human wishes, appropriated to themselves, by their interpretation, this vast grandeur foretold by the fates, nor could be brought to change their opinion for the true, by all their adversities."**

Suetonius, another Roman historian, says:

> **" There had been for a long time all over the east a constant persuasion that it was recorded in the fates (books of the fates, or foretellings), that at that time some one who should come out of Judea *should obtain universal dominion.* It appears by the event, that this prediction referred to the Roman emperor ; but the Jews, referring it to themselves, rebelled."**

This is corroborated by Josephus, the Jewish historian, who says:

"That which chiefly excited them (the Jews) to war, was an ambiguous prophecy, which was also found in the sacred books, that at that time some one, within their country, should arise. that should obtain *the empire of the whole world.* For this they had received by tradition, that it was spoken of one of their nation; and many wise men were deceived with the interpretation. But, in truth, Vespasian's empire was designed in this prophecy, who

was created emperor (of Rome) in Judea."

As the Rev. Dr. Geikie remarks, the central and dominant characteristic of the teaching of the rabbis, was the certain advent of a great national *Deliverer* - the Messiah - but not a God from heaven.

For a time Cyrus appeared to realize the promised Deliverer, or, at least, to be the chosen instrument to prepare the way for him, and, in his turn, *Zerubabel* became the center of Messianic hopes. In fact, the national mind had become so inflammable, by constant brooding on this one theme, that any bold spirit, rising in revolt against the Roman power, could find an army of fierce disciples who trusted that it should be he who would redeem Israel (Geikie, The Life Of Christ, vol. i. p. 79).

The *"taxing* " which took place under Cyrenius, Governor of Syria (A. D. 7), excited the wildest uproar against the Roman power. The Hebrew spirit was stung into exasperation; the puritans of the nation, the enthusiasts, fanatics, the zealots of the law, the literal constructionists of prophecy, appealed to the national temper, revived the national faith, and fanned into flame the combustible elements that smoldered in the bosom of the race. The Messianic hope was strong in these people; all the stronger on account. of their political degradation. Born in sorrow, the anticipation grew keen in bitter hours. That Jehovah would abandon them could not be believed.

The thought would be atheism. The hope kept the eastern Jews in a perpetual state of insurrection. The cry "Lo here, lo there! " was incessant. Claimant after claimant of the dangerous supremacy of the Messiah appeared, pitched a camp in the wilderness, raised the banner, gathered a force, was attacked, defeated, banished, or crucified; but the frenzy did not abate.

The last insurrection among the Jews, that of Bar-Cochba, "Son of the Star," revealed an astonishing frenzy of zeal. It was purely a *Messianic* uprising. Judaism had excited the fears of the Emperor Hadrian, and induced him to inflict unusual severities on the people. The effect of the violence was to stimulate that conviction to fury. The night of their despair was once more illumined by the star of the east. The banner of the Messiah was raised. Potents, as of old, were seen in the sky; the clouds were watched for the glory that should appear. *Bar-Cochba* seemed to fill all the popular idea of the deliverer. Miracles were ascribed to him; flames issued from his mouth. The vulgar imagination made haste to transform the audacious fanatic into a child of David. Multitudes flocked to his standard. The whole Jewish race throughout the world was in commotion. The insurrection gained head. The heights about Jerusalem were seized and occupied, and fortifications were erected; nothing but the "host of angels" was needed to insure victory.

The angels did not appear; the Roman legions did. The " Messiah," not proving himself a conqueror, was held to have proved himself an impostor, the "son of a lie" (Frothingham, Cradle of the Christ).

The impetuous zeal with which the Jews rushed to the standard of this Messianic impostor, in the 130th year of the Christian era, demonstrates the true Jewish character, and shows how readily any one who made the claim, was believed to be " He who should come." Even the celebrated Rabbi Akiba sanctioned this daring fraud. Akiba declared that the so-called prophecy of Balaam: "a *star shall rise out of Jacob, "was* accomplished. Hence the impostor took his title of *Bar-Cockabas,* or Son *of the Star;* and Akiba not only publicly anointed him " KING OF THE JEWS," and placed an imperial diadem upon his head, but followed him to the field at the head of four-and-twenty thousand of his disciples, and acted in the capacity of master of his horse.

In the absence of the fulfillment of the Jewish prophecies in the Jewish Scriptures, faith in Jesus as the Messiah waned, especially in the failure of him to reappear before the destruction of the Temple as well as the war of 135 A.D. Those who yet believed on the meek and benevolent Jesus, and whose number was very small, were of that class who believed in the doctrine of the *Angel-Messiah,* first heard of among them when taken captives to Babylon. The Davidic Messiah did not appear. Hopes were split between the yet coming of the Biblical Messiah with those of the Angel-Messiah of the Essene-Christians. These believed that just as Buddha appeared at different intervals, and as Vishnu appeared at different intervals, the avatars appeared among the Jews. Adam, and Enoch, and Noah, and Elijah or Elias, might in outward appearance be different men, but they were really the self-same divine person successively animating various human bodies! This is clearly seen from the

statement made by the writer of the Gospel of Matthew (xvii:9-13) that the disciples of Jesus supposed John the Baptist was Elias.

The prevailing opinion of the Rabbis and the people alike, in Jesus' day, was, that the Messiah would simply be a great prince, who should found a kingdom of matchless splendor. With a few, however, like the Essene-Christians, the conception of the Messiah's kingdom was pure and lofty...Daniel, and all who wrote after him, painted the "Expected One," as a heavenly being. He was the "messenger," the "Elect of God," appointed from eternity, to appear in due time, and redeem his people (Geike, Life of Christ, vol. 1, pp. 80-81). In the book of Daniel, by some supposed to have been written during the captivity, by others as late as Antiochus Epiphanies (B.C.E. 175), the restoration of the Jews is described in tremendous language, and the Messiah is portrayed as a supernatural personage, in close relation with Jehovah himself. In the book of Enoch, supposed to have been written at various intervals between 144 and 120 B.C.E., and to have been completed in its present form in the first half of the second century that preceded the advent of Jesus, the figure of the Messiah is invested with supernatural abilities. He is called "The Son of God," "whose name was spoken before the Sun was made;" "who existed from the beginning in the presence of God," that is, was pre-existent. At the same time his human characteristics are insisted on. He is called "Son of Man," even "Son of Woman," "The Anointed," or "The Christ," "The Righteous One" (Frothingham,The Cradle of the Christ, p. 20).

JESUS AS AN AVATAR

Christ *Jesus* was the avatar of the ninth age, Christ *Cyrus* was the *avatar* of the eighth. Of the hero of the eighth age it is said: "Thus said the Lord to his Anointed *(i.e., His Christ),* his Messiah, to Cyrus, whose right hand I have holden to subdue nations.'" The eighth period began about the Babylonish captivity, about six hundred years before Christ Jesus.

The ninth began with Christ Jesus, making in all eight cycles before Jesus.

"What was known in Judea more than a century before the birth of Jesus Christ cannot have been introduced among Buddhists by Christian missionaries. It will become equally certain that the bishop and church-historian, Eusebius, was right when be wrote, that he considered it highly probable that the writings of the Essenic Therapeuts in Egypt had been incorporated into our Gospels, and into some Pauline epistles" (Bunsen, The Angel-Messiah, p. 17).

Well there you have it in summary form: How the Jewish Messiah, thought by many to be Jesus, was later interpreted as a Phythagorean-Buddhist-Iranian sun-godman and how the concepts were later blurred as we find today in the writings of the New Testament as quotes from a forged and adulterated Old Testament which was purposefully mistranslated by the Greek-Jewish Essenes of Alexandria to further their authority for their corporate body. With the crucifixion of Jesus these "beliefs" were applied to him following his death and with the conversion of this corporate body into the early Jewish Messianic Movement these "Essenic beliefs" would later divide the conservative Pharisees from the Essenes. The separatist movement would gather steam as the documents of this sect and their teachings highly influenced the Greeks who were coming to the faith as well as their intellectuals which were again influenced by the Alexandrian religious thought. For further information on the subject of the connection between Essenism and Christianity, the reader is referred to Taylor's Diegesis, Bunsen's Angel-Messiah, and the works of S. F. Dunlap.

Let us continue our study to find more truth!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE RELIGIOUS SYNTHESIS THAT WAS THE FOUNDATION FOR ESSENE RELIGIOUS BELIEFS...& THE ORIGIN OF GENTILE CHRISTIANITY

It never ceases to amaze me in my studies the overall failure of Christian commentators to be acquainted with the evolution of the Essenes and their doctrines, dogmas, philosophies from generation to generation. It seems as if the vast majority of writers on the Essenes read Josephus, Philo, or Pliny and believe these accounts are a realistic and total view of this theologically complex group of apocalyptists. An unbiased study of the Essenes will show that this group grew by gradual stages, from a Judaizing program at the beginning into an esoteric cult of celibate-communist apocalytpists at the end some two-hundred years later. Serious investigation into these Essenes will reveal how they were able to create in secrecy the elements, which, according to accepted Christian history, were proclaimed for the first time to an astonished public by John the Baptist and Jesus of Nazareth.

It is only by looking at the Essene movement and tracing its evolution by comparing the doctrines within their writings can we see for certain how the theological views of this "sect" changed over two-hundred years!

By 143 B.C.E., the Zadokites had become known definitely as the Sadducees; and the Chasidim, splitting into two parties, had become known as the Pharisees and the Essenes. The Essenes could be looked upon as "ultra-strict" Pharisees. The Sadducees became identified with the rich and successful; the Pharisees became the popular leaders; and the Essenes gradually evolved into an esoteric communion of celibate communists.

As stated above, it is a shame that so few have endeavored to trace the evolution of these Essenes (Holy Ones) from their pristine, pre-Chasidic beginnings as a Zadokite reaction against Hellenization among the Jews, into the frozen, rigid, esoteric, and celibate-communist mystery-cult which they had become in the days of Philo and Josephus. Until this is done then it is very difficult to look at the writings left from this group of individuals and discern that many of their "religious doctrines" originated outside of normative Judaism and find their points of origin in the Pythagorean, Buddhist, and Iranian religious culture.

It would be this Essenic group of Greek-Jews of Alexandria, Egypt who would be responsible for the purposeful gross mistranslation and corrupton of the Jewish Scriptures into Greek. The Septuagint, their final production, ended up as an adulterated and fraudulent creation that fostered the religious views of the sect and which would serve as the foundation for the Greek Old Testament which would be used not only by the Christian Church but Jews who no longer had the ability to read Hebrew.

There is evidence which indicated that, about 70 B.C.E. or soon thereafter, an Essene prophet known as the Teacher of Righteousness had been put to death by the Jewish authorities because of doctrinal, ritualistic, and

organizational heterodoxy; that, in due course, his followers declared that he was God himself, appearing as a man in Jerusalem, and that his death was an atoning sacrifice for the elect; that he arose from the grace and returned to heaven; and that he would send a representative in a few years who would be precisely the kind of Messiah that was proclaimed for Jesus by his followers. There is a strong indication that if Jesus was not at one time affiliated with the Essenes, that he was strongly influenced by them and their doctrines; yet at times we find Jesus' individuality and diversion from some of the Essene tenants. Many feel that Jesus was persuaded that he was himself the Messiah expected by the Essene Community, that he left it and preached the Gospel to the public; and that finally, in a revised concept of his own mission, re-enacted the role and the passion of the slain Teacher, and proclaimed that in his eschatological role he would appear as the last judge and the all-powerful Son of Man.

The book of Acts attests that the core of the pristine Christian communion consisted of individual Essenes who defected to the "Jesus Movement" soon after Jesus' crucifixion; that soon after Jesus' death and later after the destruction of Jerusalem these Essene Priests came over in large numbers and constituted the Christian-Essene communion known as the Ebionites; and, finally, that many of the multifarious primitive Gnostic communions, which flourished during the early centuries of this era, bear the indelible imprint of Essene origin and influence.

Those who speak of "our Judeo-Christian tradition or culture" are laboring under a serious misconception. Ours is not the social, political, or economic system reflected in the Mosaic Law or the Yahweh prophets, which existed in Palestine following David and Solomon; and western life is separated by an even more impassable gulf from the ethics, political economy, and religious discipline set forth in the Essene and Synoptic Scriptures. Our culture is based substantially upon Graeco-Roman antecedents. The Essenes absorbed their basic ideology originally from Zoroastrianism and later from Greek-mystery sources, particularly Pythagoreanism. The Essenes group, originally a return to Torah movement, would evolve into a group that would reject Judaism in toto; and except for certain Buddhist accretions, Jesus and the pristine church reproduced the Essene pattern faithfully. Since, however, this form of Christianity was wholly unacceptable in the pagan world, it was Hellenized in the Pauline literature and the Fourth Gospel, both of which reflect Stoic influence; these eventually became the essential foundation for that reconstruction or restitution of Christianity known as the Protestant Reformation. Ancient Hellenized Christianity itself did not long survive; for the soon-to-be victorious Catholic Church, in order to establish itself as a theocracy, absorbed their most salient elements from the great pagan cults which were its competitors.

Answer for yourself: Why, then, does it continue as the dominant religion of the western world?

Neither inertia or surrender to the past nor yet the power of vested and venerable institutions can explain the power of the Christian religion. For the dominance of Christianity in the western world finds its momentum from the fact that Paul and the writer of the Fourth Gospel Hellenized the pristine Essene evangel, then it was paganized by Catholicism, and then the Protestant Reformation revolutionized, not only the religious, but also the political and economic structure of northern Europe. The broad appeal of Christianity stems from the fact that it a synthesis of the most important doctrines which had already been developed in the great pre-Christian cultures over a period of centuries. Had this not been so, it would simply have been a restrictive creed and would, like many others, soon have vanished from the stage of history.

The central elements in the Synoptic Gospels as derived from Essene theology are:

1. **The divine, atoning, and sacrificial savior, who gives his own life to redeem that of his communicants and who, by rising from the grave, is empowered to confer divinity and immortality upon them also**
2. **An ethical system which makes every one economically and politically equal in a social order where want and injustice are forever abolished, and in which the family, based on sex and procreation, is replaced by the larger family of the celibate saints**
3. **An eschatological doctrine, according to which the redeemed will enjoy everlasting happiness in communion with each other in a kingdom of righteousness, from which all others will be banished into everlasting torture**
4. **The promise of an imminent Parousia when the savior will reappear in power to conduct the Last**

Judgment and institute the everlasting celibate-communal kingdom of heaven on earth, which will then belong to the saints in perpetuity.

5. **The redeemed were to be healed of all their physical and other maladies for time and eternity**

What escapes the understanding of 99.9 % of all Christians is that the immediate source of these concepts was the Essene society and the pagan influences to which they had yielded over two-hundred years. Behind them the ultimate origins of these above religious concepts must be traced to the mystery-cults and the major religions of the pre-Christian world.

What follows is a detailed and semi-chronological view of the development of this religious synthesis of which I speak. Staring with Egyptian religion and the religious myth of Osiris, one can easily trace the "evolution" of religious ideas through the succeeding nations and world powers unto its final metamorphosis by the Essenes and the proto-Christian community. Today the western world is influenced by such a religious synthesis which can be shown clearly to be the evolution of sun-worship in its many disguises. Anyone who looks at Gentile Christianity and believes it to be a Divine and unique revelation from God in Heaven would do well to read the following set of articles for such a notion could not be further from the truth.

THE SYNTHESIS OF PAGAN RELIGIOUS BELIEFS....THE ORIGIN FOR CHRISTIAN RELIGIOUS BELIEFS

- THE ORIGIN OF THE FIRST SAVIOR GOD: OSIRIS AND EGYPTIAN RELIGION
- BABYLONIAN-ASSYRIAN RELIGION AND THE INFLUENCE UPON THE GREEKS....ADONIS AND APHRODITE
- THE PRIMITIVE GREEK DIONYSUS AND THE RELIGION OF ANCIENT GREECE
- ATTIS AND CYBELE
- DEMETER & PERSEPHONE...THE GREEK ADAPTATION OF ISIS
- ORPHEUS AND THE DEVELOPMENT OF THE DIONYSIAC MYTH
- ZOROASTRIANISM
- BRAHMANISM AND THE FINAL DEVELOPMENT OF HINDUISM
- BUDDHISM AND THE REVOLUTION AGAINST BRAHMANISM
- PYTHAGOREANISM...THE RELIGIOUS SYNTHESIS BEHIND THE ESSENE'S RELIGIOUS BELIEFS
- ISIS AND SERAPIS (GREEK FOR OSIRIS)
- MITHRAISM...A ZOROASTRIAN SYNTHESIS
- JUDAISM AND THE INFLUENCE OF GENTILE RELIGIONS ON THE FAITH OF OLD

THE ESSENE CONNECTION & THEIR INFLUENCE UPON GENTILE CHRISTIANITY

- THE ESSENES...WHAT CAN WE KNOW FOR SURE?
- THE HISTORICAL OVERVIEW OF THE ESSENE MOVEMENT AND THE ESSENE HERITAGE
- THE ESSENES AND THE STORY OF CHRISTIAN ORIGINS
- THE ESSENES: THEIR INFLUENCE UPON THE OLD AND NEW TESTAMENTS AND CHRISTIANITY IN GENERAL
- WERE THE ESSENES THE ORIGINAL NAZARENES AND THE FIRST CHRISTIANS?
- THE ESSENES AND THEIR INFLUENCE BEHIND OUR NEW TESTAMENT TODAY
- THE ESSENE INFLUENCE ON THE TRANSLATION OF THE JEWISH SCRIPTURES INTO GREEK AT ALEXANDRIA, EGYPT

- THE ALEXANDRIAN INFLUENCE UPON CHRISTIANITY
- THE ESSENES AND A SHORT ANALYSIS OF THEIR RELIGIOUS TRADITIONS
- ESSENE RELIGIOUS EVOLUTION AND DEVELOPMENT....BACKGROUND INFORMATION
- THE ORIGIN FOR BASIC CHRISTIAN BELIEFS.

TRACING THE EVOLUTION OF ESSENE RELIGIONS BELIEFS AS WE EXAMINE THE BOOK OF ENOCH...THE MAIN ESSENE RELIGIOUS WRITING

As demonstrated above, and elsewhere on this website, the Essenes of the first century were a far cry from normative Judaism. **Through the articles coming next we trace, in the the Essene's main religious document, the evolution of Essenic religious beliefs as they move further away from Biblical Judaism and more toward Zoroastrian, Pythagorean, Greek and Buddhist beliefs.** Of special interest will be the sequential development and enlargement of the Essene doctrines regarding the Messiah. It will be easy as we read the sequential development of these Messianic beliefs to discern the heavy Zoroastrian and Pythagorean religious influence upon the Essenes who fused the Davidic Messiah with the solar-myth saviors of the Gentiles.

Let us now move on to the study of the Book of Enoch to see these things for ourselves.



bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HERESIES ADOPTED BY THE ROMAN CATHOLIC CHURCH....THOSE WHO GAVE YOU THE NEW TESTAMENT NO LESS

Constantly we at Bet Emet are not understood when being critical of much of what the New Testament teaches. We understand such misunderstanding because most of our readers have not had the opportunity to read and study to the level we have over the last 15 years where we discovered much that forced we make changes in our religious belief system. Simply we found, based upon our studies, that much of the New Testament, especially in doctrinal positions, was a replacement of the actual beliefs of a Rabbi named Yeshua who lived in the first century. A cursory reading of the New Testament does not always provide such an understanding, for most read it as if it is "inspired, infallible, and inerrant." Upon just a little personal study into this area and when using good sources one quickly can see that they have deceived in this crucial area of their life.

Understand such a false trust and belief in the New Testament by most Christians today is not based upon the reader's individual study, but rather upon the hearsay he has picked up by listening to others express such trust in the New Testament. The sad fact of the matter is that those who say such things have never done their homework to the depth necessary to see the problems inherent in accepting the New Testament as authoritative.

The New Testament was never meant to be a replacement book for the Jewish Scriptures, but sadly has become that today for the vast majority of non-Jewish believers in God.

Doctrine, when found in the New Testament, to be true must conform to the Word of God.....THE OLD TESTAMENT: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isaiah 8:20)

Answer for yourself: Do you believe the above statement by Isaiah the prophet? If you do not, then you need to read no further for this study will not have benefit you for you since you have in reality no substance for your authority. One then believes what he wants and not what was intrusted to Holy men of old preserved and handed down to others who paved the way for the Messiah to come.

Thus if we find doctrines in the New Testament which contradict the Jewish Scriptures...such doctrines are to be understood as fables and lies. To fail to do so contradicts Isaiah the Prophet as well as Moses.

Before you read the following...understand that those who gave you the following man-made doctrines are the same ones who gave you the NEW TESTAMENT that has ended up replacing the Bible Jesus used…the Old Testament as taken from the Jewish Tankah (the true Masoretic Text).

Can we trust the Holy Spirit to have led these early anti-Semitic Catholics into all truth, and should we trust their collection of writings called the New Testament when they, in many places, contradict Moses and Jesus?

We at Bet Emet cannot, and we offer no man apologies.

Just understand that when you read the New Testament, with all its additions, purposeful misquotes of the Jewish Scriptures, changes, deletions and doctrinal creationism over the early centuries of the Gentile Church, these were the doctrines behind the men who did it!!!!!!!!!!!!!!

HERESY	DATE
OF ALL THE HUMAN TRADITIONS taught and practiced by the Roman Catholic Church, which are contrary to the Bible, the most ancient are the prayers for the dead and the sign of the Cross. Both began 300 years after Christ.	**310**
Wax Candles introduced in church. about	**320**
Veneration of angels and dead saints.	**375**
The Mass, as a daily celebration, adopted.	**394**
The worship of Mary, the mother of Jesus, and the use of the term, "Mother of God", as applied to her, originated in the Council of Ephesus	**431**
Priests began to dress differently from the laity	**500**
The doctrine of Purgatory was first established by Gregory the Great	**593**
The Latin language, as the language of prayer and worship in churches, was also imposed by Pope Gregory I 600 years after Christ.	**600**
The Bible teaches that we pray to God alone. In the primitive church never were prayers directed to Mary, or to dead saints. This practice began in the Roman Church (only 2 hundred years after canonizing the New Testament)	**600**

The Papacy is of pagan origin. The title of pope or universal bishop, was first given to the bishop of Rome by the wicked emperor Phocas. This he did to spite Bishop Ciriacus of Constantinople, who had justly excommunicated him for his having caused the assassination of his predecessor emperor Mauritius. Gregory 1, then bishop of Rome, refused the title, but his successor, Boniface III, first assumed title "pope." **610**

Jesus did not appoint Peter to the headship of the apostles and forbade any such notion. Note:-- Nor is there any mention in Scripture, nor in history, that Peter ever was in Rome, much less that he was pope there for 25 years; Clement, 3rd bishop of Rome, remarks that there is no real 1st century evidence that Peter ever was in Rome."

The kissing of the Pope's feet. It had been a pagan custom to kiss the feet of emperors. The Word of God forbids such practices. **709**

The Temporal power of the Popes. When Pepin, the usurper of the throne of France, descended into Italy, called by Pope Stephen II, to war against the Italian Lombards, he defeated them and gave the city of Rome and surrounding territory to the pope. Jesus expressly forbade such a thing, and He himself refused worldly kingship. **750**

Worship of the cross, images and relics was authorized. This was by order of Dowager Empress Irene of Constantinople, who first caused to pluck the eyes of her own son, Constantine VI, and then called a church council at the request of Hadrian I, pope of Rome at that time. **788**

Such practice is called simply IDOLATRY in the Bible, and is severely condemned. (Read Ex. 20:4; 3:17; Deut. 27:15; Psalm 115).

Holy Water, mixed with a pinch of salt and blessed by the priest, was authorized **850**

The veneration of St. Joseph began **890**

The baptism of bells was instituted by Pope John XIV **965**

Canonization of dead saints, first by Pope John XV. **995**

Every believer and follower of Christ is called saint in the Bible.

Fasting on Fridays and during Lent were imposed. **998**

Imposed by popes said to be interested in the commerce of fish. (Bull, or permit to eat meat), some authorities say, began in the year 700. This is against the plain teaching of the Bible.

The Mass was developed gradually as a sacrifice; attendance made obligatory in the 11th century.

The celibacy of the priesthood was decreed by Pope Hildebrand, Boniface VII. Jesus imposed no such **1079**

rule, nor did any of the apostles. On the contrary, St. Peter was a married man, and St. Paul says that bishops were to have wife and children.

The Rosary, or prayer beads was introduced by Peter the Hermit, in the year 1090. Copied from Hindus and Mohammedans. The counting of prayers is a pagan practice and is expressly condemned by Christ. (Matt. 6:5-13). **1090**

The Inquisition of heretics was instituted by the Council of Verona in the year 1184. Jesus neve **1184**

taught the use of force to spread his religion.

The sale of Indulgences, commonly regarded as a purchase of forgiveness and a permit to indulge in **1190**

sin. Christianity, as taught in the Bible, condemns such a traffic and it was the protest against this traffic that brought on the Protestant Reformation in the 16th century.

The dogma of Transubstantiation was decreed by Pope Innocent III, in the year 1215. By this doctrine the priest pretends to perform a daily miracle by changing a wafer into the body of Christ, and then he pretends to eat Him alive in the presence of his people during Mass. The Bible condemns such absurdities. **1215**

Confession of sin to the priest at least once a year was instituted by Pope Innocent III., in the Lateran Council. The Bible commands us to confess our sins direct to God. (Read Psa. 51:1-10; Luke 7:48; 15:21; I John 1:8-9). **1215**

The adoration of the wafer (Host), was decreed by Pope Honorius. So the Roman Church worships a God made by human hands. This is plain idolatry and absolutely contrary to the spirit of the Gospel. (Read John 4:24). **1220**

The Bible forbidden to laymen and placed in the Index of forbidden books by the Council of Valencia. Jesus commanded that the Scriptures should be read by all. (**1229**

The Scapular was invented by Simon Stock, an English monk. It is a piece of brown cloth, with the picture of the Virgin and supposed to contain supernatural virtue to protect from all dangers those who wear it on naked skin. This is fetishism. **1287**

The Roman Church forbade the cup to the laity, by instituting the communion of one kind in the Council of Constance. The Bible commands us to celebrate the Passover. **1414**

The doctrine of Purgatory was proclaimed as a dogma of faith by Council of Florence. There is not one word in the Bible that would teach the purgatory of priests. **1439**

The doctrine of 7 Sacraments affirmed. **1439**

The Ave Maria. It was completed 50 years afterward and finally approved by Pope Sixtus V, at the end of the 16th century. **1508**

The Council of Trent, held in the year 1545, declared that Tradition is of equal authority with the Bible. **1545**

By tradition is meant human teachings. The Pharisees believed the same way, and Jesus bitterly condemned them, for by teaching human tradition, they nullified the commandments of God.

The apocryphal books were added to the Bible also by the Council of Trent. These books were not recognized as canonical by the Jewish Church. **1546**

The Creed of Pope Pius IV was imposed as the official creed 1560 years after Christ and the apostles. **1560**

True Christians retain the Holy Jewish Scriptures as their creed. Hence their creed is 1500 years older than

the creed of Roman Catholics.

Pope Pius IX declared the Virgin Mary to have had an Immaculate Conception. The Bible states that all men, with the sole exception of Christ, are sinners. Mary herself had need of a Savior. (Read Rom. 3:23; 5:12; Psa. 51:5; Luke 1:30,46,47). **1834**

In the year 1870 after Christ, Pope Pius IX proclaimed the dogma of Papal Infallibility. This is a blasphemy and the sign of the apostasy and of the anti-christ predicted by St. Paul. Pope's title: "VICARIVS FILII DEI." -- V-5, I-1; C-100, I-1; V-S, I-1; L-50, I-1; I-1; D-500, I-l Total, 666. **1870**

Pope Plus X, in the year 1907, condemned together with "Modernism", all the discoveries of modern **1907**

science which are not approved by the Church

Pius IX had done the same thing in the Syllabus of 1864.

In the year 1930 Pius XI, condemned the Public Schools **1930**

In the year 1931 the same pope Pius XI, reaffirmed the doctrine that Mary is "the Mother of God". **1931**

This doctrine was first invented by the Council of Ephesus in the year 431. This is a heresy contrary by Mary's own words. (Read Luke 1:46-49; John 2: l-5).

In the year 1950 the last dogma was proclaimed by Pope Pins XII, the Assumption of the Virgin **1950**

Mary

UNDERSTANDING THE ABOVE INFORMATION

Answer for yourself: If you have difficulty in accepting these above heresies as truth, then why do you accept their other beliefs hidden within the New Testament that violate the Laws, the Prophets and the Writings?

This knowledge as given in the above chart alone should at least make one suspicious that other such "heresies" might be contained within the New Testament which you might not at present be aware. This should spur you into your own personal study to find out if such things be so. Believe us at Bet Emet, they are there hidden beneath the contexts of many events which are displayed in the New Testament which are simply unhistorical and can be proven to be in violation of facts and evidence of history which will prove them wrong upon study.

Answer for yourself: If you have difficulty in accepting these above heresies as truth, then why would you accept their other beliefs cleverly contained in the New Testament which, without through knowledge of the Old Testament, will not be noticed as fraudulent in simple reading of the New Testament?

The Roman Church says it never changes; yet, it has done nothing else but invent new doctrines which are contrary to the Bible and the original belief system of Yeshua, and has practiced rites and ceremonies taken bodily from paganism. Some scholar has found that 75% of the rites and ceremonies of the Roman Church are of pagan origin. We trust that you desire to be a follower of Jesus/Yeshua more than a follower of your Denomination or Church and its inherited traditions!

Don't look now my Protestant friends because much of what you practice in your church comes from these pagan background...and most of you are not aware!

THE EARLY CHURCH FATHERS INCRIMINATE THEMSELVES AND THE GENTILE CHRISTIAN FAITH...AND I BET YOU NEVER KNEW THIS...DID YOU?

In Seminary I remember looking at the Library shelves that supported the multiple volumes of the Ante-Nicean Fathers. I beheld thousand and thousands of pages of their writings. I even amused myself that to read and understand such a large volume of literature would take years. It did!

What I came to admire about such writings is when you read enough of them you find that these "pro-Christian" writers often incriminated themselves with what they wrote. The following examples are for your benefit.

JUSTIN MARTYR

Eusebius, in his Church History, tells us that Justin, in his Dialogue with Trypho, says "there exists not a people, civilized or semi-civilized, who have not offered up prayers in the name of a crucified Savior to the Father and Creator of all things" (Hist. Eccl. lib i. ch. iv).

The honesty of Justin Martyr as portrayed here is the heart of the subject matter of these web pages. I intend to show you that from the beginning of time the pagan nations had their "crucified Sun-gods" and much recorded about Jesus of Nazareth in the New Testament is nothing more than the "re-telling" of the same Sun-Myths; the only difference is that now they are applied to the life of Jesus the Jew. Do you want the truth before you die? Then keep reading.

EUSEBIUS

Eusebius says that "the names of Jesus and Christ were both known and honored by the ancients" (Hist. Eccl. lib. i. ch. iv). How could this be?

Eusebius, the great champion of Christianity, admits in his book: "that which is called the Christian religion is neither new nor strange, but-if it be lawful to testify the truth-was known to the ancients"

(Hist. Eccl. lib. 2, ch. v.). How could this be?

Eusebius, who is our chief guide for the early history of the Church, confesses that he was by no means scrupulous to record the whole truth concerning the early Christians in the various works which he has left behind him (Eusebius, Hist. Eccl., ch. viii. p. 21).

Edward Gibbon, speaking of Eusebius says: "The gravest of the ecclesiastical historians, Eusebius himself, indirectly confesses that he has related what might rebound to the glory, and that he has suppressed all that could tend to the disgrace, of religion. Such an acknowledgment will naturally excite a suspicion that a writer who has so openly violated one of the fundamental laws of history has not paid a very strict regard to the observance of the other; and the suspicion will derive additional credit from the character of Eusebius, which was less tinctured with credulity, and more practiced in the arts of courts, than that of almost any of his contemporaries" (Gibbon, Rome, vol. ii., Philadelphia, 1876).

SAINT AUGUSTINE

Augustine is quoted as saying: "That in our time is the Christian Religion, which to know and follow is the most sure and certain health, called according to that name, but not according to the thing itself, of which is the name; for the thing itself which is now called the Christian Religion really was known to the ancients, nor was wanting at any time from the beginning of the human race until the time when Christ came in the flesh, from whence the true religion, which had previously existed, began to be called "Christian;" and this in our days is the Christian religion, not as having been wanting in former times, but as having in later times received this name" (Opera Augustini, vol. i. p. 12; quoted in Taylor's Diegesis, p. 42).

Now if you read these quotes you have to admit that they are very troubling to the contemporary Christian. I always heard: "Where there is smoke there is fire" [pardon the pun please]. If you find the courage to look beyond these quotes then you will find the kindling used for the paganization of Christianity by the Gentile Church whereby it become little more than another manifestation of Sun Worship. Jesus know the difference and you should as well.

TERTULLIAN

Tertullian, one of the Christian Fathers (A.D. 200), originally a Pagan, and at one time Presbyter of the Christian Church in Africa, reasons in the following manner on the evidences of Christianity: "I find no other means to prove myself to be impudent with success, and happily a fool, than by my contempt of shame, - as, for instance, I maintain that the Son of God was born. Why am I not ashamed of maintaining such a thing? Why, but because it is itself a shameful thing. I maintain that the Son of God died. Well, that is wholly credible, because it is monstrously absurd. I maintain that after having been buried he rose again; and that I take to be mainly true, because it was manifestly impossible" (Taylor, Diegesis, p. 326).

For example, early Church Father Tertullian (160-220 C.E.), an "ex-Pagan" and Bishop of Carthage, ironically admits the true origins of the Christ story and of all other such god-men by stating in refutation of his critics, "You say we worship the sun; so do you" (Wheless, Forgery in Christianity, p. 147).

Interestingly, a previously strident believer and defender of the faith, Tertullian later renounced Christianity. (Wheless, Forgery in Christianity, p. 147).

Cardinal Newman, in his book, The Development of the Christian Religion, admits that ... "Temples, incense, oil

lamps, votive offerings, holy water, church holidays and season of devotions, processions, blessing of fields, sacerdotal vestments, the tonsure (of priests and monks and nuns), images ... are all of pagan origin..." (Page 359).

HERESIES are those doctrines and practices which are contrary to the Bible. They are also called "human traditions" or "doctrines of men". Both Peter predicted and warned that in the later times "false teachers" would rise within the Church and bring in "damnable heresies" and "doctrines of devils". (Read II Peter 2:1-3). Jesus rebuked the Pharisees, for they transgressed the commandments of God by keeping their traditions. "in vain," He said, [speaking in the first person representing the Father] "they worship me by keeping for doctrines the commandments of men" (Matt. 15:3,9).

The testimony of their heresies can be found in much of the New Testament today which did not even become recognized until the fourth century.

The Word of God commands us to get out of Idolatry and pagan expressions of religious faith. All true "Christians" SHOULD desire to be faithful to the religion of Jesus as taught in the Jewish Bible.....the Jewish Scriptures...the Jewish Tanakh, and many of them can can still be detected within the New Testament with a little study. However, so much more is alien to what the true Yeshua both believed and practiced. Now is the time to study. I hope you take the challenge. Your rewards are eternally waiting....will you merit them?

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ANGELS & SHEPHERDS VISIT THE INFANT SAVIOR...TRUTH...OR A SUN-MYTH RETOLD?

As soon as the God-begotten saviours were born into the world they were adored by shepherds from near by. In some cases they were also visited by wise men, or Magi, as the Persians and Brahmins called them, from far away. Sometimes the visitors were from even farther away, even angels leaving their heavenly ranks to wing their way to this rude tenement to adore its new born saviour.

Angels appeared to Confucius who was born in 598 BC as well as Christ. In both cases Magi also assembled to present their offerings to the infant God. Magi is used in the Apocryphal Gospels to designate the wise men who visited Christ at birth. Magi, Magic and Magician are derivations from the same root, all suggesting a wisdom correlated to the gods.

When Confucius was born five wise men from afar came to the house, celestial music was heard in the skies, and angels attended the scene. In Matthew the circumstances are the same (Mt 2:1). The only difference in the popular imagination is the number of wise men. Matthew does not say but popularly it is three. The Persian story also gives the number of Magi who visited the young saviour of that country as five.

Luke speaks of a multitude of the heavenly host praising God (Lk 2:13). Popularly the heavenly host was singing its praises so we have another way of saying that celestial music was heard. How complete the parallel!

Luke 2:13-15 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth peace, good will toward men. 15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. (KJV)

Let us not also forget the "shepherds who watched their flocks by night," who by noticing this "announcing star." The writer of the Gospel of Luke would have us believe that these shepherds likewise were awakened to the auspicious time of the birth of the Sun-King. This star had alerted them of his birth and they knew that the Savior of Mankind was about to be born. These shepherds were attendants to a "free Heavenly concert." It makes a beautiful picture.

It goes further. Confucius, like Christ, had twelve chosen disciples. He was descended from a royal house of princes, as Christ from the royal house of David, and like Christ was born poor. He had a disagreement with a monarch and retired for a long period from society into religious contemplative seclusion. He taught the same Golden Rule of doing to others as we desire them to do toward us, and other moral maxims equal in importance to anything in the Christian scriptures.

When Chrishna, the eighth avatar of India (1200 BC), was born he was inundated in flowers by angels (gods). Pipes and drums were played in the heavens, trees blossomed and pools were filled with clear water. The room was illuminated by his light, and the countenance of his father and mother shone with its brightness and glory. They had an image of him as a king and, realizing he was the preserver of the world, they began to worship him, but like the virgin Mary quickly forgot all this and soon regarded him as an ordinary infant!

It is related in the legends of Chrishna that the divine child was cradled among shepherds, to whom were first made known the stupendous feats which stamped his character with marks of the divinity. He was recognized as the promised Savior by Nanda, a shepherd, or cowherd, and his companions, who prostrated themselves before the heaven-born child. After the birth of Chrishna, the Indian prophet Nared, having heard of his fame, visited his father and mother as Gokool, examined the stars, etc., and declared him to be of celestial descent (Higgins, Anacalypsis, vol. i. pp. 129-130; Maurice, Hist. Hindostan, vol. ii. pp. 256, 257, 317; Vishnu Purana).

AEsculapius, the virgin-born Savior, was protected by goatherds (shepherds present), who, upon seeing the child, knew at once that he was divine. The voice of fame soon published the birth of this miraculous infant, upon which people flocked from all quarters to behold and worship this heaven-born child (Taylor, Diegesis, p. 150).

Many of the Grecian and Roman demi-gods and heroes were either fostered by or worshipped by shepherds. Amongst these may be mentioned Bacchus, who was educated among shepherds (Higgins, Anacalypsis, vol. i. 398), and Romulus, who was found on the banks of the Tiger, and educated by shepherds (Bell, Pantheon, vol. ii. p. 213. Paris, son of Priam was educated among shepherds (Ibid. vol. i. p. 47), and AEgisthus was exposed, like AEsculapisu, by his mother, found by shepherds and educated among them (Ibid., p. 20).

In Luke's gospel an angel is reported to have saluted his mother (Lk 1:28):

> **Hail, thou that art highly favored; the Lord is with thee; blessed art thou among women.**

And in the next chapter the angel joins with the heavenly host in praising God. The same is found in the Ramayana, when Brahma and Siva, with a host of attending spirits, came to the mother of the eighth saviour and sang,

> **In thy delivery, O favored among women, all nations shall have cause to exult.**

The ninth avatar of India, Buddha (600 BC), is similar. On a silver plate in a cave in India is an inscription stating that a saint in the woods, at the time of the advent of Buddha, learned by inspiration that an avatar had appeared in the house of Rajah of Lailas. He flew through the air to the place beheld the new-born saviour. He declared him to be the great avatar destined to establish a new religion.

When the fame of Pythagoras (600 BC) reached Miletas and neighboring cities, their wise men came to visit him. In the Anacalypsis Magi came from the East to offer gifts at Socrates' birth, bringing gold, frankincense and myrrh, the very same offerings given to Christ. Gold, frankincense and myrrh were traditionally offered as gifts to the sun in Persia more than three thousand years ago; and in Arabia about the same time. Zoroaster of Persia (1,000 BC), says he also was visited by Magi at his earthly advent.

It seems odd that the divine Father chose to reveal the birth of his son, Jesus, to heathen idolaters hundreds of miles distant in Persia.

Answer for yourself: And why should a skill in astrology give them the privilege of seeing the world saviour at birth while people of God's own election—His Chosen—were denied the honor?

There are so many incongruities in divine revelation that it becomes knavery to dismiss them as god's mysterious ways, as Christians and Jews do. Yet both agree that God gave us reason.

Answer for yourself: So why doesn't He expect us to use reason when He chooses to reveal something to us?

SO WHAT WAS SEEN IN THE STARS ANYWAY?

Now lets examine the astrological evidence for the "three shepherds" from which these stories originated. The

constellation of Orion has for millennia been recognized as a group of stars which herald the coming of winter, on Dec. 22, and the birth of the Sun (Son) God, three days later. It is the most glorious constellation in the sky! The legend of the three wise men has, for ages, been connected with the three stars in the Belt of Orion, Mintaka (the belt), Alnilam (string of pearls), and Alnitak (the girdle). These three stars (three wise men) sit proximate to the celestial equator and are easily recognizable, by all.



Answer for yourself: Can we who are "Christians" and followers of the real Yeshua be so sure that they have not been hoodwinked by anti-Semitic Gentiles who only "replayed their Sun Myths" as they played God and changed what was known once about the Rabbi from Galilee? If we can see that errors have been represented as truth in the New Testament as non-Jews changed the text of the "revelation" about Yeshua and altered the text of the documents (New Testament), then what other places could there be such gross errors as we not know it?

If you truly want the truth, and you may not, then there is so much truth to reclaim and Bet Emet stands ready to help you separate the lies from the truth in hopes your worship of the Father be in Truth and Spirit. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ORDER TO BE PUT TO DEATH ...TRUTH...OR A SUN-MYTH RETOLD?

One would expect that an extraordinary circumstance as the birth of a God into the world must be marked with unusual incidents and fanfare. This was first exhibited by angels, shepherds, prophets, magi or "wise men," flocking around their cradles.

Besides that, one would expect the unusual display of divine power and providential care on the part of the great Father God, who was still left in heaven to save the young saviors through their infancy. But such power is threatening to the powers that be. Something had to be done to ensure the status quo. So the powers at be, not being resourceful, decide to kill the infant Savior/god-man. There is nothing new under the sun. This same story is repeated in various renditons from pagan nation to nation.

It is certainly a remarkable circumstance that so many of the infant Saviors should have been threatened with the most imminent danger of destruction, and yet in every case miraculously preserved, and thus were the Saviors saved. All of the myths of a Sun (Son) god describe some kind of threat to the life of the child god at birth. Also mentioned, is the governon or king, that sees the child as a thread to his sovereignty.

Answer for yourself: Is the same story told about Jesus only conincidence?

A jealousy seems to have existed in several instances in the mind of the tyrant king or ruler of the country that the young Saviors and prospective spiritual rulers (who were mostly of royal descent) would ultimately acquire such favor with the people, by such a display of superior power and greatness of mind, as to endanger his retaining peaceable possession of the secular throne; to express it in brief, he feared the young God would prove a rival king, and hence took measures to destroy him.

Therefore, in common with almost all of the Sun-gods, they are fated to bring ruin upon their parents or the "reigning monarch." Perseus, Oidipous, Romulus and Cyrus are doomed to bring ruin on their parents. They are exposed in their infancy on the hillside, and rescued by a shepherd. "All the solar heroes begin life in this way." Whether, like Apollo, born of the dark night (Leto), or like Oidipous, of the violet dawn (Iokaste), they are alike destined to bring destruction on their parents, as the Night and the Dawn are both destroyed by the Sun (Fiske, Myths and Mythmakers, p. 198).

ASTROLOGICAL BACKGROUND

These "destruction myths" find their origin, like most Christian doctrine, in the stars. The new Son (Son) is born in the winter as we have seen. The astrological sign of Capricorn represents the lord of Hades. This is the Cardinal sign of Winter (opposition, Satan, Saturn). Winter takes control (at the Winter Solstice on Dec. 22), and within three days of mounting his throne, he is challenged by the Sun (Son) of the Father (Sun) that he, or some other ruffians captured (at the autumnal equinox) and has finally slain at the winter solstice. So now the king (Winter, Darkness) is worried and knows that he must murder the Sun (Son) before he gains the strength of his Father (Sun). The guardians of the Sun (Son) know that he can not withstand the power of the Winter

(Satan, Herod), so they shield him (Son) and hide him till his time of glory approaches (he reaches maturity) (Jabbar, The Astrological Foundation of the Christ Myth, p. 34).

The Sun(Son) will be mature enough to withstand the powers of Satan after he reaches the age of thirty. This Thirty does not mean years, it means degrees of arc. The Sun is born right after the King of Darkness takes his throne, in the sign of Capricorn. This king (Herod) is determined to kill all opposition to his power within the nether world. But Capricorn (Herod) will die after thirty years(degrees), because each zodiacal sign is limited to thirty degrees of arc. Therefore after the death of Herod (Capricorn), the Sun(Son) comes out from hiding to begin his mission, he is thirty years (degrees) old. But even though the chief rival (Herod/Capricorn) of the Sun(Son) has died, the Sun is yet within the domain of Satan, under the equinoxes. He, the Sun, must face more struggles and temptations as he climbs and fights his way to his glory, at the vernal equinox (Jabbar, The Astrological Foundation of the Christ Myth, p. 35).

The Sun scatters the Darkness; and so the phrase went that the child was to be the destroyer of the reigning monarch, or his parent, Night. The oracles and the Magi, is was said, warned the latter of the doom which would overtake him. The newly-born babe is therefore ordered to be put to death by the sword, or exposed on the bare hilltops, as the Sun seems to rest on the Earth (Ida), at its rising. The exposure of the child in infancy represents the long rays of the morning sun resting on the hill-side (Fiske, Myths and Mythmakers, p. 198).

The Sun-hero Paris is exposed on the slopes of Ida, Oidipous on the slopes of Kithairon, and AEsculapius on that of the mountain of Myrtles. This is the rays of the newly-born sun resting on the mountain-side (Cox, Aryan Mythology, vol. i, pp. 64, 80).

In Sanskrit Ida is the Earth, and so we have the mythical phrase, the Sun at its birth is exposed on Ida-the hill-side. The light of the sun must rest on the hill-side long before it reaches the dells beneath (Cox, Aryan Mythology, vol. i. p. 221; Fiske, Myths and Mythmakers, p. 114).

In oriental mythology, the destroying principle is generally represented as a serpent or dragon. Now, the position of the sphere on Christmas-day, the birthday of the Sun, shows the Serpent all but touching, and certainly aiming at the woman; that is, the figure of the constellation Virgo (who suckles the child Iessus in here arms). Thus we have it illustrated in the story of the snake who was sent to kill Hercules while he was yet an infant in his cradle. The history of the Savior Hercules is so similar to that of the Savior Christ Jesus, that the learned Dr. Parkhurst was forced to say:

"The labors of Hercules seem to have been originally designed as emblematic memorials of what the REAL Son of God, the Savior of the world, was to do and suffer for our sakes, bringing a cure for all our ills, as the Orphic hymn speaks of Hercules"

The "same" story can be found in Typhon, who sought the life of the infant Savior Horus.

Again, it illustrated in the story of the virgin mother Astrea, with here babe beset by Orion, and of Latona, the mother of Apollo, when pursued by the monster (Bonwick, Egyptian Belief, p. 158, 166, 168).

And last, that of the virgin mother Mary, with her babe beset by Herod. But like Hercules, Horus, Apollo, Theseus, Romulus, Cyrus, and other solar heroes, Christ Jesus has yet a long course before him. Like them, he grows up both wise and strong, and the "old Serpent" is discomfited by him, just as the sphynx and the dragon are put to flight by others.

IT IS NO DIFFERENT WHEN WE COME TO THE "CHRIST STORY"

In the case of the Christian Savior we are told that an angel, or "the angel," warned Joseph (the assumed father) to take the young Savior and God and flee with him into Egypt, because "Herod the king sought to destroy the young child's life," and had, in order to effect this end, decreed the destruction of all the children

under two years old. And Joseph heeded the divine warning, and fled as directed. An angel and a dream, then, it will be observed, were the instrumentalities used to save the young Judean Savior from massacre.

And strange as it may seem, we find the same agencies had been previously employed to effect the rescue of other Saviors likewise and similarly threatened.

CHRISHNA OR CHRIST...?

In the case of Chrishna of India, in particular, the similitude is very striking in nearly every feature of the whole story.

In the first place there is the angel warning. In the Christian story we are not specifically informed how the tyrant Herod first became apprised of the birth of the Judean Savior. The Hindu story is fuller, and indicates that the angel was not only sufficiently thoughtful to warn the parents to flee from a danger which threatened to dispossess them of a divine child, and the world of a Savior, but was condescending enough to apprise the tyrant ruler (Cansa) of his danger likewise -- as we are told he heard an angel voice announcing that a rival ruler was born in his kingdom.

And hence, like Herod, he set about concocting measures to destroy him without a direct attack. Why either of them should have taken such a circuitous or roundabout way of killing an infant, when the life of the strongest man, and every man in their kingdoms, was at their instant disposal, "divine inspiration" does not inform us.

But so it was. And we must not seek to "become wise above what is written" in their bibles. Herod's decree required the destruction of all infants under two years of age (see Matt. 2:16) -- first ordering, however, "Go, and search diligently for the young child" (Matt. 2: 8).

Cansa's decree ran thus: "Let active search be made for whatever young children there may be upon earth, and let every boy in whom there may be found signs of unusual greatness be slain without remorse."

Now, let it be specially noticed that there is to this day in the cave temple at Elephants, in India, the sculptured likeness of a king represented with a drawn sword, and surrounded with slaughtered infants -- admitted by all writers to be much older than Christianity. Mr Forbes, in his Oriental Memories, vol. iii. p. 447, says, "The figures of the slaughtered infants in the cave of Elephanta represent them as being all boys, who are surrounded by groups of figures of men and women in the act, apparently, of supplicating for those children." And Mr. Higgins, in his Anacalypsis, testifies relative to the case, that Chrishna was carried away by night, and concealed in a region remote from his natal place, for fear of a tyrant whose destroyer it had been foretold he would become, who, for that reason, had ordered all the male children born at that time to be slain. Sculptures in Elephanta attest the story where the tyrant is represented as destroying the children. The date of this sculpture is of the most remote antiquity. "He who hath ears to hear, let him hear," and deduce the pregnant inference, Joseph and Mary fled with the young Judean God into Egypt; Chrishna's parents likewise fled with the young Hindoo Savior to Gokul.

STEP BY STEP

Now, let us observe for a moment the chain or category or resemblance.

1. **There was an angel warning in each case relative to the impending danger.**
2. **The governor or ruler was hostile in each case to the mission of the young Savior.**
3. **A bloody decree was issued in both cases, having for its object the destruction of these infant Messiahs.**
4. **The hurried flight of the parents takes place in each case.**
5. **And it may be remarked further, that the "Gospel of the Infancy of Jesus," once believed by the Christian world to be "inspired," and which for hundreds of years passed current as divine authority, relates that Christ and his parents sojourned for a time at a place called Matarea, or Mathura, as Sir William Jones**

spells it, who says it was the birth place of Chrishna.

It is further related in the case of Chrishna, that as he and his parents approached the River Jumna in their flight, the waters "parted hither and thither," so that they passed over "dry shod," like Moses and the Israelites in crossing the Red Sea. And here let it be noted that the representation of this flight, which is said to have occurred at midnight, is like that of the massacre perpetuated and attested by imperishable monuments of stone bearing evidence of being now several thousand years old.

Sir William Jones says: --

The Indian incarnate God Chrishna, the Hindus believe, had a virgin mother of the royal race, who was sought to be destroyed in his infancy about nine hundred years before Christ. It appears that he passed his life in working miracles, and preaching, and was so humble as to wash his friends' feet; at length, dying, but rising from the dead, he ascended into heaven in the presence of a multitude." The Cingalese relate nearly the same things of their Budha." And several authors of Egyptian history refer to a story perpetuated in the Egyptian legends concerning the God Osiris, who was threatened with destruction by the tyrant Amulins, to save whom his parents fled and concealed him in an arm of the River Nile, as Christ was concealed in the same country, and, for aught that appears to the contrary, in the same locality. The mother of another and older Savior of Egypt fled by a timely warning to Epidamis before the birth of the divine child, and was there delivered of "our Lord and Savior," Horus. And the earthly or adopted father of the Grecian Savior, and God, Alcides, had to flee with him and his mother to Galem for protection from threatening danger.

In the ninth and tenth volumes of the Asiatic Researches, we find the story of the "only begotten" or "first begotten son of God," Salvahana, of Cape Comorin, son of a virgin mother (as were all the other Saviors referred to), and a carpenter by the name of Taishnea. Note with me the remembered to Joseph, "foster-father of Jesus," who was himself a carpenter. The story of this "Son of God" presents several features very similar to that relating to Jesus. Sir William Jones, Colonel Wilford, and the Rev. Mr. Maurice all confess to the antiquity of this story, as originating before the birth of Christ. Speaking of Zoroaster of Persia (another case), 600 B.C., an author remarks, "Tradition reports that his mother had alarming dreams of evil spirits seeking to destroy the child to whom she was about to give birth. But a good spirit came to rescue him, and consoled her by saying, 'Fear not; God Ormuzd will protect the infant, who has sent him as a prophet to the people and the world who are waiting for him.'" China, too, presents us with a case of the threatened destruction of a Savior in infancy, evidently recorded more than two thousand five hundred years ago. It is the case of the God Yu, who was concealed in a manner similar to that of Moses -- a commemoration of the story of which is perpetuated by an image or picture of the virgin mother with a babe upon her knee -- sometimes in her arms. Now, let it be noted that these virgin-born Gods, who, we are told, came "to save the world," could not save themselves, but had to be protected and saved by other Gods.

Without pursuing the subject further in detail, we may mention by way of recapitulation, that Chrishna, Alcides, Zoraster, Salvahana, Yu, to which list we may add Bacchus, Romulus, Moses and Cyrus, according to their reputed history, were threatened with death and destruction, but were providentially and miraculously preserved. The case of Augustus is related by Suetonius, that of Romulus by Livy, and that of Cyrus by Herodotus. It will be recollected that Pharaoh, like Herod, in order to reach the infant Moses, ordered the massacre of all the male infants (Herod making no distinction of sex), in order that he might, by this singular and circuitous method, reach the object of his jealousy and malignity without passing a direct sentence of death upon him.

The whole story of Herod's slaughter edict, with the familiar history of its execution, like nearly every other miraculous incident related in "The Holy Scriptures," which detail their histories, are traceable in the skies. Herod, we are told, literally means hero of the skin -- a term applied also to Hercules, a personification of the sun -- because the sun, on entering the constellation of the Zodiac in July, was supposed or assumed to invest himself with the skin of the lion, and this became "the hero of the skin," or a hero with a new skin. Now this solar Herod, passing through the astronomical twins and young infants of May, was said to destroy them, though the word destroy is in the Greek anairean, which any person, on turning to the Greek lexicon, will

observe means also to take away, pass through, or withdraw from, so that Pharaoh more properly passed through the infants than destroyed them.

The text, "In Rama there was a voice heard," "Rachel weeping for her children," etc., is quoted by a writer (Strauss) as referring to the children slaughtered by Pharaoh. Let two things be noticed here: 1. Rama is the Indian and Phenican name for the zodiac. 2. Rachel had but two children to weep for -- Joseph and Benjamin -- just the number found in the fifth sign, or May sign, of the zodiac. And Venus, among the ancient Assyrians and Phenicans, was in tears when the sun, in his annual cross through the heavens, passed through or over the astronomical Twins (Gemini), doubtless fearfully apprehending their destruction.

The case of the massacre is an illustration and example of the manner in which all the miraculous stories related in the Christian Scriptures, as having been practically exemplified in the life of Jesus Christ, are traceable to older sources, frequently terminating among the stars.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS BETRAYED FOR THIRTY PIECES OF SILVER...TRUTH...OR SUN-MYTH?

Matt 26:14-16 14 Then one of the twelve, called Judas Iscariot, went unto the chief priests, 15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. 16 And from that time he sought opportunity to betray him. (KJV)

Matt 26:20-21 20 Now when the even was come, he sat down with the twelve. 21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me. (KJV)

The twelve disciples of Jesus (the personified Sun) are the twleve signs of the Zodiac.

The Sun (personfied Jesus) was betrayed by one of his Disciples (zodiac signs). According to the dictionary, the word "betrayed" means "to deceive, to lead astray, to deliver into the hands of ones enemy." This clearly refers to the Sign (at the autumnal equinox) that leads the Sun (Father) into the hands of the enemy (below the celestial equator), where Darkness rules (where night is longer than day time).

The Ancients wrote that the payment of Judas for his crime was thirty pieces of silver. They used the term "Silver" as a metaphor for Degrees. One sign of the Zodiac covers thrity degrees (thirty pieces) of arc. Thus we see that 12 Signs equals 360 Degrees which is EXACTLY the total arc made by the twelve Signs of the Zodiac and encircles the globe exactly.

Answer for yourself: Is this just a coincidence?

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS CRUCIFIED AT THE PLACE OF THE SKULL...TRUTH...OR SUN-MYTH RETOLD?

Mat 27:22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. Mat 27:23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

Mat 27:28 And they stripped him, and put on him a scarlet robe. Mat 27:29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! Mat 27:30 And they spit upon him, and took the reed, and smote him on the head. Mat 27:31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. Mat 27:32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

John 19:14 And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! John 19:15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. John 19:16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. John 19:17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

Answer for yourself: Is the account in the inspired, infallible, and inerrant New Testament concerning the place of the crucifixion of Jesus nothing more than a Solar-myth retold and we not know it?

THE ASTRONOMICAL ANALOGY EXPOSED

This word Golgotha is Connected to the Sign of Capricorn.

A definition pertaining to the Skull is found within both of the words, Capricorn and Golgotha. Let us look at the definition of Golgotha from my Holman's Bible Dictionary:

GOLGOTHA (gahl' guh thuh) Place name transliterated from Aramaic and or Hebrew into Greek and then into English meaning, the skull.

Also let us look from my American Heritage Dictionary and let us pay special note to definitions 4 & 5,

Cap~ri~corn (kap~ri-korn') also Cap~ri~cor~nus (kap'ri-kor~nes) --n.

1. A constellation in the equatorial region of the Southern Hemisphere, near Aquarius and Sagittarius.

2.a. The tenth sign of the zodiac in astrology.

b. One who is born under this sign. Also called Goat. [Middle English Capricorne, from Latin Capricornus: caper, capr-, goat + cornu, horn; see ker- below.]....

4. Suffixed extended form *krrs-no-. CRANIUM; MIGRAINE, OLECRANON, from Greek kranion, skull, upper part of the head.

5. Suffixed form *kr-e.

a. CHARIVARI; CHEER, from Greek hare-, kara, HEAD;

b. CAROTID, from Greek karoun, to stupefy, be stupefied ("to feel heavy-headed");

So the message is crystal clear, Jesus (Sun) being crucified at the Place of the Skulls (Golgotha = Capricornus) is when the Sun (Christ) meets it's death at the winter solstice in December, in the sign of Capricorn (Golgotha).

The word Capricorn is very intriguing. Research this word with a good dictionary and you will discover some wisdom from the Ancients. The zodiacal sign of Capricorn (where Christ (the Sun) was killed) contains, in it's etymology, clues to it's hidden meaning. The word is divided into two parts, Capri means Goat, and Corn means (derived and associated) Horn.

Now pay close attention. One of the definitions of the word Goat is Scapegoat, and a definition of Horn is a symbol (person) of high honor and authority, a King, Prince. So here we have in the esoteric meaning of this Sign Capricorn; A King that is made into a Scapegoat (a sacrificial lamb, that dies so that others may live).

Answer for yourself: Did you understand what was just said?

If you have followed our ministry any length of time you hopefully have seen how the concepts of Biblical Atonement were negated by the Gentile writers of the New Testament and likewise how the Torah was made to be "passed away." It is in this Holy Word of YHVH that we find the methods given by the Divine Creator for atonement for sin; many of which do not require blood. This was know by the Jews who throughout their history often because of captivity, as well as distance, were not left without methods of atonement and ways to be right with God following their repentance from sin.

What we have written into the New Testament are concepts of "Capricorn atonement" held sacred by the Gentile star-gazers. You can thank Rome and its Sun-worshipping predecessors for this. Since Jesus' death was at this time of the year, they simply read their superstitions from their astrology into the life of Jewish Rabbi's death. His murder was made sacrificial and given ideas that related more to astrology and the Torah. You should think deeply and sky yourself what the "scapegoat," which is involved in Yom Kippur, has to do with Passover? Nothing! Atonement was to found in the fall at the High Holy Days as given by God; specifically Yom Kippur. Passover has nothing to do with atonement and atonement was never connected with it! Again we have been duped into following in the footsteps of the pagans for which Israel was to be their light and deliverance from such falsehoods.

Answer for yourself: Are you beginning to see the light yet?

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS ENTERS JERUSALEM RIDING UPON A COLT AND AN ASS...TRUTH...OR SUN-MYTH?

Most Christians never read their Bibles close enough to spot some things that others see. These "tunnel-visioned" people of faith, when confronted with such absurdities, react quickly to pronounce that such a one as a "demon" or is destined to split Hell wide open. I hope that is not the case with you for what we see next is totally absurd.

Mat 21:5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Mat 21:6 And the disciples went, and did as Jesus commanded them, Mat 21:7 And brought the ass, and the colt, and put on them their clothes, and they set him (Jesus) thereon. Mat 21:8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strowed them in the way.

THE ASTRONOMICAL ORIGIN FOR SUCH A TALE

First we need to determine the time of the year when Jesus entered into the Holy City and most know it was in the Spring at the Passover season. Jerusalem is the Summer Solstice, the Apex, the highest point of the Sun's (Father's) travels. Let us remember that the Sun (Father) crossed the vernal equinox (tracking upward across the equator toward Spring). The Gospels instruct us that Jesus (personified as the Sun) enters Jerusalem riding upon two asses. This refers to two prominent stars which the Sun rides (crosses) within the constellation of Cancer (the sign of the summer solstice). The stars are Asellus Borealis (Northern Ass) and Asellus Australis (Southern Ass).

Now again this is but a harmless story, but the real harm has been caused by those who littered the New Testament with such fables and who also added many of their pagan religious doctrines to the life of Jesus in the texts you hold sacred. The atrocity is that these anti-Semites of old ascribed such Solar-myths and fables to Jesus when the truth of the matter is that Jesus, the Jew, nor his faith of Biblical Judaism, could or would ever accept or believe them. Sadly, as non-Jews, mainly Christians, today we have been forced through our ignorance, our apathy to study for ourselves, or the child-like faith to believe anything anyone in a three-piece suit who stands behind a pulpit says, or whoever has the latest cassette series for sale. Faith can be gullible at times. Only look at the above example. You, dear one, most likely have fallen prey to lies and superstitions about Jesus and the God he served. Without a doubt when a Christian is asked "do you want to know the truth" they unanimously resound with a ear-deafening "yes," however, when presented with hard facts and evidence they recoil in disbelief never investigating for themselves if these things they heard be true. I used to be such a one when one day I realized my "swiss-cheese" theology was full of holes. Surely the God of the Universe, who is perfect beyond all understanding, can do a better job in revealing His truth to His people than

what I am being shown in Seminary. Believe me He has; I didn't at that time in my life have it. I do now and wish to share with you if you are interested. The choice is yours if you truly want to learn of the ONLY truth God has given man. It is free for the asking. You only need to read, pray, repent, and turn to God in truth as you shun the religious lies you have been given by men who profit from such instead of giving the truth to you for free. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS CHRIST AS CREATOR....TRUTH...OR SUN-MYTH RETOLD?

Christian dogma teaches that it was not "God the Father,: but "God the Son" who created the heavens, the earth, and all that therein is.

The writer of the fourth Gospel says:

"All things were made by him, and without him was not anything made that was made" (John. 1:8).

Again:

"He was in the world, and the world was made by him, and the world knew him not" (John 1:10).

Again we can read many passages indicating the same...that creation was the work of the "Son of God and not God the Father":

Heb 1:2 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; (KJV)

Eph 3:9 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: (KJV)

Col 1:15-17 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. (KJV)

Answer for yourself: Is the the only account of a human "Creator" or could have the same religious ideas been later applied to a man from Galilee which had been told in legends for hundreds of years previously?

EXAMINING THE EVIDENCE

Samuel Johnson, D. O. Allen (Allen's India, pp. 137 & 380), and Thomas Maurice (Indian Antiquities, vol. ii. p. 288), tell us that, according to the religion of the Hindoos, it is Chrishna, the Son, and the second person in the ever-blessed Trinity, "who is the origin and the end of all the worlds; all this universe came into being through him, the eternal maker" (Oriental Religions, p. 502).

In the holy book of the Hindoos, called the Bhagvat Geeta, may be found the following words of Chrishna, address to his "beloved disciple" Ar-jouran:

"I am the Lord of all created things" (Lecture iv. p. 51). "Mankind was created by me of four kinds, distinct in their principles, and in their duties; know me then to be the Creator of mankind, uncreated, and without decay" (Geeta, p. 52).

In Lecture VII, entitled: "Of the Principles of Nature, and the Vital Spirit," he also says:

"I am the creation and the dissolution of the whole universe. There is not anything greater than I, and all things hang on me."

Again in Lecture LX., entitled, "Of the Chief of Secrets and Prince of Science," Chrishna says:

"The whole world was spread abroad by me in my invisible form. All things are dependent on me." "I am the Father and the Other of this world, the Grandsire and the Preserver. I am the Holy One worthy to be known; the mystic figure O.M. (the Hindoo ineffable name and the mystic emblem of deity which is never uttered aloud, but only mentally by the devout....it signifies Brahma, Vishnou, and Siva, the Hindoo Trinity)..I am the journey of the good: the Comforter; the Creator; the Witness; the Resting-place; the Asylum and the Friend" (Geeta, p. 80).

In Lecture X., entitled, "Of the diversity of the Divine Nature," he says:

"I am the Creator of all things, and all things proceed from me. Those who are endured with spiritual wisdom, believe this and worship me; their very hearts and minds are in me; they rejoice amongst themselves and delight in speaking of my name, and teaching one another my doctrine" (Geeta, p. 84).

Innumerable texts, similar to these, might be produced from the Hindoo Scriptures, but these are sufficient to show, in the words of Samuel Johnson quoted above, that, "According to the religion of the Hindoos, it is Chrishna who is the origin and the end of all the worlds;" and that "all this universe came into being through him, the Eternal Maker."

The Chinese believed in One Supreme God, to whose honor they burnt incense, but of whom they had no image. This "God the Father" was NOT the Creator, according to their theology or mythology; but they had another god, of whom they had statues or idols, called Natigai, who was the god of all terrestrial things; in fact, God, the Creator of this world which was inferior or subordinate to the Supreme Being from whom they petition for fine weather, or whatever else they want. He was their mediator.

According to ancient Persian mythology, there is one supreme essence, invisible and incomprehensible, named "Zeruane Akerene," which signifies "unlimited time," or "the eternal." From him emanated Ormuzd, the "King of Light," the "First-born of the Eternal One," etc. Now, this "First-born of the Eternal One" is he by whom all things were made, all things came into being through him; he is the Creator.

A large portion of the Zend-Avesta, the Persian Sacred Book or Bible, is filled with prayers to Ormuzd, God's First-Born. Let us look at just a couple of examples:

"I address my prayer to Ormuzd, Creator of all things; who always has been, who is, and who will be forever; ..."

"O Creator, I obey thy laws..."

The writer of the Gospel of John copies the same invocation as you can see in the following where he says that Jesus taught that prayers are to be offered in his name as was the pattern of Sun-worship above.

John 14:13 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. (KJV)

Yet this is a direct contradiction to the teachings of Jesus:

Luke 11:1-2 1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. 2 And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. (KJV)

According to the religion of the ancient Assyrians, it was Marduk, the Logos, the Word, "the eldest son of Hea," "the Merciful One," "the Life-giver," etc., who created the heavens, the earth, and all that therein is (Bonwick, Egyptian Belief, p. 404).

Adonis, the Lord and Savior, was believed to be the Creator of men, and god of the resurrection of the dead (Dunlap, Mysteries of Adoni, p. 156).

Prometheus, the Crucified Savior, is the divine forethought, existing before the souls of men, and the creator Hominium (Ibid., p. 156).

The writer of "The Gospel according to St. John," has made Christ Jesus co-eternal with God, as well as Creator, in these words:

"In the beginning was the Word, and the Word was with God". "The same was in the beginning with God" (John 1:1-2).

Again, in praying to his Father, he makes Jesus say:

"And now, O father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 14:5).

Paul is made to say:

Col 1:15-17 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. (KJV)

Again:

"Jesus Christ, the same yesterday , to-day, and forever" (Heb. 13:8).

St. John the Divine, in his "Revelation," has made Christ Jesus say:

"I am the Alpha and Omega, the beginning and the end"..."which is, and which was, and which is to come, the Almighty" (Rev. 1:8, 22, 13)...."the first and the last" (Rev. 1:17, Rev. 12:13).

Hindoo Scripture also makes Chrishna "the first and the last," "the beginning and the end." We read in theGeeta, where Chrishna is reported to have said:

"I myself never was not" (Geeta, p. 35). "Learn that he by whom all things were formed " (meaning

himself) "is incorruptible" (Geeta, p. 36). "I am eternity and non-eternity" (Lecture IX, p 89). "I am before all things, and the mighty ruler of the universe" (Lecture X. p. 83). " I am the beginning, the middle, and the end of all things" (Lecture X, p. 85).

Ar-jouan, his disciple, address him thus:

"Thou are the Supreme Being, incorruptible, worthy to be known; thou are prime supporter of the universal orb; thou art the never-failing and eternal guardian of religion; thou art from all beginning, and I esteem thee" (Lecture IX. p. 91). "Thou art "the Divine Being, before all other gods" (Lecture X. p. 84).

In another Holy Book of the Hindoos, called Vishnu Purana, we also read that Vishnu, in the form of Chrishna, *"who descended into the womb of the (virgin) Devaki, and was born as her son"* **was** *"without beginning, middle, or end"* **(Vishnu Purana, p. 440).**

Buddha is also Alpha and Omgea, without beginning or end, "The Lord," "the Possessor of All," "He who is Omnipotent and Everlastingly to be Contemplated," "the Supreme Being, the Eternal One."

Lao-Kiun, the Chinese virgin-born God, who came upon earth about six hundred years before Jesus, was without beginning. It was said that he had existed from all eternity (Prog. of Relig. Ideas, vol. i. p. 200).

According to the Zend Avesta, Ormuzd, the first-born of the Eternal One, is he "who is, always has been, and who will be forever" (Prog. Relig. Ideas, vol. ii. p. 207).

Zeus was Alpha and Omega. an Orphic lines runs thus:

"Zeus is the beginning, Zeus the middle, out of Zeus all things have been made" (Muller, Chips, vol. ii. p. 15).

Bacchus, was without beginning or end. An inscriptions on an ancient medal, referring to him, reads thus:

"It is I who leads you; it is I who protects you, and who saves you. I am Alpha and Omega."

Beneath this inscription is a serpent with his tail in his mouth, thus forming a circle, which was an emblem of eternity among the ancients.

Without enumerating them, we can from the evidence say that the majority of the virgin-born gods were like Christ Jesus...without beginning or end..and that many of them were considered Creators of all things. This has led M. Dridon to remark (Hist. de. Dieu) that in early works of art, Christ Jesus is made to take the place of the Father in creation and in similar labors, just as in heathen religions an inferior deity does the work under a superior one.

Now this Redeemer and Savior was, as you have seen, is the Sun, and Prof. Max Muller tells us that in the Vedic mythology, the Sun is not the being Deva only, "who performs his daily task in the sky, but he is supposed to perform much greater work. He is looked upon, in fact, as the Ruler, as the Establisher, and the Creator of the World " (Muller,Origin of Religions, p. 264).

Having been invoked as the "Life-bringer," the Sun is also called, in the Rig Veda, "the Breath of Life of all that move and rest;" and lastly he becomes "The Maker of all things," by whom all the worlds have been brought together (Muller, Origins of Religions, p. 268).

There is a prayer in the Vedas, called "Gayatree," which consists of three measured lines, and is considered the holiest and most efficacious of all their religious forms. Sir William Jones translated it thus:

"Let us adore the supremacy of that spiritual Sun, the godhead, who illuminates all, who re-creates all, from whom all proceed, to whom all must return; whom we invoke to direct our undertakings aright in our progress toward his holy seat."

With Seneca (a Roman philosopher, born at Cordova, Spain, 61 B.C.) then we can say:

"You may call the Creator of all things by different names (Bacchus, Hercules, Mercury, etc.), but they are only different names of the same divine being, the Sun."

Now we find the exact same things said about Jesus in the New Testament as its writers attribute "creation" to the Son of the Sun; to Jesus:

Again, we have the "pattern" of Sun-worship reapplied to the life of a Jewish Rabbi and hoped for Messiah by the Gentile Church....Judaism, the faith of Jesus, teaches monotheism and that all things were created by God the Father only:

- **Gen 1:1 1 In the beginning God created the heaven and the earth. (KJV)**
- **Gen 1:21 21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. (KJV)**
- **Gen 1:27 27 So God created man in his own image, in the image of God created he him; male and female created he them. (KJV)**
- **Gen 1:27 27 So God created man in his own image, in the image of God created he him; male and female created he them.**
- **Gen 1:27 27 So God created man in his own image, in the image of God created he him; male and female created he them. (KJV)**
- **Gen. 2:3 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. (KJV)**
- **Gen 2:4 4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, (KJV)**
- **Gen 5:1 1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; (KJV)**
- **Gen 5:2 2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. (KJV)**
- **Gen 5:2 2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. (KJV)**
- **Gen 6:7 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. (KJV)**
- **Deut 4:32 32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? (KJV)**

As if you didn't notice God existed long before the "sun" which He created later:

- **Gen 1:14-19 14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: 15 And let them be for lights**

in the firmament of the heaven to give light upon the earth: and it was so. 16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 17 And God set them in the firmament of the heaven to give light upon the earth, 18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. 19 And the evening and the morning were the fourth day. (KJV)

But primitive man, knowing God through what he could only see, fashioned myths and beliefs involving the cosmos to explain to himself the God he could not see, and we have this legacy in the Roman New Testament in which we are lead to believe as did the ancients that "Sun became the Son."

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ONLY SENSIBLE CONCLUSION THAT CAN BE MADE BY THE THINKING BELIEVER

THE APPLICATION OF GENTILE SUN-MYTHS HAS BEEN APPLIED TO THE LIFE OF JESUS AS DEPICTED IN THE NEW TESTAMENT

Sometimes it is better to read one's conclusion before one reads the evidence for them. Let me say from my heart that I believe every Christian wants to know the truth about the Jewish Jesus. Without a doubt this is unquestionable. However, as you can see, because of the corruption of the oral traditions as held about Jesus by his earliest Gentile followers, what we have inherited today is anything but the truth. Today we are the beneficiaries of the sciences of Archeology, Anthropology, Astronomy, Astrology; beneficiaries of increased knowledge of Biblical History, Biblical Language, Biblical Culture, etc. We live with the added knowledge contributed by the discoveries made available by the Dead Sea Scrolls and the Nag Hammadi Library whose secrets have been available for over 50 years at present. We must not live in ignorance of such momentous advancements in knowledge if we want to know the "truth" about this man from Galilee.

After the destruction of the Temple in 70 C.E., and with the vacuum created by the dispersion of the Jewish nation, the ordained authorities for the Jesus Movement were scattered and almost ceased to exist. In this wake of the absence of Jewish authority for a Gentile mission would surface a Gentile Movement which no longer paid regards to its "mother church." Unbridled, the Gentiles and anti-Semitism, mixed with improper understanding of the Jewish doctrines associated with Jesus, would culminate in a Gentile Church which would revert back to its pagan heritage. Along with that will come the corruption of the oral traditions and this will unfortunately be recorded finally in documents which today are sadly accepted as "infallible, inerrant, and inspired." Such documents you now have seen are a mixture of truth and the error of Sun Worship personified in the life of a Jewish Rabbi named Yeshua.

SO WHAT DID WE SEE IN THESE ARTICLES?



According to the Bible, Mankind was created in the image of God. This poses a very interesting question as to the descriptive "appearance of God." If we are, indeed, fashioned in the image of God, does this mean therefore, that God is Man, or does He (God) have the appearance of Man? Now, if we envision God in the likeness of Man, does this include human frailties? We, as humans, are depended upon the universe for our survival. We cannot exist without: Fire, Earth, Air, and Water. Primitive man understood this as the first "Trinity" where Earth, Air, and Water were "All in All" within Fire as symbolized by the Sun. Again, like before we find that the Ancients personified the forces of nature as shown by this sculpture from India as we find these three forces in the form of a "man."

Since Mankind was made in the "image of God" is it possible that the Creator God could be likewise dependent upon these same elements? These verses are unequivocal and clear. And according to these verses, Mankind "looks" like God and have the "characteristics" of God Almighty. Mankind has His image.

If we look up the word "image" in the American Heritage Dictionary we find:

- **1. A reproduction of the form of a person or an object, especially a sculptured likeness**
- **2. Physics, an optically formed duplicate, counterpart, or other representative reproduction of an object, especially an optical reproduction of an object formed by a lens or mirror**
- **3. One that closely or exactly resembles another, a double**

Mankind has God's likeness.

If we look up the word "likeness" in the American Heritage Dictionary we find:

- **1. The state, QUALITY, or fact of being like; resemblance**
- **2. An imitate appearance; a semblance**
- **3. A pictorial, graphic, or sculptured representation of something, an image**

If we attempt to further our understanding by identifying synonyms: likeness, similarity, similitude, resemblance, analogy, affinity. These nouns denote agreement or conformity, as in character, NATURE, or appearance between persons of things. Likeness implies close agreement.

I am not making a play on words. These definitions get to the heart of what the Biblical verses in Genesis actually means:

Gen 1:26-27 26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them. (KJV)

The two words, Image and Likeness, define not only appearance but even the Nature and Quality of the Creation (Image).

Can you imagine the Creator God being subject to the same needs, weaknesses, and limitations that we endure? I most certainly cannot.

Some say that Man's likeness to God refers to the spirit and not to the flesh. The English word Spirit is derived from the Latin, spiritus, which means breath or to breathe, the act of inhaling and exhaling. So what are we saying, that God breathes as we do? Again, we are making God dependent upon a product of His creation, that is to say air, which is the vital constituent of human respiration?

Let us define the word spiritual:

- **1. Of, relating to, consisting of, or having the nature of spirit; not tangible or material, IMMATERIAL**
- **2. Of, concerned with, or affecting the soul**
- **3. Of, from, or relating to God, deific**
- **4. Of or belonging to a church or religion; sacred**
- **5. Relating to or having the nature of spirits or a spirit, supernatural**

The word spiritual seems to indicate that which is unseen and immaterial, unearthly, that which relates to our soul, and what is Soul?

Again, for the last time let us understand the word "soul" as taken from the American Heritage Dictionary:

Soul:

- **1. The animating and vital principle in human beings, credited with the faculties of though, action, and emotion and often conceived as an immaterial entity**
- **2. The spiritual nature of human beings, regarded as immortal, separable from the body at death, and susceptible to happiness or misery in a future state**
- **3. The disembodied spirit of a dead human being; a shade**

Take note that the definition of the word, soul, goes to our actions, our thoughts, our emotions. Should we conclude that our emotional makeup is an accurate reflection of God's demeanor? Could God be subject to the same emotional hang-ups as we?

Not only we, but primitive man struggled with understanding what it meant to be "created in the Image of God." Mankind knew he possessed a spirit, which was corruptible. But can God, a Spirit Himself, be corruptible as Man? Surely not. Thus you can see that early Mankind was struggling to understand, what it meant to be created in the Image of God. As you can see I could go on for hundreds of pages, trying to explain with accuracy, in what manner Mankind, was created in the Image of God, and not come to a definitive solution; that is, if we try to make our conclusions agree with traditional Western religious precepts. We must never forget the Bible was not written with a Western mind-set!

TO UNDERSTAND CORRECTLY ...WE MUST PUT OURSELVES IN THE SHOES OF THOSE WE READ

As with many of our commonly accepted religious concepts in Christianity, our traditional beliefs and understandings of being created in the Image of God are in error. Being created in the Image of God does not mean what most of us have believed throughout our lives. When the Ancients wrote that we were created in God's Image, they were propounding a hypotheses based on human correlations to the Cosmos. Correlations that are Exact to the smallest detail.

The Ancients discovered undeniable correlations between the biology of the human species and the movements of celestial bodies within the stellar and solar universe. Correlations proportionately related in Time (duration) and Chronology (sequence) of Time. These correlations exist between the human species and the total universe, inclusive of the Solar System, and of the Solar System to the expanded universe (infinity).

What is said next is very important for you to understand. The Ancients saw the universe and their immediate environment as well as the capacities embodied within their own intellect as the most trustworthy representations of the Creator God.

The Universe (terrestrial and celestial) appeared to our ancestors as the ONLY authentic image of the Father.

The Cosmos was undoubtedly His Handiwork, and we, the Human creation was likewise the Handiwork of the Almighty. In consequence, when our fathers discovered that they were indeed biologically and chronologically correlated to the Cosmos, they transposed this knowledge to the written word and language as.....We (humanly) are created in the Image and the Likeness of God. One of the most noticeable correlations involves the life and light cycles of the female species of mankind to the moon. The Ancients discovered that the life (menstrual) cycle of the woman ran 28 days in correspondence with the light (phase) cycle of the moon, which also runs at 28 days intervals. They notices likewise that the phases of the woman's cycle and the moon's cycle were relational. They reasoned: "The New Moon begins in darkness and waxes to its's Fullness at 14 days (midway through the cycle of light). When the moon reaches it's fullness, after 14 days of growth (waxing), it then

commences to discharge it's light so that by the end of the 28 day period all light has been shed (flushed) from it's celestial body. The life (menses) cycle of the woman of the species likewise begins in darkness (undeveloped). At the beginning of the cycle (out of darkness, undeveloped) the egg begins to grow within the ovary until it reaches maturity (fullness) at 14 days, at which point it (the egg) is released and flows toward the uterus from whence it shall be discharged (shed) from the body. If the egg is fertilized, it shall be discharged after an appointed time (280 days, the natural period of human gestation) as a new individual. If the egg is not fertilized, it shall be discharged in one tenth of the appointed time (28 days, the nature period of human menstruation) as the dead remains of a once fertile germ of life (light)" (Jabbar, The Astrological Foundation of the Christ Myth, 1995, p. 7-8).

In other words, primitive man interpreted his life as seen in the stars. In fact the whole of Mankind's "life-cycle" could be understood by him by the pattern of the Cosmos...the Cosmos being a picture of God and we, as mankind, ware created in His image

The Ancients studies ever further into the relational parallels between the human species and the Solar System which they understood as the Handiwork of the Creator God. You can now see that in many ways early Mankind saw themselves "in the stars" and interpreted this as how they were, in many ways, created in the Image of God (the universe being a symbol of God to them). Within the chronology of the Solar System, they found analogies, than can only be described as astounding and categorically conclusive in proving the correlative link between humanity (the microcosm) and the universe (the macrocosm).

As the Ancients looked to the stars in hopes of "uncovering more knowledge of God" they took notice that the Sun passed yearly through the twelve constellations of the Zodiac. The Zodiac is a system of astronomical symbols and emblems employed for the purpose of teaching and illustrating two great truths:

1. The existence of the ONE Spiritual, invisible, omnipresent, and omnipotent God, and

2. The immortality of the soul of man

This might surprise you but these two doctrines were originally taught in all the ancient Mysteries of the Gentiles in the beginning, but over time degenerated into a corrupt system of Solar Worship. The Sun, originally intended as a symbol only of the true God, was in time confounded with the person of God Himself, and thus itself worshipped as a god (Brown, Stellar Theology and Masonic Astronomy, Kessinger Pub. Co., p. 16-17). Over time, as in Greece and India, so also in ancient Egypt, the "symbols for God" became in the popular mind actual gods, and the people degenerated into gross idolatry" (Brown, Stellar Theology and Masonic Astronomy, Kessinger Pub. Co., p. 19).

Rom 1:20-25 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: 21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves: 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. (KJV)

Through the benefit of Archeology we know for a fact that the ancient Mysteries of the Gentiles originally taught the unity of God, and that their moral code was both pure and exalted, but over time, as stated, these ancient Mysteries became corrupt in their turn. Their crowning secret knowledge was the existence of the ONE and ONLY God and they "represented Him" through various symbols (i.e., Sun) which were later to be "personified, glorified, and deified." Originally the Sun was only a symbol of the great Creator, and not itself a divine being. Again, as you have seen the Sun becomes the "Son" and we as followers of Jesus have inherited a

religious belief system that equates the two as "one" thus making such ones "idolators."

TYING IT ALL TOGETHER FOR THE CHRISTIAN

As said earlier, primitive man interpreted his life as seen in the stars. In fact the whole of the "life-cycle" of Mankind could be understood by him by the pattern of the Cosmos. The problem is when these simple "understandings" degenerated over time into false beliefs that contradicted the Revelation from God as well as His Word do we have problems. Many of these degenerated and subsequent evolutions of Gentile "Solar Myths" and their "interpretations" have found their way into your "inspired and infallible New Testament." The Gentile writers of the New Testament have written into the life of a Jewish Rabbi named Jesus many of these "degenerated Solar Myths" which often are deceptive and misleading to those wishing to know the truth about this man and his message. It is these "Solar Cycles" which were written into the accounts of Jesus' life by Gentile reactors and editors of the New Testament which not only confuse the truth but often mask it from the reader.

Sometimes these "Solar Myths" which have been applied to Jesus' life in the New Testament are harmless; however, at times that are a direct negation of the Revelation from God and a direct contradiction of the Jewish Masoretic Text and the Bible Jesus' used and tragically those who believe such and follow such in faith end up in sin and never know it until they die.

I wish to share some closing thoughts.

Throughout the whole of the legends we have seen, Christ Jesus is the toiling Sun (being made equal with God) laboring for the benefit of others, not his own, and doing hard service for a mean and cruel generation. Watch his sun-like career of brilliant conquest, checked with intervals of storm, and declining to a death clouded with sorrow and derision. He is in constant company with twelve apostles, the twelve signs of the zodiac. The number twelve appears in many Sun-Myths. It refers to the twelve hours of the day or night, or the twelve moons of the lunar year (Cox, Aryan Mythology, vol. i. p. 165; Bonwick, Egyptian Belief, p. 175). Osiris, the Egyptian Savior, had twelve apostles (Bonwick, Egyptian Belief, p. 175). In all religions of antiquity the number twelve, which applies to the twelve signs of the zodiac, are reproduced in all kinds and sorts of forms. For instance, such are the twelve great gods; the twelve apostles or Osiris; the twelve apostles of Jesus; the twelve sons of Jacob; the twelve tribes; the twelve altars of James; the twelve labors of Mars; the twelve brothers of Arvaux; the twelve gods Consents; the twelve governors in the Manichean System; the adectyas of the East Indies; the twelve asses of the Scandinavians; the city of the twelve gates in the Apocalypse; the twelve wards of the city; the twelve sacred cushions, on which the Creator sits in the cosmogony of the Japanese; the twelve precious stones of the rational, or the ornament worn by the high priest of the Jews, etc. (Dupuis, Origin of Religious Belief, pp. 39-40).

Speaking of the Sun in allegorical terms, "During the course of his life's journey across the sky as seen daily he is called "The God of Earthly Blessing," "The Savior through whom a new life springs," "The Preserver," "the Redeemer," etc. Almost at his birth the Serpent of darkness attempts to destroy him. Temptations to sloth and luxury are offered him in vain. He has his work to do, and nothing can stay him from doing it, as nothing can arrest the Sun in his journey through the heavens. Like all other solar heroes, he has his faithful women who love him, and the Marys and Martha here play the part. Of his toils it is scarcely necessary to speak in detail. But a thousand variations on the story of the great conflict which all the Sun-gods wage against the demon of darkness. He astonishes his tutor when sent to school. This we might expect to be the case, when an incomparable and incommunicable wisdom is the heritage of the Sun. He also represents the wisdom and beneficence of the bright Being who brings life and light to men. As the Sun wakens the earth to life when the winter is done, so Chrishna, Buddha, Horus, AEsculapius, and Christ Jesus were raisers of the dead. When the leaves fell and withered on the approach of winter, the "daughter of the earth" would be spoken of as dying or dead, and, as no other power than that of the Sun can recall vegetation to life, this child of earth would be represented as buried in a sleep from which the touch of the Sun alone could rouse her" (Doane,Bible Myths, p.

498).

Christ Jesus as portrayed in the Gentile New Testament, then, is the Sun, in his short career and early death. He is the child of the Dawn, whose soft, violet hues tint the clouds of early mornings; his father being the Sky, the "Heavenly Father," who has looked down with love upon the Dawn, and overshadowed her. When his career on earth is ended, and he expires, the loving mother, who parted from him in the morning of his life, is at his side, looking on the death of the Son whom she cannot save from the doom which is on him, while her tears fall on his body like rain at sundown. From her he is parted at the beginning of his course; to her he is united at its close. But Christ Jesus, like Chrishna, Buddha, Osiris, Horus, Mithras, Apollo, Attys, and others, rises again, and thus the myth takes us a step beyond the legend of Serpedon and others, which stop at the end of the eastward journey, when the night is done.

According to the Christian calendar, the birthday of John the Baptist is on the day of the summer solstice, when the sun begins to decrease. How true to nature then are the words attributed to him in the fourth Gospel, when he says that he must decrease, and Jesus increase.

John 3:30 30 He must increase, but I must decrease. (KJV)

Answer for yourself: Is this a coincidence?

Among the ancient Teutonic nations, fires were lighted, on the tops of hills, on the 24th of June, in honor of the Wending Sun. This custom is still kept up in Southern Germany and the Scotch highlands, and it is the day selected by the Roman Catholic Church to celebrate the nativity of John the Baptist (Mallet, Northern Antiquities, p. 505).

Mosehim, the church historian, speaking of the uncertainty of the time when Christ Jesus was born, say:

"The uncertainty of this point is of no great consequence. We know that the Sun of Righteousness has shone upon the world; and although we cannot fix the precise period in which he arose, this will not preclude us from enjoying the direction and influence of his vital and salutary beams."

These sacred legends abound with such expressions as can have no possible or conceivable application to any other than to the "God of day." He is "light to lighten the Gentiles, and to be the glory (or brightness) of his people."

Notice the similarity with Luke 2:32:

A light to lighten the Gentiles, and the glory of thy people Israel. (KJV)

He is come "a light into the world, that whosoever believeth in him should not abide in darkness"...John 12:46...

I am come a light into the world, that whosoever believeth on me should not abide in darkness. (KJV)

He is "the light of the world"...John 9:5:...

As long as I am in the world, I am the light of the world. (KJV)

He "is light, and in him no darkness is"... I Jn. 1:5....

This then is the message which we have heard of him, and declare unto you, that God is light,

and in him is no darkness at all. (KJV)

"All are agreed," says Cicero, "that Apollo is none other than the Sun, because the attributes which are commonly ascribed to Apollo do so wonderfully agree thereto."

Just so surely as Apollo is the Sun, so is the Lord Christ Jesus as depicted in the New Testament is the Sun. That which is so conclusive respecting the Pagan deities, applies also to to the God of the Christians; but, like the Psalmist of old, they cry, "Touch not my Christ..."

Many Christian writers of antiquity, as well as today, have seen that the history of their Lord and Savior is simply the history of the Sun, but they either say nothing, or, like some, claim that the Sun is a "type" of the true Sun of Righteousness. Mr Lundy, with whom I strongly disagree says, in his Monumental Christianity:

"Is there no bright Sun of Righteousness, no personal and loving Son of God, of whom the material Sun has been the type and symbol, in all ages and among all nations? What power is it that comes from the Sun to give light and heat to all created things? If the symbolical Sun leads such a great earthly and heavenly flock, what must be said to the "true" and only begotten Son of God? If Apollo was adopted by early Christian art as a type of the Good Shepherd of the New Testament, then this interpretation of the Sun-god among all nations must be the solution of the universal mythos, or what other solution can it have? To what other historical personage but Christ can it apply? If this mythos has no spiritual meaning, then all religion becomes mere idolatry, or the worship of material things" (Lundy, Monumental Christianity, p. 117).

Mr. Lundy's premise is that Christianity "purified" paganism. Hogwash!!!!

The problem with such a noble hypothesis is that it can be shown that Yeshua, a Jewish Rabbi, who is the center of the Christian faith, never believed or adhered to the very core doctrines of this "purifying" Gentile Christian Church.

In fact it can be easily proven that the historical Jesus of Second Temple Judaism believed opposite to hundreds of current Gentile Christian teachings of today!

Lundy's premise cannot hold up under scrutiny. According to this theory, the whole Pagan religions was typical of Christ and Christianity. Sadly I must agree that today Christianity and Pagan religion of antiquity are basically the same, but again a Jewish Rabbi is the heart and center of such Christianity today and he never believed what current Christians teach and believe because he knew what few of us today know...that the roots of such teachings are heathen and stem from Sun worship and are at their core idolatrous!

If men like Lundy and television evangelists and Gentile Pastors are correct then answer me the biggest question in the world.

Answer for yourself: Why then were not the Pagans the Lord's "chosen" people instead of the children of Israel which rejected and yet reject such "Christian teachings?" THINK!

The Jews as a nation, Jews like Jesus, were to be a light to those of us who still believe the lies of our Gentile forefathers! It is Israel who God called His Holy Nation and His Royal Priesthood and not the Aryan nations. It was Israel who was chosen to lead the Gentile peoples away from pagan superstitions and Sun Worship. Sadly, the vast majority of the Gentile nations of the world flounder in the same Sun Worship today....it is called Christianity!

The early Christians were charged with being a sect of Sun worshippers (Bonwick, Egyptian Belief, p. 283). Mr. King says, in his Gnostics, and their Remains, p. 68:

"There can be no doubt that the head of Serapis (Sun god) marked as the face is by the grave and pensive majesty, supplied the first idea for the conventional portraits of the Savior."

Read that again!

The Imperial Russian Collection boasts of a head of Christ Jesus which is said to be very ancient. Mr. King says of it: "It is in reality a head of Serapis, seen in front and crowned in Persia boughs, easily mistaken for thorns, through the bushel on the head leaves no doubt as to the real personage intended" (Ibid. p.137).

***It must not be forgotten, in connection with this, that the worshippers of Serapis, or the Sun, were called "Christians"* (History of Our Lord in Art, vol. i. p. 31).**

Read that again!

Thus we see that the Christians took the paintings and statues of the Sun-gods Serapis and Apollo as models, when they wished to represent their Savior Jesus. Mr. King, speaking of this god, and his worshippers, says:

***"There is very good reason to believe that in the East the worship of Serapis was at first combined with Christianity, and gradually merged into it with an entire change, not substance, carrying with it many of its ancient notions and rites"* (King, Gnostics, and their Remains, p. 48).**

Read that again!

Again he says:

***"In the second century the syncretistic sects that had sprung up in Alexandria, the very hotbed of Gnosticism, found out in Serapis a prophetic type of Christ, of the Lord and Creator of all"* (Ibid. p. 68).**

Dear ones the facts are hard to avoid.

The early Gentile Christians, or worshippers of the Sun, under the name of "Christ," had, as all Sun worshippers, a peculiar regard to the East, the quarter in which their god arose, to which point they ordinarily directed their prayers (Bell, Pantheon, vol. i. p. 13).

The followers of Mithra always turned towards the East, when they worshipped; the same was done by the Brahmans of the East and the Christians of the West. In the ceremony of baptism, the catechumen was placed with his face to the West, the symbolical representation of the prince of darkness, in opposition to the East, and made to spit towards it at the evil one, and renounce his works.

Tertullian says, that Christians were taken for worshippers of the Sun because they prayed toward the East, after the manner of those who adored the Sun. The Essenes, whom Eusebius calls Christians, always turned to the east to pray. The Essenes met once a week, and spent the night in singing hymns which lasted till sun-rising. As soon as dawn appeared, they retired to their cells, after saluting one another. Pliny says the Christians of Bithynia met before it was light, and sang hymns to Christ, as to a God. After their service they saluted one

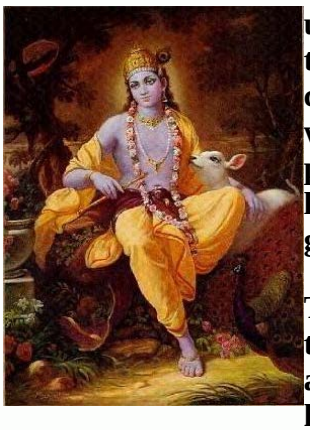
another. Surely the circumstances of the two classes of people meeting before daylight, is a very remarkable coincidence. It is just what the Persian Magi, who were Sun worshippers, were in the habit of doing.

When a Manichaean Christian came over to the orthodox Christians, he was required to curse his former friends in the following terms:

"I curse Zarades (Zoroaster) who, Manes said, had appeared as a god before his time among the Indians and Persians, and whom he calls the Sun. I curse those who say Christ is the Sun, and who make prayers to the Sun, and who do not pray to the true God, only towards the East, but who turn themselves round, following the motions of the Sun with their innumerable supplications. I curse those person who says Zarades and Budas and Christ and the Sun are all one and the same"

THE LAMB OF GOD AND THE CONSTELLATION ARIES

There are not many circumstances more striking than than of Christ Jesus being originally worshipped under the form of a Lamb, the actual Lamb of God, which taketh away the sins of the world. It was not until the Council of Constantinople, called In Trullo, held so late as the year 707, that pictures of Christ Jesus were ordered to be drawn in the form of a man. It was ordained that, in the place of the figure of a Lamb, the symbol used to that time, the figure of a man nailed to a cross, should in the future be used. From this decree, the identity of the worship of the Celestial Lamb and the Christian Savior is certified beyond the possibility of doubt, and the mode by which the ancient superstitions were propagated is satisfactorily shown. Nothing can more clearly prove the general practice than the order of a council to regulate. This decree is today in the Vatican library. What is even more startling when you come to know it is that most of the Sun-gods were represented as the "Lamb of God" as seen in the picture of Chrishna.



The worship of the constellation of Aries was the worship of the Sun in his passage through that sign. "That constellation was called by the ancients the Lamb of God. He was also called the Savior, and was said to save mankind from their sins. He was always honored with the appellation of Dominus or Lord. He was called The Lamb of God which taketh away the sins of the world (remember this terminology was long prior to the historical Jesus by thousands of years). The devotees addressed him in their litany, constantly repeating the word, "O Lamb of God, that taketh away the sins of the world, have mercy upon us. Grant us thy peace."

On an ancient medal of the Phenicians this Lamb of God is described with the Cross and the Rosary, which shows that they were both used in his worship long before the historical Jesus.

Yearly the Sun-God, as the zodiacal horse (Aries) was supposed by the Vedic Aryajs to die to save all flesh. Hence the practice of sacrificing horses. The "guarding spirits" of the prince Sakya Buddha sing the following hymn:

"Once when thou was the white horse

In pity for the suffering of man,

Thou didst fly across heaven to the region of the evil demons,

To secure the happiness of mankind.

Persecutions without end,

Revilings and many prisons,

Death and murder;

These hast thou suffered with love and patience

Forgiving thine executioners" (Lillie, Buddha and Early Buddhism, p. 93).

The solar horse, with two serpents upon his head (the Buddhist Aries) is Buddha's symbol, and Aries is the symbol of Christ (Lillie, Buddha and Early Buddhism, p. 110).

THE SYMBOL OF THE FISH AND THE CONSTELLATION PISCES

Christ Jesus was also symbolized as a fish, and that it is to be seen on all the ancient Christian monuments.

Answer for yourself: But what does the Christian Savior have to do with a fish? Why was he called a "fish"?

It is because the fish was another emblem for the Sun. Abarbanel says:

"The sign of Christ's coming is the junction of Saturn and Jupiter, in the Sign Pisces" (King, Gnostics, and their Remains, p. 138).

Apply the astronomical emblem of Pisces to Jesus, does not seem more absurd than applying the astronomical emblem of the Lamb. They applied to him the monogram of the Sun, IHS, [notice the Sun and the Cross] the astronomical and alchemical sign of Aries, or the ram, or Lamb; and, in short, what was there that was Heathenish they they have not applied to him?



The preserving god Vishnu, the Sun, was represented as a fish, and so was the Syrian Sun-god Dagon, who was also a Preserver or Savior. The Fish was sacred among many nations of antiquity, and is to be seen on their monuments.

Thus we see that everything at last centers in the Sun!

THE INFLUENCE OF CONSTANTINE...THE POWER THAT GUARANTEED YOU WON'T KNOW THE TRUTH TODAY

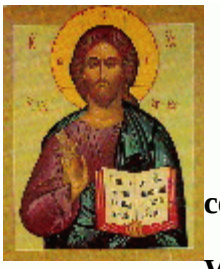
Simply said Constantine was a Sun worshipper before his "conversion" to the Christian faith as well as afterwards as well! These are the facts of history if you care to look.

Constantine, the first Christian emperor, had on his coins the figure of the Sun, with the legend: "To the invincible Sun, my companion and guardian," as being a representation, says Mr. King, "either of the ancient Phoebus, or the new Sun of Righteousness, equally acceptable to both Christian and Gentile, from the double interpretation of which the type was susceptible" (King, Gnostics, p. 49).

The worship of the Sun, under the name Mithra, "long survived in Rome, under the Christian emperors, and, doubtless, much longer in the remoter districts of the semi-independent provinces (Ibid. p. 45).

THE DEPICTION OF CHRIST WITH A HALO

One only needs to look at early Christian art to know theology. Christ Jesus is represented with a halo of glory surrounding his head, a florid complexion, long golden locks of hair, and a flowing robe. Now, all Sun-gods, from Chrishna of India to Baldur of Scandinavia, are represented with a halo of glory surrounding their heads, and the flowing locks of golden hair, and the flowing robe, are not wanting. But we must not forget that Jesus's depiction by the Gentile Church is nothing more than the carrying over of ancient Sun-Myths as seen in this example of Chrisina with a



corresponding halo or Sun-burst 800 years before Jesus.



We must remember that "long, flowing golden locks of hair on these crucified Sun-gods was indicative of the rays of the Sun. Indra, the crucified Sun-god of the Hindus, was represented with golden locks (Cox, Aryan Myths. vol. i. p. 341). Mithras, the Persian Savior, was represented with long flowing locks. Izdubar, the god and hero of the Chaldeans, was represented with long flowing locks of hair (Smith, Chaldean Account of Genesis, p. 193), and so was his counterpart, the Hebrew Sampson. The Sakya-prince (Buddha) is described as an Aryan by Buddhistic tradition; his face was reddish, his hair of light color and curly, his general appearance of great beauty (Bunsen, The Angel-Messiah, p. 15). Serapis has, in some instances, long hair formally turned back, and disposed in ringlets hanging down upon his breast and shoulders like that of a woman. His whole person, too, is always enveloped in drapery reaching to his feet (Knight, Ancient Art and Mythology, p. 104). As for yellow hair, there is no evidence that Greeks have ever commonly possessed it; but no other color would do for a solar hero, and it accordingly characterizes the entire company of them, wherever found (Fiske, Myths and Mythmakers, p. 202). Helios (the Sun) is called by the Greeks the "yellow-haired" (Goldzhier, Hebrew Mythology, p. 137). The Sun's rays is signaled by the flowing golden locks which stream from the head of Kephalos, and fall over the shoulders of Bellerphon (Cox, Aryan Mytho., vol. i. p. 107). Perseus, son of the Virgin Danae, was called the "Golden Child" (Ibid. vol. ii. p. 58). The light of the early morning is not more pure than was the color of his fair cheeks, and the golden locks streamed bright over his shoulders, like the rays of the sun when they rest on the hills at midday (Tales of Ancient Greece, p. 83). The Savior Dionysus wore a long flowing robe, and had long golden hair, which streamed from his head over his shoulders (Cox, Aryan Mythology, vol. ii. p. 293). Ixion was the "Beautiful and Mighty," with holden hair flashing a glory from his head, dazzling as the rays which stream from Helios, when he drove his chariot up the heights of heaven; like the vesture which the Gun-god gave to the wise maiden Medeia, who dwelt in Kolchis (Tales of Ancient Greece, p. 47). Theseus enters the city of Athens, as Christ Jesus is said to have entered Jerusalem, with a long flowing robe, and with his golden hair tied gracefully behind his head (Cox, Aryan Mythology, vol. ii. p. 63).

Thus we see that long locks of golden hair and a flowing robe, are mythological attributes of he Sun. By a process of metaphor, the rays of the Sun were changed into golden hair, into spears and lances, and robes of light.

We see, then, that Christ Jesus, like Christ Buddha, Chrishna, Mithra, Osiris, Horus, Apollo, Hercules and others, is none other than a personification of the Sun as depicted in much of the New Testament, and that the Christians, like their predecessors the Pagans, are really Sun worshippers in many ways. The Sun-Myth has been added to the histories of these personages, in a greater or less degree, just as it has been added to the history of many other real personages. It it be urged that the attribution to Christ Jesus of qualities or powers belonging to the Pagan deities would hardly seem reasonable, the answer must be that nothing is done in his case which has not been done in the case of almost every other member of that great company of the gods. The tendency of myths to reproduce themselves, with differences only of names and local coloring, becomes especially manifest after perusing the legendary histories of the gods of antiquity. It is a fact demonstrated of history, that when one nation of antiquity came in contact with another, they adopted each other's myths without hesitation. After the Jews had been taken captives to Babylon, around the history of their King Solomon accumulated the fables which were related of Persian heroes. When the fame of Cyrus and Alexander became known over the then known world, the popular Sun-Myth was interwoven with their true history. The mythical history of Perseus is, in all essential features, the history of the Attic hero Theseus, and of the Thebian CEdipus, and they all reappear with heightened colors in the myths of Hercules. We have the same thing again in the mythical and religious history of Chrishna; it is, in nearly all its essential features, the history of Buddha, and reappears again, with heightened colors, in the history of Christ Jesus. The myths of Buddha and Jesus differ from the legends of the other virgin-born Saviors only in the fact that in their cases it has gathered round

unquestionable historical personages.

In other words, an old myth has been added to names undoubtedly historical. Such is the case for Jesus!

In closing, as a Christian and one who honestly desires to be a follower of Jesus, then you should be constantly asking yourself two questions:

- ***1. What does any of this have to do with a Jewish Rabbi which preached repentance and obedience to the Commandments of God?***
- ***2. Where in the religion of this Jewish Rabbi does a non-Jew, a Godfearer, find his place?***

If you would like more information on how you, a non-Jew, can be assured that you are a true follower of Yeshua then let us know and we will share with you things that will strengthen your walk with God. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE CROSS & ITS RELATIONSHIP TO SUN WORSHIP

The cross is one of the most common structures in Western cultures. In the same way that often represents the Muslim-Oriental culture, the cross is the most universal symbol for the Christian-Western world.



The diagonal cross with arms of equal length is an extremely old sign. It has been found engraved on the walls of prehistorical caves of Europe. As an Egyptian hieroglyph it meant divide, count, and break into parts



The Latin cross is chiefly associated with the cross on which Jesus Christ was crucified. Before the time of Jesus, the cross represented, among other things, the staff of Apollo, and appeared on ancient coins.



The Latin cross turned upside down is known as St. Peter`s cross after Peter, the disciple of Jesus who is belived to have been executed by crucifixion on an upside down cross.



This cross is called a "rune" and is used in some of the old Nordic rune alphabets, is named *gif* or *geba*, meaning especially a gift from a chief to a loyal warrior or subject.

This sign has a wide spectrum of meanings from *confrontation*, *annulment*, *cancellation*, *devoid of sense* or *meaning*, *opposition*, *obstruction*, and *mistake* to *unknown*, *unfamilar*, *undecided*, and *unsettled*.

When diagonal cross appears as a closed or filled sign, , it stands for the cross of St. Andrew.



This cross



is often called the cross of Christ. It is made up by Greek letters X and P, which correspond to the letters K (or C) and R in the Latian alphabet. If one discounts letter monograms in cross forms there exist over 50 different variations.The Christian Church has often adopted cross-like ideograms from earlier ideologies that have had a positive meaning.



The Egyptian cross, is an adaptation of the ancient Egyptian hieroglyph *ankh*



, a symbol for life and rebirth.

The sun wheel, the inaugural cross, is identical to the ancient ideogram found in the Bronze Age. It is used by most cultures.

THE ORIGIN FOR THE CROSS

The celestial equator consists of the projection of the earth's equator onto the celestial sphere. This produces an imaginary circle in the sky which is inclined at an angle of twenty-three degrees to the other major celestial circle, namely, the ecliptic or zodiac, which is the circle in which the sun, moon, and planets appear to move against the background of the fixed stars. The celestial equator and the ecliptic intersect at two points, [forming a cross], and these two crosses or points are the equinoxes: the places where the sun, in its movement through the zodiac as seen from the earth, and is understood as the first days of spring and autumn. But understand this was understood to happen not on earth; the sun was submitted to these "crosses" in the heavens. The sun was crucified in the heavens. The ancients understood that the seasons were changed and determined by the travel of the sun; either above or below the equator. When the sun, which was though to be dead in winter with the longer days of darkness, rose above the equator, then the sun was subjected to this "cross" in its movement above the celestial equator in its elliptical orbit; the sun was though to be subjected to this "cross" or "crucified" and after 3 days, when the sun remained at the lowest point in the horizon and thought to be dead, it miraculously began it upward trajectory and with it the promise of spring and new life was on its way. The ancients understood this as the "sun being crucified on the cross."

The celestial equator is not as obscure a concept as might first appear, and certainly was not obscure in antiquity. For in the ancient geocentric (earth-centered) vision of the cosmos, the universe was built upon a framework whose basic structure was provided by the two celestial circles of the ecliptic and the celestial equator. The picture shows a Renaissance diagram of the cosmic framework, the "skeleton of the universe," in which the celestial equator is the horizontal circle around the middle of the cosmic sphere, while the ecliptic or zodiac is the tilted circle. The other circles in the diagram, such as the tropics (the horizontal circles immediately above and below the celestial equator), provided a more detailed division of the cosmic sphere, but were always of secondary importance to the primary division of the sky according to the two circles of the ecliptic and the celestial equator. Thus, we often find in antiquity images of the cosmic sphere on which are placed just these two circles.



In fact, one of the earliest surviving examples of such representations is a Mithraic monument portraying the lion-headed god standing on a cosmic sphere on which are shown the two intersecting circles of the ecliptic and the celestial equator. Looking at the Renaissance picture and the Lion-headed god on the globe we can also see why these two circles were often seen as constituting a cross, with their intersection representing the equinoctial point where the circles meet. One of the most famous and important references to this cross formed by the ecliptic and the celestial equator is found in Plato's dialogue Timaeus, where Plato tells us how the Demiurge (the creator of the universe) constructed the universe out of two circles which he joined "in the form of the letter X (the X as understood as the symbol for the cross in the heavens). The sun was later personified in the various nations and became the heroes of mythology who were "crucified before the foundation of the world" (sound familiar)?

As a result, the celestial equator was often described in ancient popular literature about the stars. Plato, for example, in his dialogue Timaeus said that when the Creator of the universe



first formed the cosmos, He shaped its substance in the form of the letter X (a cross), representing the intersection of the two celestial circles of the zodiac and the celestial equator. This cross-shaped symbol was often depicted in ancient art to indicate the cosmic sphere. In fact, one of the most famous examples of this motif is a Mithraic stone carving showing the so-called "lion-headed god," whose image is often found in Mithraic temples, standing on a globe that is marked with the cross representing the two circles of the zodiac and the celestial equator and their intersection forming a "cross." Notice if you will this "Lion-headed god standing on globe with crossed circles" pictured above.

The celestial equator and the ecliptic intersect at two points, [forming a cross], and these two crosses or points are the equinoxes: the places where the sun, in its movement through the zodiac as seen from the earth, and is understood as the first days of spring and autumn. But understand this was understood to happen not on earth; the sun was submitted to these "crosses" in the heavens. The sun was crucified in the heavens. The ancients understood that the seasons were changed and determined by the travel of the sun; either above or below the equator. When the sun, which was though to be dead in winter with the longer days of darkness, rose above the equator, then the sun was subjected to this "cross" in its movement above the celestial equator in its elliptical orbit; the sun was though to be subjected to this "cross" or "crucified" and after 3 days, when the sun remained at the lowest point in the horizon and thought to be dead, it miraculously began it upward trajectory and with it the promise of spring and new life was on its way. The ancients understood this as the "sun being crucified on the cross."

NOW PAY ATTENTION: THE SUN BECOME THE SON!!!!!!!!!!

In the Vedic hymns the Sun, the Lord and Savior, the Redeemer and Preserver of mankind, is frequently called the "Son of the Sky" (Muller, Origin of Religions, pp. 261, 290).

Answer for yourself: Did you notice that the Sun is now become the "Son"? [THINK]

Get ready for incarnational theology for here it comes.

According to Egyptian mythology, Seb (the Earth) is overshadowed by Nut (Heaven), the result of this union being the beneficent Lord and Savior, Osiris (Renouf, Hebbert Lectures, pp. 110-111). The same thing is to be found in ancient Grecian mythology. Zeus or Jupiter is the Sky, and Danae, Leto, Iokaste, Io and others, are the Dawn, or the violet light of morning (Cox, Tales of Ancient Greece, pp. xxxi, and 82; and Aryan Mythology, vol. i. p. 229). The sky appeared to men to perform the functions of a Father, as the Earth those of a Mother. The sky was the father, for it cast seed into the bosom of the earth (rain), which in receiving them became fruitful, and brought forth, and was the mother...Plutarch The Phoenician theogony is founded on the same principles. Heaven and Earth (called Ouranos and Ghe) are at the head of a genealogy of aeons, whose adventures are conceived in the mythological style of these physical allegorists (Squire, Serpent Symbol, p. 66). In the Samothracian mysteries, which seem to have been the most anciently established ceremonies of the kind in Europe, the Heaven and the Earth were worshipped as a male and female divinity, and as the parents of all things (Squire, Serpent Symbol, p. 64). The Supreme God (the Al-fader), of the ancient Scandinavians was Odin, a personification of the Heavens. The principal goddess among them was Frigga, a personification of

the Earth. It was the opinion among these people that this Supreme Being or Celestial God had united with the Earth (Frigga) to produce "Baldur the Good" (the Sun), who corresponds to the Apollo of the Greeks and Romans, and the Osiris of the Egyptians (Mallet, Northern Antiquitiess, pp. 90, 94, 98. 406, 510, 511). Xiuletl, in the Mexican language, signifies Blue, and hence was a name which the Mexicans gave to Heaven, from which Xiuleti-cutli is derived, an epithet signifying "the God of Heaven," which they bestowed upon Tezcatlipoca, who was the "Lord of All," the "Supreme God." He it was who overshadowed the Virgin of Tule, Chimelman, who began the Savior Quetzalcoatle (the Sun).

Now I could go on but you get the point.

As you have seen, the overshadowing of the Earth by the Sky produced the Sun. It would be a short step from personification to glorification to deification. And as you also saw, as far back as the Vedic hymns the Sun, the Lord and Savior, the Redeemer and Preserver of mankind, is frequently called the "Son of the Sky" (Muller, Origin of Religions, pp. 261, 290). It is this concept later accepted by Nicea that made Jesus "of the same essence as the Father;" therefore the Son is equal with the Father. This is how idolatry and Sun Worship crept into the faith of the early church and remains there today!

But back to the point, the whole concept of the immaculate virgin births of pagan godmen is found in the overshadowing of the Earth by the Sun thus producing the offspring of the Sun and Earth; namely the Son.

By comparison, now instead of the Sun being crucified in the Heavens, by making the "Son" equal with the "Sun," by default the "Son is likewise crucified in the Heavens"!

Answerfor yourself:

- **Now don't you think that these beliefs among the Gentiles of the world played a large part in the fashioning of many doctrines "about Jesus?"**
- **Could it be possible such doctrines were "read into the life of Jesus" by non-Jews who had ingrained anit-Semitism?**
- **Is is possible that they made "Jesus equal with God" and recorded such "beliefs" in documents that you have come to believe today are "inerrant" and "infallible" (New Testament)?**

Answer for yourself: Is the evidence not overwhelming? Where is a Jewish Rabbi to be found in any of this whose purpose was to bring men to God by preaching repentance and obedience to the Commandments of God?

Answer for yourself: As a Christian, could you have inherited and believed lies instead of the truths about the "historical Jesus" which fly in the face of such pagan traditions?

Well, you have to study to find out. We have provided the information if you truly are hungry for the truth. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO CRUCIFIED SUN-GODS #1

Over the years our faithful readership has learned a lot. Again we make significant strides in this current study in discerning truth from error that surrounds such very important topics for the Christian like the crucifixion of Jesus and its relationship to atonement as taught by Paul in the New Testament. Again, if you have read this ministry's materials over the last years you have come complete understanding that much that is found in the New Testament has pagan origins and often this involves such "sacred" Christian doctrines like atonement. This escapes the new believer and often the "seasoned" believer if he has never had the opportunity for such study. If you are a new reader of our ministry's materials then the above statements can be quite difficult to handle and often this diminished one's desire to even look into such subjects. But truth is truth and lies are lies and anyone's worship of the Creator demands faithfulness to our Creator's Truth.

Not often, but in this case I feel warranted to caution my readership that certain necessary foundations will be necessary to be able to comprehend, understand, assimilate, and draw the proper conclusions from the data that will be presented in this series of articles. Let me explain.

Over the years we at Bet Emet have demonstrated that the Christian Old Testaments in the vast majority of Christian Bibles are a compilation of purposeful misquotes and mistranslations of the Jewish Masoretic Palestinian text which has been preserved by the Jewish people for over thousands of years.This shocking revelation is open for all to see if they only knew it existed and were interested to look. Of paramount importance for the Christian are their cardinal doctrines of atonement as much of it is taken from Isaiah 53. The problem is that Isaiah the prophet as read in the Hebrew Masoretic text in pertinent passages like Isa. 53 reads completely different than the "Christian edition". We as followers of Yeshua deserve a translation and not a fictional creationism. This purposeful errors in translation was done long, long ago and few Christians and Pastors are aware. They never knew to look! This fact alone means the Isaiah 53 that Christians read is not the Isaiah 53 that Yeshua read! This should up set you; especially since most of the New Testament's atonement teachings are grounded in a falsified text. So, before you read this series of articles, it is mandatory for you to become aware of such a terrible problem that exists with the Christian's Old Testament in the places enumerated. Understand as well that when the New Testament references Isaiah that it as well is mistaken and is quoting and referring to an adulterated text. You should understand up front that the Jews can be shown to only have translated the first five books of the Old Testament into Greek and the rest was done later by non-Jews at the religious capital of the world in that day…Alexandria Egypt. This explains how "pagan ideas" and "pagan religious beliefs" were intermixed among the pages of your Christian Old Testament and was later by default referenced by the New Testament. Our ministry has prepared a detailed expose of such conspiracy and have available on request the documentation of such errors in Isaiah 53. This material is necessary for anyone who desires to read the articles forthcoming in this current series.

Likewise, it is necessary before continuing this series of articles for one to completely understand the Sacrificial System in 'DETAIL". Over the years of my pastorate I encountered continually a level of misinformation and mis-instruction in Gentile Christianity that was of a staggering proportion. Whether one listens to the radio, tunes in on the television, or even listens to Pastors Sunday after Sunday the level of misinformation is

staggering. I ought to know; I used to be part of it. I was well educated in one of the finest religious institutions in America where I obtained a Masters in theology with high honors. I continued to study and dedicated myself to such following Seminary and it was there by using the many skills acquired in Seminary that I researched almost every area of my faith. My intentions were not to prove anything wrong at all; I was just in love with God. I wanted to draw closer to Him and help my fellowship do likewise and the better equipped and prepared I made myself the better I could serve the people in this capacity. However, over the years I encountered many things that challenged my "faith" and what I had been taught to accept on "faith alone". Not wishing to be bested, I set out to prove the detractors wrong and vindicate myself and my faith. Honestly, over the years my knees had to bow to a higher truth often as I encountered facts, archeological evidence, reproducible history, and unrefutable evidence that proved that much of what I had accepted by "faith alone" was in truth "lies and error". I had been duped and never knew it; that is, until I studied my blessed assurance off. I could list almost innumerable accounts where by Christian religious belief system was shown to be in error. This is simply because my Christian religious belief system was grounded in a document that could, with just a little effort, be shown to be incompatible with the "facts". I had no choice but to repent because now God and me both knew the truth. If I had to pick an area in Christian theology where almost little light and truth resides that would be in the Christian's understanding of the Sacrificial System. My whole Christian life I had been taught that the "Jews" believe "this" and "that" about the Sacrificial System. Again, I was taught wrong. It was not until I met some Rabbis and asked them one on one about many questions that I had about the Bible that I was able to be the beneficiary of the "light" to the nations. Imagine my surprise when I found out that what I had been told by my Christian leaders that the Jews believe was just the opposite. These encounters only provoked more study on my part. I have said all this to say this: it is mandatory that you have an accurate understanding of the Sacrificial System, the dynamics involved in the role of the blood as it "represents" the soul of the sacrifice. You will come to understand that the whole of the Sacrificial System in reality did not PROVIDE ATONEMENT, it only "WITNESSED" to an already received atonement prior to the slaying of the animal! This crucial truth is mandatory for any Christian to understand even if his goal was not to read the remainder of these articles.

If you have not had the opportunity yet to acquaint yourself with this necessary knowledge, STOP right not and request these valuable and vital informative articles be sent you at once. I tell everyone to believe nothing I say or teach. You must study this out for yourself to prove to yourself these things be so. The references are available to the serious student…just ask. We will be glad to help you find the source documents that expose your "falsehoods" and that will lead you to repentance and more proper worship of God. My prayer is that you will respond and study these articles in detail and let it soak in. Use the greatest organ God ever gave man; his mind and THINK! Now and only now will you be able to handle what comes next. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO CRUCIFIED SUN-GODS #2

It is taken for granted that the current reader has accomplished the goal of the first article: you have read the materials necessary to continue our study in this set of articles. Hopefully the goals were reached:

- **You now possess a more complete understanding of what the original Isaiah both wrote and taught. Along with this comes a major change in your understanding of "the Suffering Servant" as Israel and the role it plays in the atonement. You now know better that to read only "Jesus" into every verse!**
- **You now possess a complete understanding of how atonement was accomplished prior to the sacrifice of the animal and it's blood being placed on the altar in communion and right standing with God. You now understand the whole process of animal sacrifice was but a picture of the soul of the sacrificer "at that moment". It either was "right" with God or not when then animals was sacrificed. Along with this you can now understand Isaiah 1, for instance, when such wanton destruction of animal life without the necessary spiritual dynamics at work in the heart of the sacrificer "wearied" God.**

THE ORIGIN OF ATONEMENT…YOU MIGHT BE SURPRISED

Almost everyone will point to Adam and Eve and the animals skins and say: "see there, that is the first sacrifice for sin". Where is the word "sin offering" mentioned in the text? Somehow I missed it. Well, then they will say: "Cain and Abel brought offerings and these were for sin". Again, where does it say that these were "sin offerings" or that they brought atonement? We could go on and mention Noah, but again such offerings have something in common with all that went before: the complete silence or mention of : "sin offering", or "atonement". Dear one, if we choose to read into anything we read what we want to "believe" then there is no purpose in continuing our study of anything. We are to draw out, exegete, the text to discern what is meant in the event under question.

For your information the first mention of "sin offering" and "atonement" in the Bible is found FOLLOWING THE GOLDEN CALF incident:

Exod 29:14

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.

Exod 29:33

33 And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

What should concern us is if these two related incidents are the first examples of "sin offering" and "atonements" known to man.

The punishment of an individual by crucifixion, for claiming to be "King of the Jews," "Son of God," or "The Christ;" which are the causes assigned by the writers of the New Testament for the Crucifixion of Jesus, would need but a passing glance in our study, were it not for the fact that there is much attached to it of a DOGMATIC and HEATHENISH nature. Therefore this topic demands more considerably more than a "passing glance." The doctrine of atonement for sin has been preached long before the doctrine was deduced from the Christian Scriptures; even longer than the writing of the Old Testament. Before the period assigned for the birth of Christ Jesus, the poet Ovid had assailed the demoralizing delusion with the most powerful shafts of philosophic scorn: "When thou thyself are guilty," says he, "why should a victim die for thee? What folly it is to expect salvation from the death of another."

The idea of expiation by the sacrifice of a god was to be found among the Hindus even in Vedic times. The sacrificer was mystically identified with the victim, which was regarded as the ransom from sin, and the instrument of its annulment. The Rig-Veda represents the gods as sacrificing Purusha, the primeval male, supposed to be coequal with the Creator. This idea is even more remarkably developed in the Tandya-brahmanas, thus:

"The lord or creatures *offered himself a sacrifice for the gods."*

And again, in the Satapatha-brahmana:

"He who, knowing this, sacrifices the *Purusha-medha*, or sacrifice of the *primeval male,* becomes everything" (Monier Williams: Hinduism, pp. 36-40).

Prof. Monier Williams, from whose work on Hinduism I quoted above, brings to our attention that long before Moses and any Old Testament there existed in pagan religion mystical allusions to the sacrifice of a representative man.

THE $64,000 DOLLAR QUESTION

In the pursuit of truth I want to be above board and fair at all costs. This is not always done by those who publish or print their findings. You many not know it but many "opinions" are sold today and read as fact. This is not what we do at Bet Emet. We provide the facts and the evidence and let the reader make up his mind. I believe that you need to make an intelligent decision and that is impossible unless you have the facts.

Such a revelation of the "sacrificial representative man" means either ONE OF three things:

- **YHVH gave primeval mankind the paradigm or pattern of the sacrificial representative man for all mankind…and and there was no need for Israel to be a "light" to anyone…**
- **Primeval mankind developed such a pattern of the sacrificial representative man from evolutionary beliefs connected with sun worship…and Paul and others only incorporated Yeshua within an already existing pagan religious belief system when "evangelizing" the Gentiles….these Gentile ambassadors gave the non-Jews nothing new….that that did not already believe or cherish…they only changed the names of their sun gods and elaborated upon these god's atoning deaths..**
- **Having read the prior articles on Isaiah 53 and the Sacrificial System, you are beginning to see the horrible evidence that you have not the truth concerning atonement and the meaning of the death of Yeshua**

WE BETTER LISTEN TO YESHUA'S WARNING

Matt 24:24

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch

that, if it were possible, they shall deceive the very elect.

First of all you need to understand the word translated "Christs" in verse 24 only means "anointed" and not what you more than likely thought….a False Messiah. The warning is not to be deceived by many who present themselves as anointed of God for this or that purpose. Believe me, this is rampant today. One only needs to listen to the multitude of conflicting doctrines emanating from over the 2000 different Christian denominations that all preach different Jesuses.

To our question in point.

Answer for yourself: It is possible that in your Christian religious belief system you have, without knowing, accepted a belief in a sacrificial representative man that originated with sun worship and paganism, and have rejected or never known up to now the truths concerning these things addressed in this article?

In the pages that follow I will present OVERWHELMING evidence to help you see the truth. I will not tell you now which of the above 3 scenarios is true. I want you to see the evidence for yourself and you make up your own mind. Understand that faith is necessary and I consider myself a man of faith. However, faith is only necessary in the absence of facts and reproducible evidence. When one deals with facts and evidence little "needs to be hoped for" as Hebrews says except the common sense to recognize truth and facts when you see it. Unfortunately to come to knowledge that dispels the darkness of doubt and error one must read and often reading is technical. In the next pages you will encounter hundreds and hundreds of facts and evidence that will paint for you a picture that will be undeniable to the mind. And before some of our detractors say that faith is not to be intellectualized, let me remind you what Yeshua said was the Greatest Commandment……

Matt 22:36-38

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

Notice Yeshua said man was to love God FIRST with all his heart….what did he mean? Love God with my blood pumping organ? No!

Let us examine the Greek behind the English and see what we learn!

2588 kardia-heart

a) that organ in the animal body which is the center of the circulation of the blood, and, hence, was regarded as the seat of physical life

b) denotes the center of all physical and spiritual life

a) the vigor and sense of physical life

b) the center and seat of spiritual life

1) the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors

2) used of the understanding, the faculty and seat of the intelligence

3) used of the will and character

4) used of the soul so far as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions

c) used of the middle or central or inmost part of anything, even though inanimate

If you read the above definitions you found something rather interesting…Yeshua said that the Greatest Commandment was to first love God with all your MIND. He tells us we are to use our seat of intelligence to understand God. So help me that is impossible from prayer alone or else there would not be over a billion Catholics in the world to day praying to Mary. So knowledge of God is very important…and let us understand we are concerned about knowledge that is true and not false.

Hosea 6:6

6 For I [God speaking] desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

There we find it again. More than any sacrifice, possibly more than any sacrificial representative man [but we are yet to determine that], God says He desires mankind possess the knowledge of Him more than any sacrifice. Wow! As we continue our study you will be able when finished to say unequivocally whether such sacrifices would include a "representative man" or not.

I would have you hold one thought before we move to the next article.

Answer for yourself: If it can be shown to you that this "representative man and his sacrifice" originated not with YHVH but with sun worship and pagans, then why then were not the Pagans the Lord's chosen people instead of the children of Israel who have rejected such crucified representative men since their origin and yet do so today? Wow, the implications of such a question let alone it's answers are devastating for the New Testament's doctrines and Paul's teachings. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO CRUCIFIED SUN-GODS #3

THE ORIGIN OF SACRIFICE

The idea of redemption from sin through the sufferings and death of a Divine Incarnate Savior, is simply the crowing point of the idea entertained by primitive man that gods demanded a sacrifice of some kind, to atone for some sin, or avert some calamity.

In primitive ages, when men lived mostly on vegetables, they offered only grain, water, salt, fruit, and flowers to the gods, to propitiate them and thereby obtain temporal blessings. But when they began to eat meat and spices, and drink wine, they offered the same; naturally supposing the deities would be pleased with whatever was useful or agreeable to themselves. They imagined that some gods were partial to animals, others to fruits, flowers, etc. To the celestial gods they offered white victims at sunrise, or at open day. To the infernal gods they sacrificed black animals in the night. Each god has some creature peculiarly devoted to his worship. They sacrificed a bull to Mars, a dove to Venus, and to Minerva, a heifer without blemish, which had never been put to the yoke. If a man was too poor to sacrifice a living animal, he offered an image of one made of bread.

In the course of time, it began to be imagined that the gods demanded something more sacred as offerings or atonements for sin. This led to the sacrifice of human beings, principally slaves and those taken in war, then, their own children, even their most beloved "first born." It came to be an idea that every sin must have it prescribed amount of punishment, and that the gods would accept the life of one person as atonement for the sins of others. This idea prevailed in Greece and Rome; areas where much of the New Testament would be written later [THINK].

In the beginning such sacrifices by one for the sins of others were found only among heroic self-sacrifice for the public good but that would change over time. Cicero says: "The force of religion was so great among our ancestors, that some of their commanders have, with their faces veiled, and with the strongest expressions of sincerity, sacrificed themselves to be immortal gods to save their country" (Prog. Relig. Ideas, Vol. I, p. 303).

In Egypt, offerings of human sacrifices, for the atonement of sin, became an almost daily occurrence. When the Egyptian priests offered up a sacrifice to the gods, they pronounced the following imprecations on the head of the victim:

"If any evil is about to befall either those who now sacrifice, or Egypt in general, may it be averted on his head" (Herodotus: bk. ii, ch. 39).

The idea of atonement finally resulted in the belief that the incarnate "Christ", the Anointed one, the representative man, the God among us, was to save mankind from a curse imposed by God. Man had sinned, and God would not and did not forgive without a propitiatory sacrifice. The curse of God must be removed from the sinful society, and the sinless must bear the load of that curse. It was asserted that divine justice required blood . Now notice this is the religious belief system of Pagans and not Moses or Joshua or David. This

religious belief system occurred long, long before Moses, Sinai, or Torah. These are the beliefs of pagans as found from nation to nation as archeology and anthropology have proven. The facts of this religious system are found around the globe and the evidence confront us with the reality of what I said!

You should be curious as to how nations on the other side of the globe, deprived of cell phones in their day, was able to have almost identical copies of the same religion long before there was ever an Abraham or a Moses. The key, as you will find, as I did, was that sun worship was the tie that bonded their religious beliefs together. More on that later.

The belief of redemption from sin by the suffering of a Divine Incarnation, whether by death on a stake, pole, tree, or cross or otherwise, was general and popular among the heathen, centuries before the time of Jesus of Nazareth, and this dogma, no matter how sacred it may have become, or how consoling it may be, must fall along with the rest of the material of which the Gentile Church is built.

Julius Firmicius, referring to this popular belief among the Pagans, says: "The devil has his Christs". This will amaze you but this was the general off-hand manner in which the Christian Fathers disposed of such matters when pagans accused them of copying their pagan religious doctrines. The only resource at hand when cornered was to blame it on the Devil. The Devil was for the Gentile Church, when cornered and exposed by the facts by Pagans who confronted them about their plagiarized religious doctrines, a religious counterfeiter. The Devil, for the church, served as a prophet for things to come. Surely you see the incredibility of such a statement. But what else is new? Most Protestants resort to the same techniques today when such facts come across their path. Some, a little more original, will say that the whole this is nothing but types and figures played over and over again from nation to nation and finally culminating in Jesus of Nazareth. This sounds plausible if it were not for one thing….the existing evidence of sun worship and its inherent doctrines. When one comes to the full understanding of such Pagan worship, along with its manifested evolutionary and variegated religious doctrines, and if one happens to be a traditional Christian, then there is no nightmare worse that this in this life. The absolute horror of the reality will strike home….you are a sun-worshipper for YHVH….and the last time I looked He called people to repent of this and continually spoke very negatively about such religion and people in the Tanakh!

As I have done in prior articles, I will now present a parade of information of staggering proportion. I will first turn to India, where we shall find, in the words of M. l'Abbe Huc, that "the idea of redemption by a divine representative," who came into the world for the express purpose of redeeming mankind, was "general and popular" (Huc's Travels, Vol. I, pp. 326-327).

"A sense of original corruption," says Prof. M. Williams, seems to be felt by all Hindus, as indicated by the following prayer used after the Gayatri by some Vaishnavas:

"I am sinful, I commit sin, my nature is sinful, I am conceived in sin, Save me, O thou lotus-eyed Heri (Savior), the remover of sin" (M. Williams, Hinduism, p. 214).

Chrishna, the virgin-born, "the Divine Vishnu himself," (Vishnu Purana, p. 440), "he who is without beginning, middle or end," (Ibid.), being moved "to relieve the earth of her load," (Ibid.), came upon earth and redeemed man by his suffering…to save him. You need to understand right now we are dealing with a religious belief system of Pagans that preceded Jesus of Nazareth by some 800 years!

The accounts of the deaths of most all virgin-born Saviors of whom I shall speak, are conflicting in some areas. It is stated in one place that such an one died in such a manner, and in another place we may find it stated altogether differently. One might be so inclined to dismiss the matter because of the lack of uniformity surrounding the deaths of the various virgin-born Saviors. But let me assure you that once you come to the knowledge of the vast storehouse of religious doctrines that evolved from Sun Worship, then you will completely understand that each different variety of virgin-born Savior's deaths are nothing more different manifestations of the sun; it setting, the sun being occluded by storms, the change of seasons, eclipse, etc. This will simply amaze you when we come to it!

As the Rev. Geo. W Cox remarks, in his Aryan Mythology, Chrishna is described, in one of his aspects, as a self-sacrificing and unselfish hero, a being who is filled with divine wisdom and love, who offers up a sacrifice which he alone can make (Aryan Mythology, Vol. ii, p. 132). I hope you noticed but not all Pastors are ignorant of this deception. Some have studied to the level to see these things and have been so moved to alert and warn the flock of the terrible conspiracy which has overtaken the brethren. Such a one I believe I am as well.

The Vishnu Purana speaks of Chrishna being shot in the foot with an arrow [think], and states this was the cause of his death. Other accounts, however, state that he was suspended on a tree [think], or in other words "crucified" [think] (Vishnu Purana, pp. 274, 612). Remember this was 800 years prior to Jesus of Nazareth.

Confirmation of the above can be found from Mons. Guigniaut, in his Religion de Antiquite, where he says: "The death of Chrishna is very differently related. One remarkable and convincing tradition makes him perish on a tree, to which he was nailed by the stroke of an arrow".

Rev. J. P. Lundy alludes to this passage of Guigniaut's in his Monumental Christianity, and translates the passage as a "cross" instead of a "tree." One can often find Chrishna as represented as hanging on a cross, and we know that a cross was frequently called the "accursed tree." It was an ancient custom to use trees as gibbets for crucifixion, or, if artificial, to call the cross a tree (Higgins, Anacalypsis, Vol. I, p. 499 and Mrs. Jameson's History of Our Lord in Art, ii, 317, where the cross is called the "accursed tree").

Even later in the Old Testament the writer of Deuteronomy is so influenced as he speaks of hanging criminals upon a tree, as though it was a general custom, and says in Deut. 21:22-23:

22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

The subject of the verses is that if one breaks the Law of God and it just so happens to demand the death penalty, then it shall be carried out. Such a criminal must pay the price for his sin for the wages of sin is death, and in particular sometime death in this life! His body was to be hung publicly as a deterrent for others to learn not to follow such disastrous ways. Yet the body, tattered and bruised as it became, was yet made in the image of God and to allow the public display of such a body beyond a day was an affront to God and God would bring judgment on the community if such a body was not removed.

Later Paul recasts Jesus in the tradition of Chrishna when he says in Galatians 3:13: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, 'Cursed is every one that hangeth on a tree.'"

It is evident, then, that to be hung on a cross was anciently called hanging on a tree, and to be hung on a tree was called crucifixion. We may therefore conclude from this, and from what we will now see, that Chrishna was said to have been crucified.

It the earlier copies of Moor's Hindu Pantheon, is to be seen representations of Chrishna, with marks of holes in both feet, and in others, of holes in the hands. Some representations show holes in both feet and some even have a round hole in his side like Jesus. Some have hanging from his collar or shirt the emblem of a heart which we often see in pictures of Jesus in the Catholic Church. Instead of the crown of thorns usually put on the head of the Christian Savior, Chrishna has the turreted coronet of the Ephesian Diana.

Rev. J.P. Lundy, speaking of the Christian crucifix, says: "I object to the crucifix because it is an image, and liable to grown in abuse, just as the old Hindu crucifix was an idol" (Lundy, Monumental Christianity, p. 128).

And Dr. Inman says: "Chrishna, whose history so closely resembles our Lord's, was also like him in his being

crucified" (Ancient Paths, vol. I, p. 411).

The writers of the New Testament relates that when Jesus was crucified two others were crucified with him, one of whom, through his favor, went to heaven. One of the crucified others reviled him, but the other said to Jesus: "Lord, remember me when thou comest into thy kingdom.: And Jesus said to him: "Verily I say unto thee, to-day shalt thou be with me in paradise." According to the Vishnu Purana, the hunter who shot the arrow at Chrishna afterwards said unto him: "Have pity upon me, who am consumed by my crime, for thou art able to consume me!" Chrishna replied: "Fear not thou in the least. Go, hunter, through my favor, to heaven, the abode of the gods." Then it is reported that Chrishna, having united himself with his own pure, spiritual, unborn, undecaying, imperishable and universal spirit, which is one with Vasudeva (God) [the same concept of John 1:1 in describing the Word with God], abandoned his mortal body, and the condition of the threefold equalities [a term used for the same concept of the Christian Trinity] (Vishnu Purana, p. 612). As it the plagiarism has not been proven satisfactorily, one of the titles of Chrishna is "Pardoner of sins," another is "Liberator from the Serpent of death" (Prog. Relig. Ideas, vol. I, p. 72).

The monk Georgius, in his Tibetinum Alphabetum (p. 203) drew the caricature of a crucified god who was worshiped in Nepal. These crucifixes were to be seen at the corners of roads like the burma shave signs long ago that said "Jesus saves". The monk Georgius called this god Indra.

P. Andrada la Crozius, one of the first Europeans who went to Nepal and Thibet, in speaking of the god whom they worshipped there…Indra…tells us that they said "he spilt his blood for the salvation of the human race, and that he was pierced through the body with nails" [remember this is long before Jesus ever existed]. He further says that, although they do not say he suffered the penalty of the cross, yet they find, nevertheless, figures of it in their books (Higgins, Anacalypsis, vol. ii. P. 118).

What you need to know is that although the nations of Europe have changed their religions during the past eighteen centuries, the Hindoo has not done so, except very partially. The religious creeds, rites, customs, and habits of though of the Hindus generally, have altered little since the day of Manu, 500 years B. C. (Prof. Monier Williams, Indian Wisdom, p. iv). This means that the concepts we are reading predated Jesus and by over 500-800 years at least and served as a pattern for the crucified representative man of the orient that we find recorded thought the Eastern nations. We find the same story in the New Testament. This should not surprise you. What is of major importance is the absence of such a story from a group of literature…the Jewish Scriptures. The reason is very plain…God sent His revelation to Israel as they were to be a light to these Gentile nations which all have in one way or the other an adaptation of Sun Worship with its hanged/crucified representative man. That is why the Jews have not and will never accept the Jesus' myth for that is what it is.

Answer for yourself: Can anyone wonder why the Jews will not believe the "stores" about Jesus in the New Testament?

In India, in the South at Tanjore, and in the North, at Oude or Ayiondia, was found the worship of the crucified god Bal-li. This god, who was believed to have been an incarnation of Vishnu, was represented with holes in his hands and side (Higgins, Anacalypsis, vol. i. pp. 147).

The incarnate god Buddha, although said to have expired not on a tree but at the foot of a tree, is nevertheless described as a suffering Savior, who, "when his mind was moved by pity (for the human race) gave his life like grass for the sake of others" (Max Muller, Science of Religion, p. 224).

Matt 20:28

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

John 10:11

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

A hymn, addressed to Buddha could just as easily be sung to Jesus:

"Persecutions without end, revellings and many prisons, death and murder, these has thou suffered with love and patience, to secure the happiness of mankind, forgiving thine executioners" (Lilly, Buddhism, p. 93).

Buddha was called the "Great Physician" (Bunson, Angel-Messiah, p. 20), the "Savior of the World" (Ibid., p. 20, 25, 35; Prog. Relig. Ideas, vol. i. p. 247; Huc's Travels, vol. i. pp. 326, 327, and almost any work on Buddhism), the "Blessed One" (Bunson, Angel-Messiah, p. 20), the "God among Gods" (Johnson, Oriental Religions, p. 604), the "Anointed," or the "Christ" (Ibid.), the "Messiah" (Ibid.), the "Only Begotten" (Ibid.), etc. Remember again this was long, long before Jesus.

Buddha is likewise described as sacrificing his life to wash away the offenses of mankind and thereby to make them partakers of the kingdom of heaven (Cambridge Key, vol. i. p. 118). Referencing New Testament passages to show the similarity would take to much space but you are most likely well aware that this topic occupies a lot of space in the New Testament.

As a spirit in the fourth heaven, he resolves to give up "all the glory, in order to be born into the world," "to rescue all men from their misery and every future consequence of it." He vows "to deliver all men, who are left as it were without a Savior" (Bunson, Angel-Messiah, p. 20).

Most are familiar with Paul's account in Phillipians where he speaks of Jesus emptying himself of his godliness as he takes upon himself frail humanity. In Seminary we called this the "Great Kenosis" passage…kenosis is Greek of empty.

Phil 2:6-8

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

While in the realms of heaven, and when about to descend upon the earth to be incarnated as a man, Buddha said: "I am now about to assume a body; not for the sake of gaining wealth, or enjoying the pleasures of sense, but I am about to descend and be born, among men, simply to give peace and rest to all flesh; to remove all sorrows and grief from the world" (Beal, Hist. Buddah, p. 33).

M. l'Abbe Huc says: "In the eyes of the Buddhists, this personage (Buddah) is sometimes a man and sometimes a god, or rather both one and the other…a divine incarnation, a man-god, who came into the world to enlighten men, to redeem them, and to indicate to them the way of safety. This idea of redemption by a divine incarnation is so general and popular among the Buddhists, that during our travels in Upper Asia we everywhere found it expressed in a neat formula. If we addressed to a Mongol or a Thibetan the question "Who is Buddah?" he would immediately reply: "The Savior of Men!" (Huc's Travels, vol. i. pp. 326,327).

According to Prof. Max Muller, Buddha is reported as saying: "Let all the sins that were committed in this world fall on me, that the world may be delivered" (Muller, Hist. Sanscrit Literature, p. 80).

Answer for yourself: Can a Christian doubt that these Gentile sun gods, or Buddah, or even Chrishna for that matter, was the "TYPE" of the Savior of the World to which Jesus was made to fit by the writers of the New Testament?

The people of India are no strangers to the doctrine of original sin. It is their invariable belief that man is a fallen being. This is admitted by them from time immemorial (Maurice, Indian Antiquities, vol. v. p. 95, and

Williams, Hinduism, p. 214). And what we have seen concerning their beliefs in Chrishna and Buddha unmistakenly shows a belief in a divine Savior, who redeems man, and takes upon himself the sins of the world; so that "Buddha paid it all, all to him is due" (Prog. Relig. Ideas, vol. ii. P. 86). It is said of Buddha: "He in mercy left paradise, and come down to earth, because he was filled with compassion for the sins and miseries of mankind. He sought to lead them into better paths, and took their sufferings upon himself, that he might expiate their crimes and mitigate their punishment that they must otherwise inevitably undergo. The object of his mission on earth was to instruct those who were straying from the right path, expiate the sins of mortals by his own sufferings, and produce for them a happy entrance into another existence by obedience to his precepts and prayers in his name. They always speak of him as one with God from all eternity. His most common title is "The Savior of the World" (Ibid., vol. i. p. 247).

By now you should be understanding that the Sun myths were long in place and were being told over and over again from nation to nation and the similarities are astounding.

There truly is nothing new under the sun (forgive the pun)!

Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO CRUCIFIED SUN-GODS #4

The idea of redemption through the sufferings and death of a Divine Savior, is to be found in almost all the Gentile nations of antiquity. For example, lets begin with the nations of the East, in particular the ancient religions of China. One of their five sacred volumes, called the Y-King, says, in speaking of Tien, the "Holy One": "The Holy One will unite in himself all the virtues of heaven and earth. By his justice the world will be re-established in the ways of righteousness. He will labor and suffer much. He must pass the great torrent, whose waves shall enter into his soul, but he alone can offer up to the Lord a sacrifice worthy of him" (Prog. Relig. Ideas, vol. i. p. 211).

An ancient commentator says: "The common people sacrifice their lives to gain bread; the philosophers to gain reputation; the nobility to perpetuate their families. The Holy One (Tien) does not seek himself, but the good of others. He dies to save the world" (Ibid.).

I cannot read the above without thinking of the Gospel of John.

John 3:16

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (KJV)

John 5:30

30 I can of mine own self do nothing. I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. (KJV)

John 8:50

50 And I seek not mine own glory: there is one that seeketh and judgeth. (KJV)

Tien, the Holy One, is always spoken of as one with God, existing with him from all eternity, "before anything was made". Again John comes to mind.

John 1:1-3

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

Many will think this is just coincidence. So let us continue to see what we can find.

THE CRUCIFIED "SAVIORS" OF PAGANISM

Osiris and Horus, the Egyptian virgin-born gods, suffered death (Renouf, Religions of Ancient Egypt, p. 178). Mr. Bonwick, speaking of Osiris, says: "He is one of the Saviors or deliverers of humanity, to be found in almost all lands" [only his name was changed from country to country]. "In his efforts to do good, he encounters evil; in struggling with that he is overcome; he is killed" (Bonwick, Egyptian Belief, p. 155).

Alexander Murray says: "The Egyptian Savior Osiris was gratefully regarded as the great exemplar of self-sacrifice, in giving his life for others" (Murray, Manual of Mythology, p. 348).

The writers of the New Testament carry on this same idea.

Matt 20:28

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

1 Tim 2:6

6 Who gave himself a ransom for all, to be testified in due time.

Sir. J. G. Wilkinson says of Osiris: "The sufferings and death of Osiris was the great Mystery of the Egyptian religion, and some traces of it are perceptible among other peoples of antiquity (remember Sun Worship?). His being the Divine Goodness, and the abstract idea of "good," his manifestation upon earth (like a Hindu god), his death and resurrection, and his office as judge of the dead in a future state, look like the early revelation of a future manifestation of the deity converted into a mythological fable" (Rawlinson, Herodotus, vol. ii. P. 171).

Horus was also called "The Savior." "As Horus Sneb, he is the Redeemer. He is the Lord of Life and the Eternal One" (Bonwick, Egyptian Belief, P. 185). He is also called "The Only-Begotten" (Mysteries of Adonai, p. 88).

Attis, who was called the "Only Begotten Son" (Knight, Ancient Art and Mythology, p. xxii.) and "Savior," was worshipped by the Phrygians (who were regarded as one of the oldest races of Asia Minor). He was represented by them as a man tied to a tree, at the foot of which was a lamb (Dupuls, Origin of Religious Belief, p. 255). He is also characterized as a man nailed to the tree, or stake, for we find Lactantius making this Apollo of Miletus (anciently, the greatest and the most flourishing city of Ionia, in Asia Minor) say that : "He was a mortal according to the flesh; wise in miraculous works; but being arrested by an armed force by command of the Chaldean judges (Sadducee like), he suffered a death made bitter with nails and stakes" (Dupuls, Origin of Religious Belief, vol. ii).

In this god of the Phrygians, we again have the same myth of the crucified Savior of Paganism.

By referring to Mrs. Jameson's History of Our Lord in Art, it can easily be seen that a common mode of representing a crucifixion was that of a man, tied with cords by the hands and feet, to an upright beam or stake.

Tammuz, or Adonis, the Syrian Adonai (Lord) was another virgin-born god, who suffered for mankind, and who had the title of "Savior." The accounts of his death are conflicting, just as it is with almost all of the so-called Saviors of mankind (including the Christian Savior). As we progress we shall see that the reason for such variation is the multiple variety of Sun Myths that deal with the dying of the sun. Every nation had their own spin to the story it seems, but the basic story was the same.

As if this was not enough evidence and facts from history and the religions of the world to arouse more than an idle curiosity in the Christian believer, the ancients who honored Tammuz and Adonis as their Lord and Savior also celebrated a feast in commemoration of his death (it was their Lord's Supper). An image, intended as a

representation of their Lord, was laid on a bed or bier, and bewailed in mournful hymns just as the Roman Catholics do at the present day in their "Good Friday" mass.

During this ceremony the priest murmured: "Trust ye in your Lord, for the pains which he endured, our salvation have procured" (Higgins, Anacalypsis, vol. ii. p. 114).

The Rev. Dr. Parkhurst, in his Hebrew Lexicon, after referring to what we have just stated above, says: "His other name, Adonis, is almost the very Hebrew Adonai or Lord, a well-known title of Christ."

Prometheus was a crucified Savior. He was "an immortal god, a friend of the human race, "who does not shrink even from sacrificing himself for their salvation."

The tragedy of the crucifixion of Prometheus, written by Eschylus, was acted in Athens five hundred years before the Christian Era, and is by many considered to be the most ancient dramatic poem now in existence. The plot was derived from materials even at that time of an infinitely remote antiquity. Nothing was ever so exquisitely calculated to work upon the feelings of the spectators. "His (Divine Sufferer) sorrows were endured for their salvation." The majesty of his silence, whilst the ministers of an offended god were nailing him by the hands and feet to Mount Caucasus, could only be equaled by the modesty with which he relates, "while hanging with arms extended in the form of a cross," his services to the human race, which had brought on him that horrible crucifixion (Eschylus, Prometheus Chained, Harper and Bros., N.Y.). In the myth relating to Prometheus, he always appears as the friend of the human race, suffering in its behalf the most fearful tortures. More than strange is the unique story of Prometheus' friend, Oceanus, the fisherman, as his name Petrroeus indicates. This Oceanus tries unsuccessfully to influence Prometheus to not die for mankind, but being unable to prevail on him to make his peace with Jupiter, by throwing the cause of human redemption out of his hands, forsook him and flew. Now contrast this with Matt. 16:22

Matt 16:22

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

None remained to be witness of his dying agonies but the chorus of ever-amiable and every-faithful which also bewailed and lamented him

Luke 23:27

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

In the words of Justin Martyr: "Suffering was common to all of the sons of Jove." They were called the "Slain Ones," "Saviors," "Redeemers," etc.

Bacchus, the offspring of Jupiter and Semele, was called the "Savior" (Knight, Anct. Art and Mythology, p. 98) He was called the "Only Begotten Son," the "Slain One" (Knight, Ancient Art and Mythology, p. xxii), the "Sin Bearer"(Bonwick, Egyptian Belief, p. 169), the "Redeemer" (Dupis, Origin of Religious Belief, p. 135), etc. Evil having spread itself over the earth, through the inquisitiveness of Pandor, the Lord of the gods is begged to come to the relief of mankind. Jupiter lends a willing ear to the entreaties, "and wishes that his son should be the redeemer of the misfortunes of the world; The Bacchus Savior. He promises to the earth a Liberator..and the universe shall worship him, and shall praise in songs his blessings." In order to execute his purpose, Jupiter overshadows the beautiful young maiden, the virgin Semele, who becomes the mother of the Redeemer."

"It is I (says the lord Bacchus to mankind), who guides you; it is I who protects you, and who saves you; I who am Alpha and Omega." (quoted on the monument of Bacchus)

Hercules, the son of Zeus, was called "The Savior" (Higgins, Anacalypsis, vol. i. p. 322). The words "Hercules the Savior" were engraven on ancient coins and monuments (Celtic Druids, Taylor, Diegesis, p. 153). He was also called "The Only Begotten," and the "Universal Word." He was re-absorbed into God. He was said by

Ovid to be the sun "Self-produced," the Generator and Ruler of all things, and the Father of time (Mysteries of Adonai, p. 91, and Higgins, Anacalypsis, vol. i. p. 322).

Esculapis was distinguished by the epithet "The Savior" (Taylor, Diegesis, p. 153). The Temple erected to his memory in the city of Athens was called: "The Temple of the Savior."

Apollo was distinguished by the epithet "The Savior" as well (Dupuis, Origin of Religious Belief, p. 264). In a hymn to Apollo he is called: "The willing Savior of distressed mankind" (Monumental Christianity, p. 186).

Serapis was called "The Savior" (Higgins, Anacalypsis, vol. ii. p. 15). He was considered by Hadrian, the Roman emperor (117-138 A.D.), and the Gentiles, to be the peculiar god of the Christians (Giles, Hebrew and Christian Records, vol. Ii. p. 86). A cross was found under the ruins of his temple in Alexandria in Egypt (Anacalypsis, vol. ii. p. 15). And notice also that much of the New Testament was written from Alexandria, Egypt along with the translation of the LXX which is corrupted in many places when compared with the Palestinian Masoretic text. It is very evident that the pictures of Christ Jesus, as we know them today, are simply the pictures of some of the Pagan gods. A cursory study of religious art in the early days of Christianity and before will show you the resemblances. One should expect that Jesus of Nazareth to resemble a Jew and have Jewish features and these early pictures do not betray such a fact.

Mithras, who was "Mediator between God and man" (Dunlap, Spirit History, pp. 237, 242) was also called "The Savior." He was the peculiar god of the Persians, who believed that he had, by his sufferings, worked their salvation, and on this account he was called their "Savior" (Higgins, Anacalypsis, vol. ii, p. 20). He was also called "the Logos" (Dunlop, Son of Man, p. 20). According to the most ancient tradition of the East-Iranians recorded in the end-Avesta, the God of Light (Ormuzd) communicated his mysteries to some men through his "Word" (Bunsen, Angel-Messiah, p. 75).

The Persians believed that they were tainted with "original sin" owing to the fall of their first parents who were tempted by the evil one in the form of a serpent (Wake, Phallism, p. 47).

They considered the law-given Zoroaster to be also a Divine Messenger, sent to redeem men from their evil ways, and they always worshipped his memory. To this day his followers mention him with the greatest reverence, calling him "The Immortal Zoroaster," "The Blessed Zoroaster," "The First-Born of the Eternal One," etc. (Prog. Relig. Ideas, vol. i. pp. 258, 259).

"In the life of Zoroaster the common mythos is apparent. He was born in innocence, of an immaculate conception, of a ray of Divine Reason. As soon as he was born, the glory arising from his body enlightened the room, and he laughed at his mother. He was called a Splendid Light from the Tree of Knowledge, and, in find, he or his soul was hung upon a tree, and this was the Tree of Knowledge" (Malcolm, Hist. Persia, vol. i. pp. p. 494; Nimrod, vol. ii. P. 31; Anacalypsis, vol. ii. P. 649).

How much this resembles "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints" (Col. 1:26).

Hermes was called "The Savior." On the altar of Pepi (B.C. 3500) are to be found prayers to Hermes…"He who is the good Savior" (Bonwick, Egyptian Belief, p. 102). He was also called "The Logos." The church fathers, Hippolytus, Justin Martyr, and Plutarch assert that the Logos is Hermes (Dunlap, Son of Man, p. 30). The term "Logos" is Greek and signifies literally "Word" (John 1:1). He was also "The Messenger of God" (Bell, Pantheon, vol. ii, pp. 69-71).

Dr. Inman says: "There are few words which strike more strongly upon the senses of in inquirer into the nature of ancient faiths, than Salvation and Savior. Both were used long before the birth of Christ, and they are still common among those who never heard of Jesus, or of that which is known among us as the Gospels" (Inman, Ancient Faiths, vol. ii. p. 652).

Besides the titles of "God's First-Born," "Only Begotten," the "Mediator," the "Shepherd," the "Advocate,"

the "Paraclete or Comforter," the "Son of God," the "Logos," etc., being applied to heathen virgin-born gods, before the time assigned for the birth of Jesus of Nazareth, we have also that of Christ and Jesus. This terminology can be studied out by you in detail if you acquire copies of Bunsen, Angel-Messiah, p. 119, Knight, Ancient Art and Mythology, pp. xxii and 98, Dunlap, Son of Man, p. 71, and Spirit History, pp. 183, 205, 206, 249, Bible for Learners, vol. ii. p. 25, Isis Unveiled, vol. iii pp. 195, 237, 516, etc.

THE GENTILE'S SAVIOR GODS CALLED "CHRISTS"

We now turn our attention to the many uses of the term "Christ" as used long before the time of Jesus of Nazareth and how they were previously connected with the Gentile's "Saviors".

We not continue our study by examining the terms for other Gentiles Savior-gods of which most will be unfamiliar. I am referring tot the use of the terms "Christ" as it was applied to the representative redeemer men that long predated Jesus of Nazareth.

Cyrus, King of Persia, was called the "Christ," or the "Anointed of God" (Bunsen, Bible Chronology, p. 5, Keys of St. Peter, p. 125). As Dr. Giles says, "Christ" is "a name having no spiritual signification, and importing nothing more than an ordinary surname" (Giles, Hebrew and Christian Records, p. 64, vol. ii). The worshippers of Serapis were called "Christians," and those devoted to Serapis were called "Bishops of Christ" long before the birth of Jesus of Nazareth (Ibid. p. 86; Taylor, Diegesis, pp. 202-206, 407). This fact is amazing. Eusebius, the ecclesiastical historian says, that the names of "Jesus" and "Christ," were both known and honored among the ancients (Eusebius, Eccl. History, lib. 1. Ch. iv.).

Mithras was called the "Anointed" or the "Christ;" (Dunlap, Son of Man, p. 78) and Horus, Mano, Mithras, Bel-Minor, Iao, Adoni, etc., were each of them "God of Light," "Light of the World," the "Anointed," or the "Christ" (Ibid. p. 39).

It is said that Peter called Yeshua "the Christ," whereupon "he straightway charged him (the disciples), and commanded them to tell no man "that thing" (Luke 4:21).

The title of "Christ" or "the Anointed," was held by the kings of Israel. "Touch not my Christ and do my people no harm," says the Psalmist (Psalm 105:15).

The tern "Christ" was applied to religious leaders, leaders of factions, necromancers or wonder-workers, etc. This is seen by the passage in Matthew, where the writer says: "There shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

The virgin-born Chrishna and Buddha were incarnations of Vishnu, called Avatars. An Avatar is an Angel-Messiah, a God-man, a Christ; for the word "Christ" is from the Greek "Christos," an Anointed One, a Messiah.

Let us continue our study in the veneration of "crosses" by the non-Jews in their worship and portrayal of their Savior gods.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO CRUCIFIED SUN-GODS #5

You will probably find this next piece of information amazing. The holy Father Minucius Felix, in his Octavius, written as late as 211 A.D., indignantly resents the supposition that the sign of the cross should be considered exclusively as a Christian symbol, and represents his advocate of the Christian government as retorting on an infidel opponent. His words are: "As for the adoration of crosses which you (Pagans) object against us (Christians), I must tell you, that we neither adore crosses nor desire them; you it is, ye Pagans…..who are the most likely people to adore wooden crosses…for what else are your ensigns, flags, and standards , but crosses gilt and beautiful. Your (speaking of the Pagans) victorious trophies not only represent a simple cross, but a cross with a man upon it" (Octavius, c. xxix).

In this Christian's defense of his faith and theological doctrines he admits that the Pagans also have crucified saviors on crosses. When I first ran across such admissions by early Church fathers I was puzzled and disturbed to my very core. I had to find out why Pagans had the same religious belief system that my Christian forefathers did.

Answer for yourself: How could Christianity be the truth for the world when the world already had the Christian crucified Savior? Where did the Pagans get the same ideas which were held sacred by Gentile Christians let alone get them hundreds and thousands of years before the revelation of Jesus of Nazareth?

YOU ARE NOT PREPARED FOR THE INEVITABLE TRUTH

I was to discover through many tears that my whole Christian religious belief system could be traced to Sun Worship and it's many variegated forms. The next years of my study were both insightful but the hardest years of my life. The results of my inquiries yielded tons of insurmountable proofs and facts to substantiate the plagiarism of Sun Worship by the Gentile Christian Church. To make matters worse it would be these Gentile Christians which would craft the document called the New Testament which is filled with Sun Worship as masqueraded through the events of the life of Yeshua. These "sun myths" literally became personified in the personage of Jesus of Nazareth. Later such "sun myths," because they were connected with the life of Yeshua, became religious "dogmas" and "doctrines." We now look more deeply into such myths as seen in the veneration of crosses by the Christian Church over the ages.

CHRISTIAN SUN WORSHIP….THE ATONEMENT OF THE SUN… AND THE CROSS

The above declaration in the writings of Father M. Felix is a miracle. It is a miracle that it was not destroyed by Rome in the early ages of the Christian movement. Its existence is probably owing to an oversight of the destroyers of all evidences against the Gentile Christian religion that could be had. The practice of the Romans, here alluded to, of carrying a cross with a man on it, or, in other words, a crucifix, has evidently been concealed

from us by the careful destruction of such of their works as alluded to it. The priests had everything their own way for centuries, and to destroy what was evidence against their claims was a very simple matter.

It is very evident that this celebrated Christian Father alludes to some Gentile mystery, of which the prudence of his successors has deprived us. When we compare this with the fact that for centuries after the time assigned for the birth of Christ Jesus, he was not represented as a man on a cross, and that the Christians did not have such a thing as a crucifix, we are inclined to think that the effigies of a black or dark-skinned crucified man, which were to be seen in many places in Italy even during the last century, may have had something to do with it (Anacalypsis, vol. ii. p. 110).

While speaking of a "cross with a man on it" as being carried by the Pagan Romans as a standard, we might mention the fact related by Ariian the historian, that the troops of Porus, in their war with Alexander the Great, carried on their standards the figure of a man on a cross (Anacalypsis, vol. ii. p. 118). Here is evidently the crucifix standard again.

Tertullian, a Christian Father of the second and third centuries, writing to the Pagans, says: "The origin of your (Pagans) god is derived from figures moulded on a cross. All those rows of images on your standards are the appendages of crosses; those hangings on your standards and banners are the robes of crosses" (Apol. C. 16; Ad Nationes, c. xii.).

We have it then, on the authority of a Christian Father, as late as 211 A.D., that the Christians "neither adored crosses nor desired them," but that the Pagans "adored crosses," and not that alone, but "a cross with a man upon it." Jesus, in those days, nor for centuries after, was NOT represented as a man on a cross. He was represented as a lamb, and the adoration of the crucifix, by the Christians, was a later addition to their religion.

WHO WAS THIS CRUCIFIED MAN WHOM THE PAGANS ADORED BEFORE AND AFTER THE TIME OF JESUS?

Answer for yourself: Who did the crucifix represent?

If you have read these articles you now know. It was "the Savior crucified for the salvation of mankind," long before the Christian Era, whose effigies were to be seen in many places all over Italy and the world. These Pagan crucifixes were either destroyed, corrupted, or adopted; the latter was the case with many ancient paintings of the Bambino (the baby in his mother's arms named differently in almost every culture world-wide). Christians called the mother with child "Mary and baby Jesus." In Babylon it was called "Semiramis and Tammuz." You get the picture. On these paintings we often find the words "Deo Soli." Now, these two words can never apply to Christ Jesus. He was not Deus Solus, in any sense, according to the idiom of the Latin language, and the Romish faith. Whether we construe the words "the only God," or "God alone," they are equally heretical. No priest, in any age of the church, would have thought of putting them there; but finding them there, they tolerated them.

In the "Celtic Druids," Mr. Higgins describes a crucifix, a lamb, and an elephant, which was cut upon the "fire tower," so called at Brechin, a town of Forfarshire, in Scotland. Although they appeared to be of very ancient date, he supposed, at that time, that they were modern, and most likely belonged to Christianity. He would later change his mind and write: "I now date the modern date of the tower, for we have, over and over again, seen the crucified man before Christ. We have also found "The Lamb that taketh away the sins of the world,: among the Carnutes of Gaul, before the time of Christ; and when I contemplate these…I am induced to doubt my former conclusions. All these superstitions must have come from India."

On one of the Irish " round towers" is to be seen a crucifix of unmistakable Asiatic Origin (Lundy, Monumental Christianity, pp. 253, 254, 255).

Answer for yourself: As you contemplate what is being shown to you, and as God watches the uncovering of lies

before your face, are you now more determined than ever to study your faith in detail and then compare it with Biblical Judaism, the faith of Yeshua of Nazareth? What is truth? Now do you think as a Christian you have it?

In the next article we will examine the same influences and how they impacted the Americas. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO CRUCIFIED SUN-GODS #6

Not forgetting what we have already learned, if we turn to the New World, we shall find, strange though it may appear, that the ancient Mexicans and Peruvians worshipped a crucified Savior as did those on the opposite side of the globe. This is utterly amazing considering in those days the limited travel and communication on this planet. Yet there is unmistakably a common denominator behind all these "crucified representative Saviors" that existed thousands of years before the time of Jesus of Nazareth.

This "crucified Savior" of the New World was the virgin-born Quetzalcoate whose crucifixion is represented in the paintings of the "Codex Borgianus," and the "Codex Vaticanus."

These paintings illustrate the religious opinions of the ancient Mexicans, and were copied form the hieroglyphics found in Mexico. The Spaniards destroyed nearly all the books, ancient monuments and paintings which they could find; had it not been for this, much more regarding the religion of the ancient Mexicans would have been handed down to us. Many chapters were also taken, by the Spanish authorities, from the writings of the first historians who wrote on ancient Mexico. All manuscripts had to be inspected previous to being published. Anything found among these heathens resembling the religion of the Christians, was destroyed when possible (Kinsgborough, Mexican Antiquities, vol. vi. pp. 165 and 179).

The first Spanish monks who went to Mexico were surprised to find the crucifix among the heathen inhabitants, and upon inquiring what it meant, were told that it was a representation of Bacob (Quetzalcoate), the Son of God, who was put to death by Eopuco. They said that he was placed on a ben of wood, with his arms stretched out, and that he died there (Kingsborough, Mexican Antiquities, vol. vi. p. 166).

Answer for yourself: Now, having read these articles what is the chance that the Jesus story of the New Testament ows much of its life to these prior crucified sungodmen myths?

Let us continue our search for truth.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #1

If you are a Christian this is the most important piece of information you will have ever read. I behoove you to read the whole article if you want to understand the death of Yeshua as God intended. **The facts presented speak for themselves. I pray you will quietly and prayerfully speak to the Father as you read this most enlightening articles. My prayers and blessings to you.**

As a Christian you have been told your whole life that two great objectives were accomplished by Jesus in his mission to this world.

- **The removal of the curse under which mankind labored as a result of the disobedience and fall**
- **The restoration of men to the image and fellowship of God.**

Both of these were essential to salvation as taught by Gentile Christianity. Christianity teaches that the work of Christ in reconciling God and men is called "the" Atonement; and this doctrine lies at the very heart of the Christian system. Sadly few understand correctly this very important doctrine, the origin of Christianity's claims, nor can the Biblical teaching on Atonement be understood correctly without a proper understanding of the Hebraic roots from which it came.

We are altogether dependent on Old Testament Scripture and Jewish writings for our knowledge concerning the doctrine of the Atonement and can know only what God has seen fit to reveal concerning it.

What most don't know is that when one encounters teachings on Atonement in the New Testament, which was collected and altered repeatedly by the Gentile Church, one is reading the "Gentile pagan accounts of Atonements from mystery religions" and and not "fulfillments" of Old Testament Scripture!

Our present purpose in this series of articles is to give a systematized account of what the Jewish Scriptures, the Bible Yeshua used. the Palestinian Masoretic Text, the Tanakh, teach concerning Atonement, and to show that this fits in perfectly with the longings and aspirations of an enlightened spiritual nature.

A CHRISTIAN'S UNDERSTANDING OF THE NEW TESTAMENT IS IMPOSSIBLE WITHOUT A THROUGH UNDERSTANDING OF THE OLD TESTAMENT

First of all you have to have the correct text. The Christian's Old Testament is different from the Jewish Masoretic text in over 2000 places. **This should concern you immensely! If you want the facts check out: http://geocities.com/faithofyeshua.** You should demand a translation and not a free creationism as

doctored by non-Jews, who over the centuries, conformed the faith and writings of the Jews to suit their pagan backgrounds. **Enough said. If you have been reading our materials we have made this most plain over the years. Now to the purpose at hand.**

In one of Paul's most condensed and fundamental statements of Christian teaching we read: "For I delivered unto you first of all that which also I received: that Christ (Messiah) died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures," I Cor. 15:3.

Answer for yourself: Even in the corrupt Old Testaments in the Christian Bibles, can you find where the Old Testament prophecies that Yeshua was to die for sin and that he was to be buried and raised on the 3rd day?

What? You cannot? No wonder; it is not there anywhere! And please don't read into Isa. 53 the concept of an "individual" when the author from chapter 40 on through chapter 66 deals with a "corporate, collective, and national" Suffering Servant and never one individual. **If you do so, then understand that you invalidate completely what Isaiah intended we learn from the passage. Such is reading into the text your pre-formed theology. Let us not do that. We are supposed to believe what we can draw out of the text. The text must determine our beliefs. Such is exegesis. I recommend exegesis as you can see and because of my Christian background I must fight daily to limit my eisegesis as much as possible because so much error is yet burned into my subconscious. We must struggle and fight for the truth. Such makes one Israel.**

IF YOU HAD A GOOD KNOWLEDGE OF THE OLD TESTAMENT THEN YOU WOULD NOT BE MISLED SO EASILY BY THE NEW TESTAMENT

First of all understand that the word "Christ" means Messiah in Hebrew. So according to Paul, in the New Testament, his "gospel" is saying that the Messiah died for our sins.

Answer for yourself: Does the Old Testament and Jewish Scriptures teach and prepare Israel to prepare for and accept a Messiah who comes to die for their sins? No it does not in fact; it teaches just the opposite and this is where the problem lies.

You might not be able to answer with Old Testament Scripture the above question but you will be able soon enough if you continue to study our articles. The Gospel of John in the New Testament states that the "Word became flesh," meaning by most accounts that Jesus, the Messiah, came from Heaven in the form of flesh. Christianity answers the above dilemma two ways: one, there was a time the flesh was "not the Word" and a time when the "Word became flesh" in the Virgin Birth. Without going into detail, the idea which was understood and believed by the first Jewish followers concerning Yeshua; that of him "becoming" Messiah at his immersion is just another proof that the Virgin Birth teaching is incorrect. If you would like to have the detailed teachings exposing the errors in the Virgin Birth teaching request them from Bet Emet Ministries and we will be glad to see you get them. So, important for your understanding as we study atonement is that Jesus became "the" Messiah (Messiah means anointed and we have record of his anointing "without measure" when he was 30 years old at the Jordan). **You and I dear one are anointed with measure, but Yeshua was anointed "without measure".** You would expect one to fulfill the Messianic hope of Israel to be so equipped. Incidentally, this is exactly what the earliest Jewish followers of Yeshua/Jesus believed; namely that Jesus is the Messiah, and became the Messiah from anointing without measure at the Jordan. Such were called the Ebionites and their writings are available today as well as the records of the early Church historians which reveal to us what the earliest beliefs were concerning Jesus before being changed by the Roman Church in the fourth century and following. **It is not my intention to explain in this article why the prophecies of the Jewish Scriptures were not fulfilled in Yeshua nor deal with the fictional creations of "false-fulfilled" passages in the New Testament in this article. We have that**

information available to those who would desire it at: http://www.faithofyeshua.faithweb.com.

NOW LETS THINK …

Now let me ask you a question that goes to the very foundation of the core of our beliefs about salvation.

Answer for yourself: Should we not rather try to understand Paul to say that "Christ died because of our sins" instead of "for our sins?"

Critical for our understanding is if Christ's death:

- **Was the result of our sins or if his death atoned for sins?**
- **If Christ's death atoned for ALL our sins or if his death atoned only for PART of our sins (Yom Kippur/The Day of Atonement teaches us the truth in this regard), or did his death NOT atone for any of our sins?**
- **If Christ's death or rather his life (life is in the blood which ended at his death and the shedding of his blood) atoned for sins, then what implication does one's "life" have for personal atonement of sin?**

Before we get to the very heart of the issue we must come to a better understanding of the sacrificial system in order to correctly consider if Jesus' death can be understood as a proper sacrifice within the Law and the dynamics within it that affects the forgiveness of sin.

LAWS OF THE SACRIFICE

The terminology used with regard to the patriarchal age is that of the Torah as a whole; it is unlikely that the same words in Genesis mean something different in the other Books of Moses. Thus, Cain and Abel each brought a "gift" (*minhah*; Gen. 4:4f.), which was usually of a cereal nature as brought by Cain (Lev. 2). Notice this is not a sin offering! Noah offered up a burnt offering ("olah"; Gen. 8:20ff.) and the pleasing odor of the sacrifice is stressed. Job is also depicted as making burnt offerings periodically (Job 1:5) and for specific purposes (Job 42:7–9). The burnt offerings, signifying complete surrender to God, were by far the most frequent sacrifices at the Israelite sanctuary. Again these offerings by Noah and Job were not "sin" offerings and only showed the complete devotion and surrender of the "offerer's" heart to God as he demonstrated and testified to his relationship with God through such "gifts".

I need to repeat the last statement as it will have major significance as you continue to read.

These burnt offerings [olahs] as seen in Cain, Able, Noah, and Job only showed the complete devotion and surrender of the "offerer's" heart to God as he demonstrated and testified to his relationship with God through such "gifts".

The Patriarchs normally are said to have "called on the name of the Lord," e.g., Abraham (Gen. 12:8, 13–4; 21:33) and Isaac (Gen. 26:25). The association of this phrase with the building of an altar shows that it refers to the approach to God through sacrifice. With Jacob the naming of the specific altar is stressed (Gen. 33:20; 35:7). Once Abraham is said to have offered an "olah" (Gen. 22:13) but Jacob (Gen. 31:54; 46:1) offered "zevahim". Again these were NOT "sin" offerings NOR were they intended for Atonement.

Now let us look at "offerings" and "sacrifices" from Moses to Samuel. The covenant sacrifice inaugurating the relationship between the Lord and His people (Ex. 24:3–8) is not paralleled by specific rituals in the Mosaic liturgy. Burnt and peace offerings were first offered and then the blood from them (not from a sin offering) was thrown half against the altar and half upon the people. In the land of Canaan the Israelites made sacrifices at various places, e.g., at Bochim (Judg. 2:1–5) and Ophrah (Judg. 6:24–26). The human sacrifice of Jephthah's

daughter (Judg. 11:30–40) was hardly normative; instead it is pointed out as evidence of Israel's sad spiritual state at that time. The main center for sacrificial ritual was at Shiloh (I Sam 1:3ff.), where faithful Israelites came for an annual festive offering. That the ritual there was highly developed and detailed is proven by the explicit description of malpractice on the part of Eli's sons (I Sam 2:13–17) in taking their portion of the meat before the entrails were burned. However, Shiloh was not the only legitimate place of sacrifice; others included Beth-Shemesh (I Sam 6:14–15), Mizpah (I Sam 7:9), Ramah (I Sam. 7:17; 9:11–24), and Gilgal (I Sam. 10:8; 11:15; 13:9). Family and clan sacrifices were commonplace (I Sam. 16:2–5).

Common to all these instances was "sacrifice" for other reasons than "sin offerings"! This is so very important. What you need to know is that in the Old Testament the first mention of animal sacrifices for "sin offerings" was AFTER the Golden Calf and the sin of idolatry by a people already possessing relational knowledge of the True God

Answer for yourself: Then how did mankind obtain forgiveness of sin up until the Golden Calf and the idolatry associated with it? Surely man sinned and must have been given a way of obtaining atonement prior to the Exodus. Well stay tuned!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #2

HOW WERE THE SACRIFICES OF THE OLD TESTAMENT TO BE UNDERSTOOD AND INTERPRETED?

Throughout the ages attempts have been made to explain the dynamics involved in the sacrificial system of Israel. Without such an understanding of the Old Testament Sacrificial System the typical Christian is literally "crippled" in his understanding of Atonement. The proposed explanations can be divided into three categories: the symbolic, juridical, and rational.

SYMBOLIC

Philo devoted a treatise to the subject (De Victimis; see Spec. 1:112–256). He pointed out that only domesticated animals and the most gentle birds were suitable for sacrifice and that they had to be free of blemish, which he took as a symbol that the offerers must also be wholesome in body and soul. The Jew had to approach the altar with his soul purged of its passions and viciousness if the sacrifice was to be acceptable (Spec. 1:166/167, 257).

Take notice of the spiritual condition necessary BEFORE the sacrifice was to be presented at the altar…his soul had to be purged of sin IF the sacrifice was to be acceptable to God.

The reader needs to understand NOW that there were prior conditions that needed to be met by the sacrificer of the animal BEFORE the sacrifice was to be brought to the altar. Now lets pick up with Philo.

The wicked would be rejected, even if they offered hundreds of sacrifices (Spec. 1:271). The rabbis stated that the sacrificial statutes indicated that God is with the persecuted. The ox is pursued by the lion, the goat by the leopard, and the lamb by the wolf. Therefore God commanded, "Do not offer those that persecute, but rather those that are persecuted" (Lev. R. 27:5). The requirement that fowl be offered with their feathers symbolized that a poor man was not to be despised. Therefore his offering was placed on the altar in its full adornment, despite the nauseating odor normally arising from the burning of feathers (Lev. R. 3:5). Salt, an indispensable ingredient of sacrifice, was symbolic of the moral effect of suffering, which purifies man and causes sins to be forgiven (Ber. 5a). Judah Halevi declared that the fire on the altar was kindled by the will of God as a sign that the people found favor in His sight and that He was accepting their hospitality and offerings (Kuzari 2:26). Samson Raphael Hirsch explained that the Pentateuch required the person to lay his hands upon the head of the sacrifice to indicate that the "hands" that have become morally weakened "support" themselves on the resolution of the future betterment that is expressed by the offering (his commentary to Lev. 1:4). David Hoffmann declared that sacrifices are symbols of man's gratitude to God and his dependence on Him, of the absolute devotion man owes to God, as well as of man's confidence in Him (Introd. to commentary on Lev.

(Heb. ed.), 64–67).

JUDICIAL

The juridical approach is put forward by Ibn Ezra (commentary to Lev. 1:1) and to some extent by Nahmanides (commentary to Lev. 1:9). According to them, the sinner's life is forfeit to God, but by a gracious provision he is permitted to substitute a faultless victim. His guilt (not his sin) is transferred to the offering by the symbolic act of placing his hands on the victim.

The reader should understand RIGHT NOW that this is something new he has never heard in his Christian Church. It was the guilt and not the sin that was transferred to the innocent animal. Now back to Ibn Ezra.

When observing the pouring out of the blood and the burning of the sacrifice, the person should acknowledge that were it not for divine grace he should be the victim, expiating his sin with his own blood and limbs (Nahmanides to Lev. 1:9). Many Christian exegetes adopted this explanation and on it built the whole theological foundation of their Church.

RATIONAL

Quite different is the rational view of sacrifice advocated by Maimonides. He rejected the symbolist position which discovered reasons for the details of the various sacrifices. Those who trouble themselves to discover why one offering should be a lamb, while another is a ram, are "void of sense; they do not remove any difficulties, but rather increase them" (Guide, 3:26). Maimonides held that the sacrificial service was not really of Jewish origin. It was the universal custom among all peoples at the time of Moses to worship by means of sacrifices. Since the Israelites had been brought up in this atmosphere, God realized that they could not immediately completely abandon sacrifice. He therefore limited its application by confining it to one place in the world, with the ultimate intention of weaning them from the debased religious rituals of their idolatrous neighbors.

Answer for yourself: Dear one, did you hear that? God was in time to wean His people from the pagan idolatrous forms of worship that contained animals sacrifice that His people had been influenced by the example of pagan nations? This means that Atonement was to be obtained in other than "blood" and the Old Testament is full of ways by which one can obtain Atonement without "blood"! Please keep reading!

The new service of "confined sacrifice" in one place in the world stressed the existence and unity of God, "without deterring or confusing the minds of the people by the abolition of the service to which they were accustomed and which alone was familiar to them." Maimonides cited the experience of Israel, led not by the shorter way, but by the circuitous route through the land of the Philistines (Ex. 13:17). Likewise, through a circuitous road, Israel was to be led gradually and slowly to a deeper perception of religion and divine worship (Guide, 3:32). He gives the added remarkable parallel that it would be equally incomprehensible for anyone in his generation to suggest that prayer could be offered in thought alone, without the recitation of words.

Abrabanel strengthened the arguments for Maimonides' viewpoint. He explained that only within this framework can it be understood why the Torah limited the sacrificial service to one locality while prayers may be recited in all places (Introd. to his commentary on Lev., 2d). Abrabanel cites a Midrash which stated that the Hebrews had become accustomed to idolatrous sacrifices while in Egypt. To wean them from these idolatrous practices, God commanded, while tolerating the sacrifices that had been practiced by His people as influenced by pagans, that they be offered in one central sanctuary. This was illustrated by the parable of a king who observed that his son loved to eat forbidden foods. The king then decided to serve him these foods daily so that he would ultimately lose his desire for them and forego his evil habits (Lev. R. 22:8). D. Hoffmann later proposed a different explanation for this Midrash, declaring that the king insisted that the son was to eat exclusively at his table so that he would only be served proper food and thus curb his appetite

for forbidden foodstuffs (Introd. to commentary on Lev., p. 61).

The reader should understand that God was going to do a new thing. He was to allow the continuation of these "pagan sacrifices" but He will instill new meaning to them. This will be seen in the development of a unique relationship between the sacrificer and God Himself. You will see how this works when we look deeper into the concept in Leviticus that "the life is in the blood". God is not concerned about blood, but the life…the soul contained within the blood!

With the destruction of the Temple and the automatic cessation of the sacrificial system, it was laid down that prayer took the place of the sacrifices because such ideas are also taught in the Old Testament. The Shaharit service was regarded as taking the place of the morning tamid and the Minhah service, the afternoon tamid. On all occasions when an additional offering was brought, the Musaf prayer was introduced (Ber. 4:1, 7; 26b). One of the rabbis later declared that prayer was even more efficacious than offerings (Ber. 32b) [remember God was progressively weaning them from animal sacrifices (the physical) with the intent of spiritual sacrifices such as prayer, repentance, almsgiving, etc.]. This is the message of the Prophets!

THE SPIRITUAL DYNAMICS OF SACRIFICE THAT WE JUST DISCUSSED …SEEN IN DETAIL

When the glory of the Lord had entered the tabernacle in a cloud, God revealed Himself to Moses from this place where He would put His Name, according to His promise in Ex. 25:22 to make known His will through him to the people. The first of these revelations related to the sacrifices, in which the Israelites were to draw near (korban) to God, that they might become partakers of His grace.

The patriarchs, when sojourning in Canaan, had already worshipped the God who revealed Himself to them, with both burnt offerings and slain offerings (we saw this above in the form of "burnt offerings"). Whether their descendants, the children of Israel, had offered sacrifices to the God of their Fathers during their stay in Egypt, we cannot tell as there is no Biblical allusion whatever to the subject in the short account of these 430 years. Yet we know from archeology that such was the case. What is certain is that they had not forgotten to regard the sacrifices as a leading part of the worship of God, and were ready to follow Moses into the desert, to serve the God of their Fathers there by a solemn act of sacrificial worship (Ex. 5:1-3; 4:31; 8:4); and also, that after the exodus from Egypt, not only did Jethro offer burnt offerings and slain offerings to God in the camp of the Israelites, and prepare a sacrificial meal in which the elders of Israel took part along with Moses and Aaron (Ex. 18:12), but young men offered burnt offerings and slain offerings by the command of Moses at the conclusion of the covenant (Ex. 24:5). Consequently sacrificial laws of these chapters presuppose the presentation of burnt offerings, meat-offerings, and slain offerings as a custom well known to the people and a necessity demanded by their religious feelings. They were not introduced among the Israelites for the first time by Moses by what he learned at Sinai, because animal sacrifices date from the earliest period of mankind.

Answer for yourself: Are you curious why we have not found "sin offering" yet and we are up to Moses in out time-line?

The subject of sacrificial laws in the book of Leviticus was not to enforce sacrificial worship upon the Israelites, nor to apply some sort of a theory concerning the Hebrew sacrifices, but simply to organize and expand the already existing sacrificial worship of the Israelites into an institution in harmony with the covenant between the Lord and His people, and adapt and promote the end for which it was established… communion and fellowship with God. You need to fully understand what was just said. Read it again please.

But although sacrifice in general reaches up to the earliest times of man's history, and is met with in every nation, it was NOT enjoined upon the human race by any positive commandment of God, but sprang out of a religious necessity for fellowship with God. These sacrifices assumed very different forms in different tribes and nations, in consequence of their estrangement from God, and their growing loss of all true knowledge of Him.

Their ideas of the Divine Being were regulated by the nature, object, and significance of the sacrifices they offered, and they were quite as subservient to the worship of idols as to that of the one true God. To discover the fundamental idea, which was common to all the sacrifices, we must remember, that the first sacrifices were presented after the fall.

Also interesting by its absence is any mention of SIN OFFERINGS, PRIESTHOOD, EXPIATION or FORGIVENESS in the PRE-Mosaic sacrifices of the Old Testament....in other words NOT before the Golden Calf incident....more on that soon.

This is very important and you need to let this fact sink deeply into your Christian theology!

There are very important reasons for the omission of "sin offerings" as you will soon discover. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #3

FORGIVENESS WAS NOT THE THEME OF SACRIFICES BEFORE MOSES AND THE GOLDEN CALF - BUT REPRESENTING FELLOWSHIP OF ONE'S SOUL WITH GOD

Before the fall man lived in blessed unity with God. This unity was destroyed by sin, and the fellowship between God and man was disturbed, thought not entirely abolished. In the punishment which God inflicted upon the sinners, He did not withdraw His mercy from men; and before driving them out of paradise, He gave them clothes to cover the nakedness of their shame, by which they had first of all become conscious of their sin. Even after the expulsion He still manifest Himself to them, so that they were able once more to draw near to Him and enter into fellowship with Him. This fellowship (NOT forgiveness) they sought through the medium of sacrifices, in which they gave a visible expression not only to their gratitude towards God for His blessing and His grace, but also to their supplication for the further continuance of His divine favor. It was in this sense that both Cain and Abel offered sacrifices [burnt offerings and NOT sin offerings…remember?], thought not with the same motives or in the same state of heart toward God. In this sense of fellowship and not forgiveness Noah also offered sacrifice [burnt offerings and NOT sin offerings…remember?]. After Noah's deliverance from the flood; something changed in the offering of sacrifices. Whereas the sons of Adam offered their sacrifices to God from the fruit of their labor, in the tilling of the ground and the keeping of sheep, Noah presented his burnt offering from the clean cattle and birds that had been shut up with him in the ark (those animals would from that time forward be assigned to man as food…Gen. 9:3). Noah was probably led to make this selection by the command of God to take with him into the ark not one or more pairs, but 7 of every kind of clean beasts. Noah may have discerned in this an indication of the divine will, that the 7th animal of every description of clean beast and bird should be offered in sacrifice to the Lord, for His gracious protection from destruction by the flood. Also notice the distinction of "clean and unclean" foods long before the Sinai experience. Moses, in Leviticus revelation, also received a still further intimation as to the meaning of the animal sacrifices. We see this in the prohibition which God appended to the permission to make use of animals as well as green herbs for food: "flesh with the life thereof, which is the blood thereof, shall ye not eat " (Gen. 9:4-5). This prohibition is because the flesh still contained the blood as the animal's soul (the soul lives in the blood of the animal). In this there was already an intimation, that in the bleeding sacrifice the soul/life of the animal was given up to God with the blood; and therefore; that by virtue of its blood as the vehicle of the soul, animal sacrifice was the most fitting means of representing the surrender of the human soul to God. THIS IS VERY IMPORTANT! You will quickly come to see that the "blood" accomplished nothing; rather it was a picture of the soul of the person who brought the animal to the altar.

THE SOUL OF THE ANIMAL AS FOUND IN IT'S BLOOD REPRESENTED, WHEN PRESENTED ON THE ALTAR, THE SURRENDER OF THE HUMAN SOUL TO GOD

It is not the "blood" but the "soul" in the blood which demonstrates surrender to God and it is later to be understood as seen as placed on the altar where we see the "soul of the offerer of sacrifices" on the altar in lieu of the animal which is but a substitute for the person bringing the animal for sacrifice. The animal was literally the extension of the person bringing the sacrifice. God would not have a human sacrifice his life and blood and place it upon the altar as a demonstration of "communion" and "fellowship" with God; instead the animal was the extension of the person's life. The person bringing the animal had fed, groomed, and cared for the animal usually. It was part of his life and his life and energy had been invested into the care of the animal. So when the "soul" of the animal was taken and offered upon the altar in the release and placing of the animal's blood on the altar, then the person by proxy was represented on the altar in communion with God as well. Understand the animal was innocent having never sinned. This was supposed to be a picture of the spiritual position of the person bringing the sacrifice. The person bringing the sacrifice was ALREADY to have repented of his sin, confessed his sin, prayed, and made restitution to his fellowman if needed BEFORE he ever brought the animal to the altar. Then when he had done these spiritual necessities PRIOR to bringing the animal to the altar, then the person's soul was AT-THAT-MOMENT (atonement) right with God. He was forgiven and his repentance, confession, prayer, and restitution had accomplished for him atonement PRIOR to the animal being offered. "At that moment" his soul was again in right standing and relationship with God. In order to make such a declaration to the world and his fellowman, as well as to God, then he would take an animal and it would be slain and its blood placed on the altar. In so doing, the animal was a CORRECT PICTURE of the spiritual state of the person {if he had previously before bringing the animal repented, confessed, prayed, made restitution if possible, given alms, etc.] making the sacrifice for the animal's soul (in the animal's blood) was on the altar in communion with God and was NOW a true picture of the sacrificer's soul in communion with God if had repented as stated above before he came to the altar!

Besides this, if anyone wanted to eat meat, the animal's soul had to be given back to God before the flesh could be consumed. So you see in the sacrificial system there were two dynamics at work: atonement and the conditions necessary to eat meat which also contained the Divine image which had to be given by to God.

Answer for yourself: Did you notice we have not mentioned "sin offerings" yet?

HOW IS JESUS RELATED TO ALL THIS?

What I just described in the sacrificial system is an aspect of the death of Yeshua that most likely you have never even considered. This truth may possibly have been only dimly surmised by Noah and his sons; but it must have been clearly revealed to the patriarch Abraham when God demanded the sacrifice of his only son, with whom his whole heart was bound up, as a proof of his obedience of faith, and after he had attested his faith in his readiness to offer this sacrifice, supplied him with a ram to offer as a burnt-offering [burnt offerings and NOT sin offerings…remember?], instead of his own (Gen. 22). In this the truth was practically revealed to him, that the *true God did not require human sacrifice from His worshipers, but the surrender of heart/soul and the denial of the natural life, even thought it should amount to a submission to death itself.* This act of surrender was to be perfected in the animal's sacrifice; and that it was only when presented with these motives that sacrifice would be pleasing to God. Yeshua was willing to die if need be for the kingdom to come. The problem was that Israel did not merit the kingdom; even during the 40 years following his death. Simply said: no kingdom, no King!

That means prophecies not fulfilled. ***So we wait!***

PURPOSE OF OFFERINGS

The word "korban" is commonly translated either "sacrifice" or "offering", but the truth is that the English language does not possess a word that accurately expresses the concept contained in the word. The word "sacrifice" implies that the person bringing it is required to deprive himself of something in order to satisfy someone else's need, but God finds no satisfaction in inflicting pain or deprivation upon His children. The word "offering" is closer to the mark but it too fails to convey the true meaning of a "korban". "Offering" implies that the Recipient of the gift must be appeased, that He requires a tribute that will somehow appease His wrath or make Him receptive to the entreaties of a supplicant, or that He has a need that can only be satisfied by someone other than Himself. As if God required our gifts! "If you have acted righteously, what will you have given Him! (Job 35:7); God does not become enriched by man's accomplishments.

The Hebrew word itself provides the answer. The root of the meaning is "to come near." Again the idea carries the concept of fellowship. The person bringing an offering does so in order to come closer to God, to elevate his level of spirituality thereby approaching God in the Spirit.

Now remember the person brought the animal as a picture of himself in that through his repentance, confession, prayer, and restitution he was "coming near" to God and the sacrifice of the animal and the placing of the animal's soul on the altar was a demonstration that he, the person bringing the sacrifice, had ALREADY "drawn near to God" and the soul of the animals was a true picture of himself NOW since repenting previously before coming to the altar. The offering was a picture of that spiritual fact to all the world as well as for God to see!

When Adam was deposited in the Garden of Eden, his first responsibility was to work it and guard it (Gen. 2:15). That means that Adam was commanded to plant, work, cultivate; everything that was necessary to keep the Garden as a Paradise. Before Adam's sin, man had no need to be a peasant; everything grew for him at God's command, with no need for him to exert himself in any way. It was only after his sin that he was expelled from Eden and required to earn his bread through the sweat of his brow.

How then was he to *work and guard* Eden? Through the study of Torah and the performance of positive and negative commandments. His livelihood would come in return for his obedience to God's will. God will always respond to man's righteousness by blessing his material efforts.

Adam's mission was to make himself an offering in his lifetime, by dedicating himself unreservedly to God. On God's Throne of Glory, there is an image of a man (Ez. 1:10). Every human being has his own image above, his ideal spiritual self, which represents his goal and his potential. Man's soul is placed in an earthly body so that he can surmount the challenges of material life and raise himself up to his personal, heavenly self; to unite his earthly self with his higher self. Just as everyone has a body and a soul, and his mission is to triumph in the eternal struggle of body versus soul, so, too, many must struggle to live up to the summons of his higher self.

Man is religious yet he sins! How can he defy the Creator he believe in? He is kind and generous, yet he is sometimes mean and stingy. He is moral, but has lapses in conduct. Whatever man is, he is often inconsistent, and if he is honest with himself, he knows that he is far from living up to his inner image. He wants his body to come closer to his soul; on a yet higher level, he should also want his soul to live up to its counterpart on high.

Similarly, there is a Temple in heaven that corresponds to the Temple on earth. The masters of Kabbalah teach that the good deeds of the people of God accumulate to build a spiritual replica of that heavenly Temple, and when there are enough such good deeds, the heavenly Temple will come down to the Temple Mount, signaling the end of the exile and the beginning of the perfect world foretold by the prophets. This is similar to the striving of the individual soul. There is a higher ideal we must see to capture in our mundane lives. Possibly it is best expressed by the Psalmist: "the heavens are the Lord's, but the earth He has given to mankind (Psm.

115:16). The heavens are already heavenly; God does not need man to improve upon them. But He has given us the earth that we might make it heavenly, as well. God gave mankind the Torah as instruction to bring heaven to earth through obedience of God's will as expressed in His living Word. This is best expressed through acts of Loving Kindness (Gemilut Hasadim) and Repairing of the World (Tikkun Olam). Adam was the offering, and for him to devote anything less than his maximum to God would have been to steal his Divinely conferred potential and misappropriate it for himself. The sin of eating from the Tree of Knowledge was such a misappropriation because he would be flouting the will of God. The truest offering is when the owner brings "himself" to God, making himself and his desires subservient to the teachings and guidelines of the Torah. The symbolism of the offerings is based on this concept; that the animal is secondary; that is but an indication of what its owner feels and toward what he strives.

REASONS FOR THE OFFERINGS

The function and purpose of the offerings are not concepts that man can grasp rationally. Especially in modern times when anything not measurable, observable, or replicable is questioned and denied, the idea of offerings is not an easy one to understand. It is necessary, therefore, to understand that they and their efficacy are manifestations of God's plan and wisdom. They are reality, even though we have never seen them and have no personal experience through which to know their potency.

We cannot understand why the slaughter of a sanctified animal, the placing of its blood and the burning of its flesh on the Altar; why these acts should bring God's Presence down to earth (accomplishes fellowship). Had the Jewish people been asked about the possibility of this happening before they had seen it, perhaps even they would have been skeptical. But they saw it happen! They saw the cloud of God's glory descend upon the Tent of Meeting. They saw a heavenly fire descend to their Altar and remain there for hundreds of years. They saw a Divine glow on Moses' face. To them, these were demonstrable, visible, tangible facts.

This is incomprehensible to our rational, scientific minds. But so was the splitting of the atom to rational minds a hundred years ago.

Various reasons for the offerings are given by classic commentators. The reason for the offerings is so profound that it is beyond human comprehension and the best efforts of the greatest of Jewish thinkers can yield only a drop in the ocean of God's intent.

OFFERINGS AS A SUBSTITUTE FOR MAN…BUT WE ALREADY SAID THAT

The offerings were seen to elevate three parts of every human deed: thought, speech, and action. When a person sins and then brings an offering, all three of those elements are used to take the sinful use to which he had previously put them, and transform it into the instrument of doing God's will. The person bringing the offering performs the commandment of leaning, by placing his hands on its head and leaning on it, thereby dedicating his strength and activity to God. He purifies his thought and intentions, by confessing his sin, pronouncing the spiritual goal that he hopes to attain, or uttering praises to God. As a further way of purging his sinful thoughts, the innards of the animal; representing the human organs that are the seat of desire and through, are burned on God's Altar. In the case of an elevation-offering, which is completely burned, the animal's feet symbolize the hands and feet with which man ran and acted to defy his Creator. The animal's blood (containing its soul), representing man's soul, was placed on the Altar (notice it is the soul that is placed upon the Altar; just not the blood).

Let's look at Leviticus 17:11 in context in order to make sure we understand the "central" idea of the passage.

> **"And whatever man of the house of Israel, or of the strangers who sojourn among you, who**

consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the life [SUBJECT OF THE SENTENCE] of the flesh is in the blood [DIRECT OBJECT OF THE SENTENCE], and I have given it [THE LIFE] to you upon the altar to make atonement for your souls; for it is the blood [LIFE IN THE BLOOD REMEMBER?] *that makes an atonement for the soul.* Therefore, I say to the children of Israel, `No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'"

Answer for yourself: Did you know that "blood" was not the subject of the sentence? Did you notice what was? Did you understand that it was the "life" that was placed on the altar for atonement and not the blood?

In other words it is not the blood that atones, but the "soul" [LIFE] that atones..a life that repents, prays, confesses sin, makes restitution, gives alms, etc....!!!

Answer for yourself: Are you aware that as a Christian you whole understanding of the sacrificial system in the Bible is wrong because you have focused on "blood" for atonement instead of the "life" in the blood which is the real atoning agent?

BUT ISAIAH 53 SAYS....OR DOES IT?

Well not it does not say what you think it says. Why? You are reading most likely from your Christian Bible which is a very poor translation, or should I say, a very good mistranslation of Isaiah 53. This is why I spend so much time on the text. The Bible Jesus used and read did not read anything like our Christian Old Testament in hundreds of places. Isaiah is a good instance. Below is what the Palestinian Jewish Scriptures, called the Tanakh, reads for verse 10 of Isaiah 53:

Isa. 53:10 states " HaShem desired to oppress him and He afflicted him; if his soul would acknowledge guilt..."

WOW!

That sure is different from what your Christian Bible says:

Isa 53:10...IN THE KJV CHRISTIAN BIBLE...WHY IS IT DIFFERENT FROM THE HEBREW?

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. (KJV)

Simply said, this Christian translation has been "Jesusized" by having the concept of guilt removed, for in Christian "theology" Jesus can have no guilt and many try to make him the subject of the passage when the real uncorrupted Hebrew Scripture define the suffering servant as the corporate nation of Israel and not one individual

Back to the subject at hand.

In one of the greatest passages in the Bible, we are told by Isaiah the prophet that if the "soul" of the "suffering servant" would acknowledge guilt…confess sin, pray, repent...

Answer for yourself: What do you do when you acknowledge guilt?

You confess and then repent. This is the subject of the verse. You literally turn around your "life". Your life changes direction; from sin to righteousness. You no longer continue your sinister ways. Now you can see how such a life, after repentance and confession of sin, was understood, even as the Christian Bibles say: "soul/life an offering for sin"! One's life, when turned to God and away from sin, was the atonement that Leviticus 17 speaks about.

Answer for yourself: Could we have missed this understanding when looking at the death of Jesus or, as Isaiah said, the martyrdoms of millions of Israelites (remember Jesus is paradigm of all Jews)?

While this procedure (placing the animal's soul on the alter in substitute for yours) is being accomplished with one's offering, the sacrificer meditates upon his sin, for the offering service teaches him graphically that he has sinned against God with body and soul. He contemplates that justice would have dictated that *his* human body by burned on the altar as a penalty for sin and his soul required by God in lieu of the animal's blood be placed upon it. It is only God's graciousness that permits the animal to become his substitute. Then, parts of the offering are given to the Kohanim (priests/teachers), so that those who dedicate their lives to study and teach the Torah are sustained through him and so that they will pray for him. It is an act of supreme graciousness that God is prepared to accept an offering from us instead of punishing us directly for our misdeeds. This is why the offerings are described throughout Leviticus as a satisfying aroma to God, because God is pleased when His children repent and seek to change their lives for the better.

When one brings an offering with such noble thoughts he has truly made *himself* an offering. The Sages have said of one who brings a humble meal-offering, it is as if he had offered his own life upon the altar. He thereby raised his mundane desires and makes them worthy of being placed on the heavenly altar.

More to follow. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #4

WHAT PICTURES CAN WE NOW SEE MORE CLEARLY AS CONTAINED IN THE SACRIFICIAL SYSTEM OF ISRAEL?

Let us not forget what we just have learned. It was the soul of the animal as found in it's blood, which when presented in a sacrifice AFTER the prior repentance, confession, and prayer of the sinner, was understood by God as the surrender of that person's soul toward Him. This is what it is all about, and will always be about.

A SHORT REVIEW

It is not the "blood" but the "soul" in the blood which demonstrates surrender to God and it is later to be understood as seen as placed on the altar where we see the "soul of the offerer of sacrifices" on the altar in lieu of the animal which is but a substitute for the person bringing the animal for sacrifice. The animal was literally the extension of the person bringing the sacrifice. God would not have a human sacrifice his life and blood and place it upon the altar as a demonstration of "communion" and "fellowship" with God; instead the animal was the extension of the person's life. The person bringing the animal had fed, groomed, and cared for the animal usually. It was part of his life and his life and energy had been invested into the care of the animal. So when the "soul" of the animal was taken and offered upon the altar in the release and placing of the animal's blood on the altar, then the person by proxy was represented on the altar in communion with God as well. Understand the animal was innocent having never sinned. This was supposed to be a picture of the spiritual position of the person bringing the sacrifice. The person bringing the sacrifice was ALREADY to have repented of his sin, confessed his sin, prayed, and made restitution to his fellowman if needed BEFORE he ever brought the animal to the altar. Then when he had done these spiritual necessities PRIOR to bringing the animal to the altar, then the person's soul was AT-THAT-MOMENT (atonement) right with God. He was forgiven and his repentance, confession, prayer, and restitution had accomplished for him atonement PRIOR to the animal being offered. "At that moment" his soul was again in right standing and relationship with God. In order to make such a declaration to the world and his fellowman, as well as to God, then he would take an animal and it would be slain and its blood placed on the altar. In so doing, the animal was a CORRECT PICTURE of the spiritual state of the person making the sacrifice for the animal's soul (in his blood) was on the altar in communion with God and was NOW a true picture of the sacrificer's soul in communion with God. Besides this, if anyone wanted to eat meat, the animal's soul had to be given back to God before the flesh could be consumed. So you see in the sacrificial system there were two dynamics at work: atonement and the conditions necessary to eat meat which also contained the Divine image which had to be given by to God.

WHAT DID BOTH GOD AND THE SACRIFICER KNOW THEN THAT

WE DON'T TODAY?

When, when making sacrifice properly, knew that he had attained something special with God. Christian teaching today is completely devoid of this knowledge and I thank I over the years in my studies He allowed me to find and recover this most needed part of instruction. This knowledge, when properly understood, will go a long way in helping the Christian separate error from truth as he hears taught in his churches.

UNION WITH GOD AND FELLOWSHIP WITH GOD RESULTED

Whenever the Torah commands that offerings be brought, these commandments use only God's Four-letter Name (yod-hey-vah-hey); the "Tetragrammaton" (I AM). If other names were used, some might err, thinking that there are many Gods or forces, one demanding this offering and another demanding some other offering. Since the Name *Elokim* represents God as the One Who controls nature, that Name might be taken to imply that there is an angel or a power who has dominion over a particular land or aspect of existence, and that that power requires the offering. The Four-Letter Name is formed of the letters that spell, *was, is and will be*, meaning that God is eternal. This is not God as He appears in a particular manifestation (Judge, Provider, Life-giver) but God as He *is.*

This is His Name as the God of Mercy. No one should think that God requires offerings to feed or appease Him. The Eternal One has no needs that man can satisfy for everything is His and nothing is beyond His power!

Answer for yourself: What then is the purpose of the offerings?

You should have seen by now that these offerings provided man an opportunity to unite himself to God to whatever extent it is possible for mortal man to do so through repentance, confession, and restitution.

Similarly, there is a humanly created fire below on the altar and there is the Heavenly fire from above, which God has placed upon Israel's altar. Both of these flames are fed by the offerings of the Jewish people, symbolizing the union of man's spiritual aspirations with God's goals for him. Thus the offerings provide Israel a means for spiritual elevation [drawing closer to God].

THE SACRIFICER HAD AN ACCURATE UNDERSTANDING OF HIMSELF BEFORE GOD....ACKNOWLEDGING "ONE'S OWN" NOTHINGNESS

All creatures emanate from God and have no independent existence on their own. Man has freedom of choice and his intellect puts great achievements within his reach, but all of this is possible only because God gives him the power to do so. Man could not function or even exist without God. The goal of creation is for man to acknowledge this basic fact; to recognize and proclaim that everything exists because of God and nothing can survive without Him. There are many ways for God's glory to be revealed and recognized. The highest recognition of all is for man to know The Oneness of God, meaning that there is nothing aside from Him. He achieves his ultimate greatness when he recognizes that *there is none beside Him* (Deut. 4:35). An offering is a demonstration of this concept. It says that its owner is surrendering his possessions to their Source (God). Theoretically, one might expect him to be ready to give even his very life in acknowledgment of God's sovereignty, but that is not His will. God wants man to live, to grow, to thrive, to serve; and God ordains the offerings as man's way to recognize His Oneness. Thus, by offering his possessions [as seen in the animal presented to God in sacrifice], one symbolizes that he has no existence but for God's will.

UNITING BODY AND SOUL...BEING ONE WITH GOD

The efficacy of offerings in obtaining God's favor is comparable to the way food makes it possible for the soul to maintain its attachment to the body. Material food cannot provide nourishment to the soul, which is not a physical entity. It is this nourishment of the body that enables it to remain healthy enough to play host to the

soul. Likewise, the "food of the Altar's fire" somehow effects the process that enables the Shechinah to remain among Israel.

The food of the soul is not measured in calories, vitamins, and minerals. Only intellectual and spiritual pursuits can nourish the soul. Torah study, prayer, even meals in celebration of such events as Sabbath and Festivals all have a sacred content that is capable of nourishing the soul. Only in this sense do the offerings constitute food for God. Man's dedication to Him and His commandments provides the nourishment that enables the Shechinah to attach itself to human beings and their handiwork. We think of food in terms of nutritive value, but that is not what sustains life. Man does not live merely because of the bread (material component). He lives through the bread's spiritual component; *what emanates from the mouth of God*. This is what holds together body and soul and what holds together Godliness and Israel through the agency of the offerings.

PUTTING IT ALL TOGETHER

Having now come to the understanding that it was a life lived above sin that was so pleasing to God that He accepted such a life as an offering and atonement for one's sin, it should behoove you to rethink what you believe about atonement as a Christian. If you were to do some comparative religious study you will see the preponderance of evidence of how pagan concepts of salvation are woven into Pauline theology. I have shown you the Biblical teachings of atonement and have not mentioned Paul's theology once. The reason I have not is that nowhere in the Jewish Masoretic Palestinian text are such Pauline concepts of atonement found. Only when you read the fraudulent and mistranslated Greek Scriptures, which the Rabbis did not translate, do you begin to find such ideas surfacing in the text (http://geocities.com/faithofyeshua). But never fail to understand that such concepts cannot be found in the Jewish Scriptures from which the Greek translation emanated. Somebody "fixed" the Greek translation to read differently.And sadly for you, these altered and paganized Greek mistranslation became the foundation for your Christian Old Testament. To make matters worse, your New Testament quotes from the fraudulent Old Testament (http://www.faithofyeshua.faithweb.com). Over and over as you read your Christian Bible you only reinforce and rehearse error! You need to know that. But that happened over 2000 years ago and who knows? Well I do, and others do who have studied enough to see it! The Jews have always known. It is the secularized Jews of today who don't. It is time someone told you! The righteous Jews know this and have known this since 200 BC when the Greek translation was understood by them to be a corruption of the Jewish Scriptures. History records 3 attempts of the Jews to correct such a forged Greek translation but sadly their efforts were not to overtake the popularity of the already translated LXX (Septuagint).

Understand an animal's soul represented the soul of one making the sacrifice, and we, as non-Jews, today are beneficiaries of having the Jew's soul (Jesus) given in place of ours along with their prayers for our sin. Jesus is the archetype for all of Israel. He is the greatest of all the "Suffering Servants" of the God of Israel. But in this lesson we must no longer overlook the importance of a life lived above sin which procures one's redemption and not the inert blood of the animal or of Jesus. Lives lived honoring God through faith and obedience atones. Your Covenant requires it! Such is the message of Bet Emet as we are called to live like Jesus and not just "believe in Jesus." It has been my experience as a Pastor over the years to encounter multitudes of Christians who trust in Christ's blood instead of understanding the importance of his life, symbolized by his soul in his blood, as lived in obedience to God as a form of atonement, or even their own lives, as lived pleasing to God for their OWN atonement. We must walk out our salvation with fear and trembling. We are co-laborers with God in our own salvation through faith and repentance. Such a mistaken understanding of our redemption since not being taught the truth from a Hebraic perspective has caused multitudes of Christians to trust in the acclaimed miraculous powers of the blood of Jesus instead of focusing of the miraculousness of a life lived above sin. Such a false sense of security in "blood" instead of "lives lived holy before God and man" unconsciously causes the believer to not regard sin with revulsion as he should. We tend to view sin as less harmful than it is, and compromise with sin lies at the door.

The bottom line for all Christians to understand is that we have heard way too much preached about

Jesus and far too little studied from the texts of the Jewish Bible which tell us exactly and accurately who he is as well as his original mission. If we had studied the original sources available to us, we would not be so mixed up theologically in Christianity today which boasts over 2000 different denominations all maintaining they have the truth about Jesus while at the same time being the most violent and crime ridden nation in the world.

SOMETHING IS WRONG WITH THE MESSAGE OF THE CHRISTIAN CHURCH…LOOK AT THE FRUIT OF THIS MESSAGE IN OUR COUNTRY WITH A CHURCH ON EVERY CORNER AND TELEVISIONS FILLED WITH THE CHRISTIAN MESSAGE OF GRACE WITHOUT ACCOUNTABILITY FOR ONE'S OWN SIN! JUST LOOK OUT YOUR DOOR AND ASK IF THAT IS THE BEST THE HOLY SPIRIT CAN DO????????

I don't plan to get into why the Christian message at this time but suffice to say that the Christian message is corrupted due to it's pagan content over Jewish content as we see for example in the alteration of Jewish texts in the real Hebrew Isaiah for example but let it suffice to say as shown beyond question on many of our other sites that we are in this sad state today because instead of being a true follower of Jesus and his Jewish faith we are camped at the feet of pagan Rome and Paul's antinomianism (anti-Law). May God forgive our laziness of letting others tell us what to believe instead of us studying to show ourselves approved unto God. I just showed you part of the problem. Implicitly we are led to not revere the Laws and Commandments of God because of the solar teaching that "Jesus died for me" and my get out of jail card saves me. This comes straight out of sun worship as you have seen on this site and others. As a Pastor I saw such falsehoods lived out in the lives of the congregation year after year. When there is no Law, no Commandments, no requirements, no accountability, then there is no righteous fruit and we have our newspapers filled with horror story after horror story. And sadly few can count on their lives being a sufficient atonement for their sin because they have been taught a pagan sun-godman story which allows his followers to get away with anything. Emotionalism is a sorry substitute for knowledge.

Answer for yourself: For after all if saved by the blood of Jesus, what need do I have to live like Jesus and not disobey the commandments of God? Isn't Jesus my "grace card"?

Answer for yourself: If saved by the blood of another, what does a little sin mean…what can it hurt?

Answer for yourself: See the tragic thinking involved in focusing upon the blood of Jesus instead of the life of Jesus lived above sin? Now look out your window to the world and see what the fruit of 1700 years of erroneous teaching has grown!

THINK!

Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #5

LOOKING AT PAUL'S THEOLOGY….WHAT IS TRUTH?

We must not forget what we just learned. As the reader you must understand that what you learned is the "theology" of sacrifice and any other "sacrifice" must fit this mode of understanding. This means when viewing the death of Yeshua one must be equipped with this understanding before trying to evaluate the meanings that might be attached to his death. Along with this one must equally be equipped with sufficient information concerning comparative religions and the death of their "gods". Only if one comes to the "Jesus materials" possessing this information can he be guaranteed to be able to discern the true meaning of his death or at least see if concepts from "pagan mystery religions" have been attached to his death. This is especially important when reading Paul's writings. With what we have just learned as a background let us return to Paul's statement that "Christ died for our sins" which was the fundamental fact of the early Gentile Christian message, the corner-stone of early Gentile Christianity (but not Jewish Christianity or Messianism). But as soon as this simple fact is stated a number of vital questions are bound to arise. In order that we may have an intelligent and correct understanding of this important doctrine it is necessary that we know precisely what occurred and did not occur when Jesus died on the cross. We cannot rest content with teaching that leaves the central doctrine of the Christian faith shrouded in mystery and uncertainty. This does not mean that all mystery can be removed. But the Scriptures do supply the interpretation of the death of Christ that the inquiring mind legitimately asks for, and the salient factors concerning it should be known by all Christian people. Believing that the Hebrew Scriptures (the Palestinian Masoretic Text and not the corrupted LXX from which your Christian Old Testament originates) is God's word to man, and that the statements of Scripture regarding the death of Jesus in the Greek New Testament are often mistranslated on purpose (http://geocities.com/faithofyeshua),then if you, ordinary Christian men and women, are to even find the truth concerning the death of Jesus, then we must deal with some rather difficult information at times. It is not my wish to destroy anyone's faith, only to expose the changes made to the text as well as the lies that have been passed down about the death of Jesus which his original follower never "believed". We hold it to be our task and privilege under the promised guidance of the Holy Spirit to "search the Scriptures", the Jewish Scriptures that Yeshua himself accepted, until we reach that understanding which satisfies the mind and heart and conscience, and leads to certainty and finality.

According to the New Testament, especially the writings of Paul, we are told, for instance, in broad terms that we are members of a fallen race, that God has given His only-begotten Son for our atonement, and that salvation is through Him (Messiah) and not through any works which we ourselves are able to do.

Answer for yourself: How correct is this statement when compared with the teachings of the Hebrew Scriptures concerning atonement and forgiveness?

Let us not forget what we just learned in the prior articles.

Certainly anyone who accepts these facts and acts upon them will be "saved" because the fruit of the Christian message leads to Godliness. Yet, accepting these facts and acting upon them would appear to represent only a minimum of faith, and God has made it possible for us greatly to enrich and expand our knowledge of the way of salvation if we will but give careful attention to His word. But the problem is great; you first have to know if you, the Christian, even has His Word, or if your Old Testament is corrupted in special places. For example, the Isaiah translations in the Old Testament of your Christian Bible read completely different in many "messianic" passages as opposed to the Jewish Tanakh. You should ask yourself "why" your Christian Old Testament reads so much different from the Jewish Scriptures from which it was supposedly taken! Most likely you never knew this. It is time to awaken to such sad facts, for it is these alterations which have led to false beliefs concerning Yeshua, his life, and his death.

ANOTHER LOOK AT LEVITICUS 17:11 …POSSIBLY THE MOST IMPORTANT THING YOU CAN EVER LEARN

Christians generally insist that the absolute need for a vicarious blood sacrifice is rooted in the Torah (first five books of the Old Testament), and cite as proof Leviticus 17:11 "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that makes an atonement for the soul." The sad fact of the matter is that most Christians and Pastors don't understand the verse at all.

As a Christian, you have probably heard many sermons on the topic of atonement, and have undoubtedly read many studies which support the contention that there is "no atonement without blood." But the truth of the matter is that neither the Book of Hebrews [it says "almost all things"..not "all things"] or the Old Testament says that. Of course you are also aware that this is a teaching which is not shared by traditional Jews and for a very good reason which has escaped the Gentile Christian church because of their mistranslation, alteration, and therefore misinterpretation of the passages in their Bibles as well as because of superficial reading of the whole Bible.

Answer for yourself: Have you ever wondered how the Jewish people could reject what to you seems so clear? Why would anyone reject a "free" salvation? It does not make sense to the rational mind.

You might remember that in junior high school, we were often given an assignment to write the title for a story; what is the central idea of a passage. Let's look at Leviticus 17:11 in context in order to make sure we understand the "central" idea of the passage.

"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes an atonement for the soul. Therefore, I say to the children of Israel, `No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'"

What should immediately be apparent is that the topic of this passage is NOT how to secure atonement from sins, but the prohibition against consuming blood. We are told parenthetically that the reason for this prohibition is that the blood contains the vitality (soul) of the animal (Genesis 9:4, Deuteronomy 12:23) and consequently, when we bring an animal sacrifice, its soul (life) which is in its blood serves as the atoning agent,

and not another part of its body [the blood]. The writer of Leviticus informs us that it is the soul, one's life, which is in the blood [blood is the object of the preposition "in"] which was offered to God daily and even in death which was pleasing to God and which God accepted as an "atonement" and as an "offering for sin". Notice that it is not the "blood" which was accepted for an offering for sin, but rather the "life/soul" which was "in" the blood. "Blood" is not the subject of the sentence. This might be a shock to you but "life" is the subject of the sentence. Or better said, it is the "life" which is the subject of the sentence. That means it is not the "death" or "the blood" which accomplished anything, but rather the life of one which provided atonement. Such a life is one lived in repentance, confession, prayer, and restitution as shown earlier in these articles and as attested by the Jewish Bible. Even your Christian Old Testament will teach you the same things if you are aware of it. It just so happens that the "life of the one bringing the sacrifice" is "pictured" in the life of the animal as the animal's blood is placed on the altar.

The Hebrew word for "life" which is in the blood is the word for "soul". Such a life, if it was to be accepted as an atonement, was one which was lived completely obediently to God's Commandments [by which he never sinned]. Such a life that turned from sin was so pleasing to God that He accepted such a life as an offering for one's own sin. Such a life was lived in a constant intent to live the commandments of God and when one fell short through sin one was preoccupied to repent and then recapture one's right standing with God. After repentance, "at that moment", one was restored into right standing and relationship with God and the placing of the blood of the animal was representative of the sacrificer's soul before God since he had ALREADY repented. The animal was a picture of him at that time. The soul of the animal was a picture of the sacrificer's soul, but only if he had repented PRIOR to bringing the sacrifice. Now you can understand why God at times tells us that He is wearied by the sacrifices of the people. They were just killing the animals and there was no repentance in their hearts!

Isa 1:10-17

- **10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.**
- **11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.**
- **12 When ye come to appear before me, who hath required this at your hand, to tread my courts?**
- **13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.**
- **14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.**
- **15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.**

Notice that God is tired of ritual without repentance.

Notice what God says next and the remedy to this sad state of spiritual affairs He finds in His people. Notice what God tells them what they must do!

- **16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;**
- **17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.**

There you have it. Through repentance, confession, and a return to obedience to the Laws and Commandments of God the people could again be

received by Him. Nowhere did God say He did not want the people to continue bringing the sacrifices if their hearts were contrite and repentant. Only then, as you have learned, was their hearts to be represented by the animal's blood and soul on the altar. Anything else was a lie. Such was a waste of life; not only theirs but the animal's as well.

LET US LOOK A LITTLE MORE CLOSELY

The Hebrew word for "soul" is as follows as seen in Strong's Concordance:

5315 nephesh (neh'-fesh);

from 5314; properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental):

KJV-- any, appetite, beast, body, breath, creature, X dead (-ly), desire, X [dis-] contented, X fish, ghost, + greedy, he, heart (-y), (hath, X jeopardy of) life (X in jeopardy), lust, man, me, mind, mortally, one, own, person, pleasure, (her-, him-, my-, thyself-), them (your)- selves, + slay, soul, + tablet, they, thing, (X she) will, X would have it.

The Hebrew word for "soul" is as follows as seen in Brown-Drivers-Briggs Hebrew Lexicon:

5315 nephesh-

- **soul-self,, life, a creature, a person, an appetite, a mind, a living being, a desire, an emotion, a passion**
- **what breathes, the breathing substance or being, a soul, the inner being of man**
- **a living being**
- **a living being (with life in the blood)**
- **the man himself, a-self, a person or an individual**
- **the seat of the appetites**
- **the seat of emotions and passions**
- **the activity of mind**
- **the activity of the will**
- **the activity of the character**

My whole life I was told that I was "saved" by the blood of Jesus, yet Leviticus tells me that atonement which brings salvation is accomplished by my life before God!

Looking at the definition above, one quickly sees that the activity of one's will, mind, and character [one's soul] was said to be accepted in Leviticus 17 as an atonement for one's sin [life and not blood remember?].

Jesus, like all Jewish people who came before him who were devoted to God and His Torah, as well as those who lived after him, comprise the "suffering servant Israel". Let us remember that Isa. 53 speaks of the nation and corporate Israel as the Suffering Servant and not an individual even if singular pronouns are often used among plural pronouns. It is this "Suffering Servant" who is "the" light for the non-Jewish nations. With this perspective, we now can come to understand that the blood of Jesus carried the life force of Jesus (his soul). Jesus was totally committed and surrendered to the will of God and His Torah. That instead of Jesus' death, in reality it was his life, a life lived pleasing to God as part of the Israel of God which God accepted as atonement

for sin. In particular Israel is the priest for the Gentile world, and they bring sacrifices for the sins of the Gentile world. THINK! Israel's "soul", not only Yeshua's, but all of righteous Israel, past and future, "atones" for sin. These righteous lives are accepted by Hashem on the altar, according to Leviticus 17, as atonement for sin, the sin of the Gentile nations who know not God. Such in reality "atones and saves". When I as a non-Jew comes to the knowledge of God and His commandments, then when lived before Him I identify with Israel and join Israel in making atonement with my life.

Remembering what we have already learned...that singular pronouns in the Servant Songs of Isaiah refer to the nation of Israel and not to only one person like Jesus. In so doing we can find the following verses even the more astonishing.

Isaiah 53:6

6 We all went astray like sheep, we have turned, each one on his own way, and *the Lord accepted his [the corporate nation of Israel] prayers for the iniquity of all of us.*

Now let us never again under estimate the importance of the prayer service in the Jewish synagogues of the world for by it atonement came for Gentile sins.

Now it become a little more clear. When one looks at Jesus, or other righteous Jews as the Suffering Servant of the LORD, then we see their lives and understand them as "lights to the nations". Then it is easy to understood such righteous lives and deaths as lives lived as examples which were in complete submission to the Commandments of God as demonstrated by one's complete submission of the mind, will, and emotions to God and His desires for his people. Such examples when followed by me, literally "saves"! Such lives atoned for sins of the Gentile world and serve as an example to me and you…by which if we follow such examples….provides atonement for our sins. Literally the "corporate" example of Israel is to be individualize in each believer's life when one comes into personal relationship with God. This is explained when one reads Isaiah 53 from the Jewish Scriptures and not the corrupted Christian Old Testament.

Jesus lived a God-honoring life to such a degree that God accepted his life, as he had all Jews devoted to Him. In Jesus' life God could tabernacle in a way He never had before with any man and the "Word/Messiah became flesh" at the immersion and anointing of Jesus. Let us never forget that Israel has had many "anointed" (messiahs) messengers of God as was Jesus. Then subsequently his God-honoring life (soul) was later accepted as an offering for sin in behalf of mankind as had others of Israel before him (and those of Israel who would follow him). His soul was pure and could be accepted upon the altar of God in lieu of us. God accepted his prayers for the iniquity of us .

Luke 23:34

34 Then said Jesus, Father, forgive them; for they know not what they do… (KJV)

So it was not Jesus' death so much as his God-honoring life-style which was lived in complete submission to the Father and His Commandments which not only brought Jesus to tabernacle within God "without measure", but shows us the way to both live and die in a way which honors both man and God and procures for us our atonement when we live our lives by his example. The death of Yeshua was not so much a sacrifice for us but an example for us.

BUT IN A WAY THE "BLOOD" OF JESUS DID SAVE US….IF WE CAN SEE THE TRUTH OF WHAT HE TAUGHT?

Had Jesus not died then there most likely would not have been a movement catalyzed from within a Gentile

hating Judaism of the 2nd Temple period which would reach out to the nations with the Torah and the Laws of Noah. The death, where the blood of Jesus was shed, was the catalyst that caused a mission into all the world where the Covenant of Noah was extended to the Gentile World. We call this the Great Commission today. Now understand which is said next. For in the wake of Yeshua's death would come a movement into all the world which aimed at taking the Torah to the nations whereby non-Jews could learn how to live lives pleasing to God as had Israel through faith and acceptance of the commands of God respective of their Covenant. Messianic Israel took to the non-Jews and the Lost Sheep of the House of Israel God's Covenant made with the non-Jews since before Noah. Faith and obedience to the Covenant stipulations brought salvation to the non-Jewish world. In others words Jesus traded his life for ours as previous Suffering Servants of God had done in preserving the truths of God for all mankind, and God accepted the bargain. This understanding is what Isaiah understood about the sacrifice of the Suffering Servant. Because of the death of Jesus, and I believe his resurrection, the teachings by which non-Jews could enter Covenant with God and live by the Commandments of God was to be taken into all the world. Along with these teachings would come the understanding that repentance from sin and a return to God provides a life pleasing to God which He then accepts as atonement for sin. Through the ages of the Christian Gentile Church this teaching was lost! Your example of being a Christian today which does not understand the sacrificial system of the Bible is proof.

Now you are ready to read our articles on Isaiah to fully understand Isa. 53 correctly

The vast majority of Christians in the world today have not been told this and wander in fables because they lack the correct understanding which only can come from in-depth Bible study. And you have to have the right text before you start. Sadly Christians for the most part cannot find the truth because they are working from a corrupted text. They only reinforce error. Buy yourself a Stone Edition Tanakh. Then you will have the Bible Yeshua used.

So it was the Suffering Servant, Israel, composed of many Israelites, whose lives lived daily in complete obedience to their God which was so pleasing to God that they could be accepted by God as an offering for sin and not their red corpuscles (blood) which Christianity sadly focuses. And the Lord accepted his [the corporate nation of Israel] prayers for the iniquity of all of us. What makes this even more remarkable is that in this very passage from Isa. 53 it is the GENTILE KINGS OF THE WORLD SPEAKING & NOT THE JEWISH PEOPLE OR THE JEWISH PROPHETS! The Gentiles will one day understand the role played by the righteous Jewish people in expiation of their sin! This is prophetic but you can fulfill it today if you open your heart and head to the facts presented in this article.

Such is the teaching of Isaiah and Leviticus.

Because of the proliferation of bloody rites in Gentile paganism, the Gentile converts to Jewish Christianity would in the first centuries, inherently revert back to pagan backgrounds. Thus the emphasis today on blood instead of a God-honoring life as the offering for sin has been inherited by the Gentile Church. Such falsehoods as taught by Paul was a "bridge" to the non-Jewish nations as he attempted to "be all things to all that he might win some". Paul gave the non-Jew nothing more that what they already had; for in the pagan mystery religions, of which Troas was the capital of Mithraism, Paul's home town, the old pagan concepts were rolled into Jesus by Paul for Gentile acceptance. They did not have to accept Judaism per se, he would simply remold Jesus into a neo-pagan to which they could relate. Such is the reckless acts of one desperately trying to be received and accepted because of his rejection by the Jerusalem Church. When Jerusalem would be notified of what Paul was teaching, he would be repeatedly summoned to answer charges. Finally, in Acts 21 he was arrested, but his submission to the Jerusalem church was never in question. They just never accepted "Paul's" gospel. Neither should you! Paul's gospel could not "preach" in Israel, only 1500 miles away when few knew little of a Jewish Jesus or the Torah. Such a clever tactic by Paul only made Yeshua the head of the non-Jewish pantheon which were already filled with pagan gods which gave their body and blood for their followers for salvation. SUCH A TEACHING AS SHARED BY PAUL

IS NOT JEWISH NOR IS SUCH A TEACHING BIBLICAL! IT IS PAGAN TO ITS CORE AND YOU NEED TO KNOW THAT! JAMES AND THE JERUSALEM CHURCH DID! The whole sorry affair can be seen as I have detailed it in this web-site if you read it thoroughly.

I just gave you the Biblical teaching on atonement.

Answer for yourself: Have you noticed we have not discussed "sin offerings" yet but have covered the gamut of atonement? Sin offerings only began after the terrible sin of idolatry and blasphemy of the Name of the LORD when Israel rejected YHVH at Sinai. Now God would add a new law that had not existed prior to that time. Request our article on "The Law That Was Added" to further your understanding in this area.

NOW…WHAT ABOUT SIN OFFERINGS?

Really I don't have much to say except they were instituted after the golden calf incident. Then a whole priesthood and tabernacle was required. But even looking at sin offerings, the same spiritual dynamics that we have learned are applied; namely, the soul or life of the sacrificer is placed on the altar as a picture of his renewed relationship with God and the accuracy of such a demonstration was determined if he had repented, confessed, and made restitution PRIOR to bringing the sacrifice.

CONCLUSION

Having now come to the understanding that it was a life lived above sin that was so pleasing to God that God accepted such a life as an offering and atonement for one's sin, it should behoove you to rethink what you believe about atonement as a Christian. If you were to do some comparative religious study you will see the preponderance of evidence of how pagan concepts of salvation are woven into Pauline theology. I have shown you the Biblical teachings of atonement and have not mentioned Paul's theology once. The reason I have not is that nowhere in the Jewish Masoretic Palestinian text are such Pauline concepts of atonement found.

Only when you read the fraudulent and mistranslated Greek Scriptures, which the Rabbis did not translate, do you begin to find such ideas surfacing in the text. But never fail to understand that such concepts cannot be found in the Jewish Scriptures from which the Greek translation emanated. Somebody "fixed" the Greek translation to read differently. And sadly for you, these altered and paganized Greek mistranslation became the foundation for your Christian Old Testament. To make matters worse, your New Testament quotes from the fraudulent Old Testament. Over and over as you read your Christian Bible you only reinforce and rehearse error! You need to know that. But that happened over 2000 years ago and who knows? Well I do, and others do who have studied enough to see it! The Jews have always known. It is the secularized Jews of today who don't. It is time someone told you! The righteous Jews know this and have known this since 200 BC when the Greek translation was understood by them to be a corruption of the Jewish Scriptures. History records 3 attempts of the Jews to correct such a forged Greek translation but sadly their efforts were not to overtake the popularity of the already translated LXX (Septuagint).

Understand an animal's soul represented the soul of one making the sacrifice, and we, as non-Jews, today are beneficiaries of having the Jew's prayers for our sin on Yom Kippur. Jesus is the archetype for all of Israel. But in this lesson we must no longer overlook the importance of a life lived above sin which procures one's redemption and not the inert blood of the animal or of Jesus. Lives lived honoring God through faith and obedience atones. Your Covenant requires it! Such is the message of Bet Emet as we are called to live like Jesus and not just "believe in Jesus." It has been my experience as a Pastor over the years to encounter multitudes of Christians who trust in Christ's blood instead of understanding the importance of his life, symbolized by his soul in his blood, as lived in obedience to God as a form of atonement, or even their own lives, as lived pleasing to God for their OWN atonement. We must walk out our salvation with fear and

trembling. We are co-laborers with God in our own salvation through faith and repentance. Such a mistaken understanding of our redemption as seen from Paul, since not being taught the truth from a Hebraic perspective, has caused multitudes of Christians to trust in the acclaimed miraculous powers of the blood of Jesus instead of focusing of the miraculousness of a life lived above sin. Such a false sense of security in "blood" instead of "lives lived holy before God and man" unconsciously causes the believer to not regard sin with revulsion as he should. We tend to view sin as less harmful than it is, and compromise with sin which lies at the door.

The bottom line for all Christians to understand is that we have heard way too much preached *about* Jesus and far too little studied from the texts of the Jewish Bible which tell us exactly and accurately who he is as well as his original mission. If we had studied the original sources available to us, we would not be so mixed up theologically in a Christianity today which boasts over 2000 different denominations all maintaining they have the truth about Jesus while at the same time being the most violent and crime ridden nation in the world.

SOMETHING IS WRONG WITH THE MESSAGE OF THE CHRISTIAN CHURCH…LOOK AT THE FRUIT OF THIS MESSAGE IN OUR COUNTRY WITH A CHURCH ON EVERY CORNER AND TELEVISIONS FILLED WITH THE CHRISTIAN MESSAGE. JUST LOOK OUT YOUR DOOR AND ASK IF THAT IS THE BEST THE HOLY SPIRIT CAN DO?? ??????

May God forgive our laziness to let others tell us what to believe instead of us studying to show ourselves approved unto God. I just showed you part of the problem. Implicitly we are led to not revere the Laws and Commandments of God because "Jesus died for me" and my get out of jail card saves me. As a Pastor I saw such falsehoods lived out in the lives of the congregation year after year. When there is no Law, no Commandments, no requirements, no accountability, then there is no righteous fruit and we have our newspapers filled with horror story after horror story and many of these atrocities are being committed by clergy.

Answer for yourself: When was the last time you saw a Rabbi skip off with the funds of the synagogue or be caught with a prostitute? When was the last time a Rabbi was found molesting a child? Are they any different that non-Jews; or is it because they have a fear of God that is lacking in the Christian Church because we have "implicitly" been sold a bill of goods that we are "already" forgiven and can get away with it because "Jesus paid it all?"

And sadly few can count on their lives being a sufficient atonement for their sin when your whole life the Church has taught you to live without Law and the Commandments of God. This the legacy of Paul and his mystery religions superimposed upon a Rabbi names Yeshua/Jesus. You were taught these "laws and commandments" were a curse. Emotionalism is a sorry substitute for knowledge.

Answer for yourself: For after all if saved by the blood of Jesus, what need do I have to live like Jesus and not disobey the commandments of God? Isn't Jesus my "grace card" that allows me to live anyway I want to and not fear the end-result of such non-accountable behavior?

Answer for yourself: If saved by the blood of another, what does a little sin mean…what can it hurt; for after all, did not Jesus die for me as the Roman document ...the New Testament states?

Answer for yourself: See the tragic thinking involved in focusing upon the blood of Jesus instead of the life of Jesus lived above sin?

THINK!



Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #6

IS BLOOD REQUIRED TO ATONE FOR SIN?

"...without the shedding of blood there is no forgiveness." (Hebrews 9:22)

Answer for yourself: Is this statement from the epistle to the Hebrews really true or is it a contradiction of the Eternal Word of God and the Bible Jesus used?

The central theme of Christianity and the New Testament (NT) is the sacrificial offering of the blood of 'Jesus Christ' as atonement for the sins of the entire world. "The blood of 'Jesus' was shed in our stead and is the only means of atonement for sin."

Answer for yourself: Is this claim truly consistent with The Holy Scriptures (OT)?

Before you say "yes" you might possibly need to be honest with yourself by answering this question: "Just how well do I really know the Old Testament Scriptures and their meanings since I am a New Testament Christian?"

Christians claim that the absolute need for blood is rooted in the Law of Moses (the Torah). Traditionally they will often cite the book of Leviticus as proof:

"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes an atonement for the soul. Therefore, I say to the children of Israel, 'No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'" (Leviticus 17:11)

What should immediately be apparent is that this passage is concerned first and foremost with the prohibition against consuming blood. The subject of atonement here is secondary. We are told that the reason for this prohibition is that the blood contains the life or vitality of the animal. Strong's number 3722 is the Hebrew word "Kaphar"; Gesenius' Hebrew-Chaldee Lexicon explains this to mean (1) to cover over, to over spread as with pitch. (2) to obtain forgiveness. (3) to make expiation for an offender, to free him from charge.

Another reason is that consuming blood was a very important part of the idolatrous religious practices of the people and nations surrounding Israel (Gen. 9:4 and Deut. 12:23).

Israel was clearly instructed by The Holy One of Israel through Moses not to imitate this abhorrent pagan practice in any manner (and this has serious implications for Christian communion, both Catholic and Protestant). Although the actual blood was later to be substituted with wine in many of the sacred banquets of pagan religions, there is ample evidence to support the claim that literal blood was consumed as part of the

ritual worship of pagan deities, and this as a form of atonement.

Please listen to this! Since this passage from Lev. 17 is predominately concerned with the prohibition against consuming blood, we must look elsewhere in the Bible for instructions concerning atonement for sins. This passage in Leviticus will become clearer later on. The passage does say that since blood symbolizes the life of the animal, it can be used as a means of atoning for our sins. It does not say, however, that blood is the only means of atoning for sins. Indeed, The Holy Scriptures tell us of several other things that can be used instead of the blood of a sacrificial ram or bullock.

OTHER MEANS OF ATONEMENT…..IS THIS NEWS TO YOU?

"And Moses said unto Aaron, 'Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from [YHVH]; the plague is begun.' And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people." (Numbers 16:46-47)

Here, incense can be used to atone for sins in the same manner as the blood sacrifices of animals.

Notice what else could be used in place of blood:

"The rich shall not give more, and the poor shall not give less than half a shekel (offering of money), when they give an offering unto [YHVH], to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before [YHVH], to make an atonement for your souls." (Exodus 30:15-16)

Here, one's offering to the LORD can be used to atone for sins in the same manner as the blood sacrifices of animals.

The phrase "to make atonement for your souls" in these verses is the same expression as in Leviticus 17:11:

"We have therefore brought an oblation [again items of worth and money] (Deut. 12:23-25, 30) for [YHVH], what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before [YHVH]." Numbers 31:50)

In these passages, money could be used to make atonement for the children of Israel. The principle here is not that atonement can be bought [this was the practice of the great universal church whose priests routinely sold forgiveness]. Rather, this is about doing charitable things with money. In this case, the money was to be used for the physical maintenance of the temple building.

DOES BLOOD COVER ALL SIN?

According to the Bible, blood sacrifices held only limited atonement capabilities. Foremost among it's limitations was that blood sacrifices were only brought for unintentional sins. If a person committed some sin out of ignorance, such as doing work on the Sabbath when perhaps they mistakenly thought it was Sunday, then atonement could be made through a sacrificial sin offering. Sacrifices did

not help to atone for sins that were done intentionally. Notice the instructions to the priests concerning this:

"And [YHVH] spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of [YHVH] concerning things which ought not to be done, and shall do against any of them: If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto [YHVH] for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before [YHVH]; and shall lay his hand upon the bullock's head, and kill the bullock before [YHVH]. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before [YHVH], before the veil of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before [YHVH], which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation" Leviticus 4:1-7)

This claim that only blood could atone for sins raises many questions. What happens if someone could not afford to purchase a ram or bullock for his sin offering? Is it possible that a loving CREATOR would institute a system of atonement that could only be used by the wealthy?

"And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto [YHVH]; one for a sin offering, and the other for a burnt offering." Leviticus 5:7)

Here, if a person could not afford the sacrificial ram or bullock for a sin offering, certain types of small birds could be used instead.

Answer for yourself: However, what if someone was so destitute, that he couldn't afford even these small birds?

"But if his means are insufficient for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of fine flour for a sin offering; he shall not put oil on it or place incense on it, for it is a sin offering." (Leviticus 5:11)

This is very interesting, but seriously damaging to the Christian doctrine. If birds could not be afforded, some simple flour could be used instead and would be just as effective in the eyes of Israel's CREATOR. The scriptures are quite clear on this. Since flour could be used for a sin offering, it is evident that blood was not the sole means of atonement. The Christian position that only the shed blood of 'Jesus' could atone for sins is falling by the wayside in light of the Holy Scriptures. Actually, considering the beating and torture which 'Jesus' is said to have suffered at The hands of the Romans, you have to wonder why he didn't just bring a sack of flour to the Romans and let them whip, beat, mock and crucify it instead!!!

WHAT IF THERE WAS NO TEMPLE OR AARONIC PRIEST …HOW WAS ATONEMENT ACHIEVED?

While the Temple stood, sacrifices without question served as part of the atonement process. If you read the first articles in this series then you understand the meaning of the presentation of the "blood" on the altar within the Temple.

Answer for yourself: What, though, was to be the fate of the people who did not have access to the Temple?

Answer for yourself: What were the Israelite people supposed to do after 586 B.C.E. when the first Temple was destroyed and they were exiled to Babylon?

Answer for yourself: What did the Jewish people do in the times of the Maccabees when the Syrian-Greeks were in control of the Temple and did not allow sacrifices?

After king Solomon completed the spectacular temple building in Jerusalem, he dedicated it with a very moving speech. This lengthy and very beautiful speech can be read in the books of 1 Kings 8 and II Chronicles 6. Notice, however, that Solomon doesn't speak about sacrifices at all! If sacrifices were the focal point of the temple, this omission would be very curious. Rather, the focus of the Temple was shown to be the Ark, containing the Laws which our CREATOR wanted us to live by. The Temple was first and foremost a symbol of the Shechinah, or presence of The Holy One of Israel.

"I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. (I Kings 8:13)

"And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8).

Toward the end of the speech, Solomon addresses the subject of the Israelite people being denied access to the temple:

"If they return to You with all their heart and with all their soul in the land of their enemies who have taken them captive, and pray to You toward their land which You have given to their fathers, the city which You have chosen, and the house which I have built for Your name; then hear their prayer and their supplication in heaven Your dwelling place, and maintain their cause, and forgive Your people who have sinned against You and all their transgressions which they have transgressed against You..." (I Kings 8:46-50)

This passage helps us understand Leviticus 17:11 properly. The Bible clearly teaches that blood sacrifices were not necessary in order to atone for sins. Prayer and repentance are shown to be the effective means of atonement. Certainly, when the Temple stood, and if one could afford an animal, a sacrifice was brought as part of the atonement process for unintentional sins. What Leviticus 17:11 teaches us is that when we bring such an animal as a sacrifice, we are not allowed to consume its blood, because as the life force, it is the part of the animal that affects our atonement. In addition, we were not to consume the blood because this was the practice of the pagan people who worshipped the sun-god 'baal.'

WAS YESHUA AN ACCEPTABLE SACRIFICE?

Another focal point of the NT is the Christian claim that the crucifixion of 'Jesus' served as the final atoning sacrifice for the sins of the world. However, if the sacrificial instructions set forth by the Law of Moses are examined closely, and you see the guidelines set forth for how sacrifices are to be brought, it will be clear that 'Jesus' could never serve as an atoning sacrifice. Clearly, not just any blood shed in any manner would satisfy the biblical requirements for atonement. Notice the instructions set forth in the Torah concerning sacrifices:

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls..." (Lev. 17:11)

Notice that the blood of the acceptable sacrifice was to be shed upon the holy alter of the temple, and not on the pagan phallic symbol of the cross. Besides Yeshua died on a stake without a crossbar as was customary of the Romans. Clearly, not just any spilled blood is acceptable as a sacrifice. YHVH set forth very meticulous rules and laws governing acceptable sacrifices brought to Him. "Jesus'" crucifixion may qualify as an atonement according to theGreek Testament of Mithraism but since his blood was not offered on the altar, it is not in compliance with what The Holy Scriptures of Israel's CREATOR requires.

There are many other factors that would render the crucifixion of 'Jesus' an unacceptable sacrifice according to scriptural guidelines. According to the Biblical rules in Leviticus, all sacrifices had to be offered by a Levite

Priest, a descendant of Aaron. According to the "gospel" accounts, 'Jesus' was killed by pagan, gentile Roman soldiers.

Biblical law also prohibited any sacrifice that was blemished or maimed:

"Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto [YHVH] to accomplish his vow, or a freewill offering in beefs or sheep, it shall be perfect to be accepted; there shall be no blemish therein. Blind, or broken, or maimed, or having a wen [cyst], or scurvy, or scabbed, ye shall not offer these unto [YHVH], nor make an offering by fire of them upon the altar unto [YHVH]. (Leviticus 22:19-21).

Now we have a problem. The "gospels" of the NT clearly teach that 'Jesus' was beaten and whipped, which would have made him blemished and maimed and therefore an unfit sacrifice. Frequently, Christians react to this line of reasoning by protesting that it is improper to be so literal, and that "Jesus'" death was more of a symbolic or spiritual sacrifice. Christians will insist, indeed the NT itself makes the claim, that 'Jesus' was literally our Passover sacrifice. Remember in the book of John, when the Roman soldiers pierced 'Jesus' [after he was already dead, mind you]? Here we are told that they did not break his legs because this would violate the rules of the proper Passover sacrifice (Matthew 27:26, Mark 15:19, and John 19:3). The legs of the crucified were sometimes broken to hasten death. It was necessary that crucifixion victims must prop themselves up using their legs in order to facilitate breathing. This could prolong death for days at times. The legs were broken so that proper breathing could be prevented, and the lungs crushed the diaphragm and breathing was extremely difficult.:

"But coming to 'Jesus,' when they saw that he was already dead, they did not break his legs...in order that the Scripture might be fulfilled: Not a bone of him shall be broken." (John 19:33-36)

The gospel of John portrays 'Jesus' as the Passover lamb which was not supposed to have any of its bones broken (cf. Exodus 12:46, Numbers 9:12). If Christians insist that 'Jesus' was the literal Passover sacrifice, and his blood atoned for our sins, then 'Jesus,' as that sacrifice, was subject to the literal guidelines set by the Law of Moses given by CREATOR of Israel governing an acceptable sacrifice. Christians always seem to want to have it both ways. The NT itself proposes that 'Jesus' was a literal sacrifice. When confronted with the clear Biblical instructions on how acceptable sacrifices were to be offered, however, they will complain that this is just legalistic nit picking.

You may wonder why I present this material to you, our readers. Simply, knowing what I know and what I have uncovered which is not taught to the Christian Church but which Jews seem to have always known, behooves me to share it with my brothers and sisters in hopes that they might learn as well the truth behind the New Testament and repent thereby accepting the true faith of Yeshua. Such honors God and guarantees acceptance when we die. More to follow. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #7

WHY WAS YESHUA PATTERNED AFTER THE PASSOVER SACRIFICE...SHOULD IT NOT HAVE BEEN YOM KIPPUR?

It really does not make sense to type 'Jesus' as the Passover sacrifice anyway. We know from Exodus 12 that the Passover sacrifice did not serve as atonement for sins, it merely commemorates the exodus from Egypt. Even when the lamb was slaughtered in Egypt and its' blood smeared on the door-posts, the blood did not serve to atone for the sins of anyone. It was a sign for the angel of death to pass over Israelite homes during the plague of the first born. The only people in danger were first-born males. The blood wasn't a help to other people in the family, and didn't serve as an atonement for the first born or save the mothers or sisters of any family.

It would have made much more sense to type 'Jesus' after the Yom Kippur (Day of Atonement) sacrifice, which actually was an atonement for the sins of all the people. The problem here was that according to Leviticus 16:10, 21-22, the animal that atoned for the sins of the nation was not killed, but sent live out into the desert. (THINK)...it was not killed...it lived...as we saw earlier in the real Isaiah...."life" atones..not death!

Now the followers of 'Jesus' had another problem. According to the prophecies of ancient Israel, the Messiah was not supposed to die before completing His mission. The followers of 'Jesus,' who claimed that he was Israel's Messiah, now had to deal with 'Jesus'' embarrassing death at the hands of the Romans. So they correlated him with the slain Passover sacrifice. This tap dance around the scriptures to try and legitimize 'Jesus' as the Messiah cannot negate the clear lesson from Leviticus and the Day of Atonement that the shedding of blood is not a pre-requisite for atonement.

CAN YESHUA OR ANY OTHER PERSON ATONE FOR YOUR SINS?

Answer for yourself: Where did this idea originate that one man, or that anyone for that matter, could atone and pay for the sins of one or more people?

Maybe you don't know or have never read on the subject. Many don't and have not done adequate study to know the answer. Others have. It should be perfectly clear to you, if you have ever looked into the subject, that such notions stem from the Babylonian mystery religion of ancient Mesopotamia. The Greeks and Romans, as well as their ancestors, had multiple legends whereby heroes died for followers, cities, friends, for the law, for the truth, etc. Many such "deaths" were thought to bring atonement to those who believed in such sacrificial acts. This is fact when can be demonstrable to anyone who inquires.

What is certain is that the idea that an innocent person can be killed instead of those who are guilty is not consistent with what the Bible teaches. After the sin of the Golden Calf, YHVH was so outraged that His intentions were to totally annihilate and destroy the Israelite people. Moses offers to die in their place. Notice the response to Moses suggestion:

"Yet now, if thou wilt forgive their sin...; and if not, blot me, I pray thee, out of thy book which thou hast written. And [YHWH] said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." (Exodus 32:32-33)

Throughout the Bible, YHVH says that one person cannot die for the sins of another:

"Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin" (Deuteronomy 24:16)

"But everyone will die for his own sin; each man who eats sour grapes, his teeth will be set on edge" (Jeremiah 31:30)

"The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself" (Ezekiel 18:20)

"He who justifies the wicked, and he who condemns the righteous, both of them are an abomination to the Lord" (Proverbs 17:15).

"No man ['Jesus' included] can by any means redeem his brother, or give to 'God' a ransom for him" (Psalms 49:7)

Unlike the Greek Testament in the Christian Bible, The Holy Scriptures of the One True CREATOR of Abraham, Isaac, and Jacob clearly teach that we are responsible for our own actions and sins. We alone must account and pay the price. God does not change! No virgin born savior deity from Babylonian mythology can contradict the clear instructions of CREATOR of Israel.

Answer for yourself: Why are there two theologies concerning atonement in your Bible; one in the Old Testament by the God of Israel who says He changes not, and then the Pauline corpus of material in the New Testament that contradicts it by paralleling pagan mystery religions and their false atonements of their false gods? This is very evident when the Old Testament is compared with the NT, and if you say you never saw it dear one you never looked deep enough for it is there!

NOW FOR THE REALLY BIG QUESTION

Here is a question that Christian ministers have danced around for two thousand years, but have never truthfully answered. This question bothered me all the years I pastored.

Answer for yourself: If indeed 'Jesus' came as the final sacrifice to atone for the sins of the world, why do The

Holy Scriptures proclaim that the Third Temple will be built and sacrifices resumed during the Messianic era?

The vast majority of average Christians are completely ignorant of these prophecies, as they have been cleverly hidden by their ministers. Notice the clear teachings of The Holy Scriptures regarding this:

"Even those I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples." (Isaiah 56:7)

"From beyond the rivers of Ethiopia My worshipers, My dispersed ones will bring My offerings." (Zephaniah 3:10)

"All the flocks of Kedar will be gathered together to you, the rams of Nebaioth will minister to you; they will go up with acceptance on My altar, and I shall glorify My glorious house." (Isaiah 60:7)

"And I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever." (Ezekiel 37:26)

"And He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to [YHWH] offerings in righteousness. Then the offering of Judah and Jerusalem will be pleasant to [YHWH], as in the days of old and as in former years." (Malachi 3:3-4)

LET THERE BE NO DOUBT

(Ezekiel 45:17) "And it shall be the princes part to provide the burnt offerings, the grain offerings, and the libations...to make the atonement for the house of Israel."

Apparently, dear reader, 'Jesus' sacrifice did not make atonement for the sins of all the world. If the death of 'Jesus' had atoned for all sins for all time, why will atonement need to be made during the messianic era?

Answer for yourself: How do you answer the true words of Israel's CREATOR, Mr. Christian minister? These questions caused me to study like I never had to find the answers. The root of the whole problem lies in the texts and their authority. As a Christian Pastor I came to realize after many years of serious study following Seminary that the New Testament was little more than a propagandist Roman document full of anti-Semitic ideas and teachings. Considering all the manuscripts available to day totally a little less than 6000 pieces, there are over 300,000 contradictions and no two are "identical" or "read the same". Surely God could do better. As if that was not enough, my heart broke within me when I discovered my KJV Old Testament was a purposefully falsified and altered translation of the Jewish Masoretic text which had been "doctored" as had the New Testament. It took over ten years to substantiate these discrepancies beyond any doubt and were a major factor in my resignation from my Pastorate. I was an ordained Pastor of an apostate faith. Such shame no man can know. I had believed "the" lie and the "very elect" was deceived. I accepted everything on "faith" never questioning anything. I was gullible for the LORD until YHVH put in my heart and head the desire to study out the conflicting errors of my Christian theology. The fruit I lay before you for your inspection as a gift to God and as a love offering in hopes your hunger for truth is greater than you commitment to tradition.

YHVH AND MERCY

The Christian claim that only through bloodshed can atonement be made show that Christians are unfamiliar with how compassionate and merciful the Holy One of Israel really is. Sometimes, He forgives us simply because He is kind, loving, compassionate and merciful. Even when we don't seek our LORD appropriately, He has the ability to reach out to us with love and forgive us:

"Who is a [Elohiym] like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not His anger for ever, because He delighteth in mercy." (Micah 7:18)

"Their heart was not steadfast toward Him, nor were they faithful in His covenant. But He, being compassionate, forgave their iniquity...remembering that they were but flesh." (Psalms 78:36-39)

"You have not brought Me the sheep of your burnt offerings...or the fat of your sacrifices, but you have burdened Me with your sins...Nevertheless, I will wipe out your transgressions for My own sake, and I will not remember your sins." (Isaiah 43:23-25)

Truly, truly the Holy one of Israel is a just and merciful CREATOR.

WHAT DO THE PROPHETS HAVE TO SAY?

Answer for yourself: If the Christian claim that one must be covered by the shed blood of the Messiah in order to make atonement for his sins is valid, why can this claim not be validated by the writings of the prophets?

Time and time again, the writings of the prophets emphasize prayer and repentance as the method to atone for sins. I challenge any Christian to produce a scripture from Unaltered Holy Hebrew Scriptures (OT that Jesus used) that teaches us that we must believe in the atoning blood of a Messiah in order to obtain salvation [even the Christian Bible does not say it]. What the prophets teach us is that our own obedience to the laws of Israel's CREATOR combined with sincere repentance and prayer for forgiveness will atone for sin if done with the proper attitude of humility.

- **"That every man will turn from his evil way, then I will forgive their iniquity and their sin." (Jeremiah 36:3)**
- **"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to [YHWH], and He will have compassion on him; and to our [Elohiym]. for He will abundantly pardon." (Isaiah 55:7)**
- **"And if My people who are called by My name humble themselves and pray, and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and will heal their land." (II Chronicles 7:14).**
- **"But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die. All his transgressions which he has committed will not be remembered against him; because of the righteousness which he has practiced he shall live...When a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life...Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you (Ezekiel 18:21- 22,27,30).**
- **"By loving kindness and truth iniquity is atoned for..." (Proverbs 16:6).**
- **"If you return to [Elohiym] you will be restored; if you remove unrighteousness far from your tent...then you will delight in [Elohiym]..." (Job 22:23-27).**

Clearly, the central teaching of The Holy Scriptures is that we must break away from our sinful past and sincerely repent. This is the only way to restore our relationship with the Holy One of Israel. If one strays from the path set forth by the laws of our God, one must repent and return to the path. This is how forgiveness is obtained. Even when sacrifices were offered, they in and of themselves did not effect atonement. You now have see that in the first articles in this series. The sacrifice was part of the process but only a "picture" of the sacrificer after his repentance. What is repentance? Returning to ETERNAL by forsaking our evil ways and praying for forgiveness. The prophets were constantly correcting the Israelite people for relying on blood sacrifices as the essential element of atonement instead of or without

repentance and obedience to ETERNAL's laws:

- **"What are your multiplied sacrifices to Me? says [YHWH]. I have had enough of burnt offerings of rams, and the fat of fed cattle. And I take no pleasure in the blood of bulls, lambs, or goats...Wash yourselves, make yourselves clean; remove the evil of your deeds from My sight. Cease to do evil, learn to do good; seek justice, reprove the ruthless , defend the orphan, plead for the widow. Come let us reason together says [YHWH], 'Though your sins are as scarlet, they will be white as snow; though they be red like crimson, they will be like wool, if you consent and obey..."(Isaiah 1:11-18).**
- **"The sacrifice of the wicked is an abomination to the Lord." (Proverbs 15:8).**
- **"To do righteousness and justice is more acceptable to [YHWH] than sacrifice." (Proverbs 21:3)**
- **"For I delight in loyalty rather than sacrifice, and in the knowledge of [Elohiym] rather than burnt offerings." (Hosea 6:6).**
- **"Has [YHWH] as great a delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken more than the fat of rams." (I Samuel 15:22)**
- **"With what shall I come to [YHWH], and bow myself before the [Elohiym] on high? Shall I come to Him with burnt offerings, with yearling calves? Does [YHWH] take delight in thousands of rams, in ten thousand rivers of oil? Shall I present my firstborn for my rebellious acts, the fruit of my body for the sin of my soul? He has told you, O man, what is good; and what does [YHWH] require of you but to do justice, to love kindness, and to walk humbly with your God" (Micah 6:6-8)**

Answer for yourself: Do you now begin to see what the very wise king Solomon was trying to explain in 1 Kings 8, when he said that even though the Israelite people may not always have access to the sacrifices and the Priesthood, they would always have access to the Holy One of Israel?

Solomon, the wisest man who ever lived, understood that repentance and not blood is the Scriptural form of atonement.

Answer for yourself: Remember the story of Jonah?

He was sent to the evil city of Nineveh {non-Jews) to warn them of their impending destruction. Jonah does not come into the city and tell the people that unless they begin offering sacrifices they are doomed. He does not tell them that unless they accept on faith that the shed blood of Israel's Messiah will atone for their sins they are lost. No! He warns them to repent. Their response to his warnings is: they fast, pray, and turn from their evil.

Answer for yourself: What is YHVH's response to their repentance?

"When [Elohiym] saw their deeds that they turned from their wicked way, then [Elohiym] relented concerning the calamity which He had declared He would bring upon them, and He did not do it." (Jonah 3:10).

EVEN NEBUCHADNEZZAR IS TOLD HOW TO ATONE FOR HIS SINS….VERY INTERESTING....

"Therefore, O king, may my advice be pleasing to you: Redeem your sins by doing righteousness, and your iniquities by showing mercy to the poor." (Daniel 4:27).

THE POWER OF PRAYER FOR ATONEMENT

After the ten northern tribes split away from Judah, a civil war prevented most of Israel from Temple worship. The prophet Hosea addressed this situation and instructed the people accordingly:

"Return, O Israel, to [YHWH] your God, For you have stumbled because of your iniquity. Take words with you and return to [YHWH]. Say to Him, 'Take away all iniquity, and receive us graciously, for we will render as bullocks the offerings of our lips'." (Hosea 14:1-2)

We are able to approach our god directly with prayer, which is possible at all times and regardless of the size of our bank accounts; and He assures us that sincere prayer can achieve forgiveness for our sins:

- **"Deliver me from blood-guiltiness, O [YHWH], the [Elohiym] of my salvation. And my tongue shall sing aloud of Your righteousness. O [YHWH], open my lips, and my mouth shall show forth Your praise. For You do not delight in burnt offerings. The sacrifices of [Elohiym] are a broken spirit, a broken and contrite heart. These, O [Elohiym], You will not despise." (Psalms 51:14-17)"**
- **"I will praise the name of [Elohiym] with a song, and will magnify Him with thanksgiving. This shall please [YHWH] better than an ox or bullock that has horns and hoofs." (Psalm 69:30-31)**
- **"For You, [YHWH], are good, and ready to forgive, and abundant in loving kindness to all who call upon You. Give ear, O [YHWH] to my prayer, and give heed to the voice of my supplications." (Psalm 86:5-6)**
- **"And listen to the supplications of Your servant and of Your people Israel, when they pray toward this place; hear from heaven Your dwelling place, hear and forgive." (II Chronicles 6:21)**

The Holy Scriptures of Israel are very clear. Prayer, a humble attitude, and above all, sincere heartfelt repentance is what the Holy One of Israel requires of His people in order to atone for sins. No doubt He knew thousands of years in advance that there would come a time when some would wrongly rely on the blood of a deified human sacrifice to vicariously replace obedience to His laws. It is evident to anyone with eyes to see that a comparison between The Holy Scriptures of Israel and the Greek NT to 'Baal' will reveal two entirely different religions. One is dedicated to the One True ETERNAL of Israel; the other is dedicated to just another of many mythological savior gods of the Babylonian mysteries.

The time will come when Israel's true messiah will usher in an era of peace when all nations will believe in and seek to worship the one true Holy One of Israel of our fathers Abraham, Isaac, and Jacob. At that time, the proponents of Christianity will deeply repent of the day when they taught the beloved nation of Israel and the descendants of Abraham to break the first commandment and worship another besides the Holy One of Israel.

One more article left....

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #8

Bet Emet stands for "truth" as the name implies; House of Truth. Such truth has been dug out of man-made traditions and anti-Semitic teachings held sacred by millions for almost 2 millennia. What I am going to do next is somewhat dangerous but I want you warn you ahead of time. I am going to make an assumption that I know is totally false for the purpose of teaching another truth which will shed even more light upon the truths of atonement.

LET'S ASSUME.....ALTHOUGH IT IS WRONG....JUST FOR A MINUTE.....

Let us assume that the traditional Christian teaching about Jesus' death being a sacrifice for atonement was true. So we approach what is said next with the erroneous assumption that that Jesus' death was for our sin. Now lets proceed.

ATONEMENT FOR BOTH TABLETS OF THE LAW OR ONLY FOR THE FIRST TABLET? THIS WILL SURPRISE YOU!

Answer for yourself: As a Christian, being told your whole life that Jesus' death was an atonement for your sin, then is this "atonement" as seen in his sacrifice (a type and shadow of sin offerings) an atonement for all kinds of sin?

Honestly, the answer is "NO" not all sin, because in the sacrifice of lambs, on Yom Kippur for instance, they only atoned for sins of the First Tablet of the Law and not the Second Tablet of the Law.

This is very important to recognize especially when one makes parallels to Jesus as a "type and shadow" of Old Testament truths regarding atonement. And few Christians have ever studied enough to know this....but the Jews did!

You can be a Christian you whole life and go to church your whole life and NEVER know that even when sacrifices were brought to the Temple that they not only ONLY atoned for unintentional sins....but also ONLY atoned for the sins of the First Tablet of the Law and not for ANY sins committed which were violations of the Second Tablet of the Law!

Answer for yourself: Even if Jesus' death was an atonement for sin, then if being truthful to the rule of "types and shadows" how is it possible that his death and shed blood atoned as the "Lamb of God" for sins that never were atoned for by any animal sacrifice?

THINK!

Knowing this, that Jesus is type and shadow of the Suffering Servant of God, instead of a representative of the "many" "Suffering Servants" of Israel as he really was, then you can see how a false security in focusing on the blood could, and does lead, others to think light of sin and compromise with sin much more than they should (not knowing that such sins of the Second Tablet of the Law are not handled by the sacrifices for atonement).

Answer for yourself: What? Is this news to you? Did your pastor ever tell you this? Mine never did!

Answer for yourself: Then how are we to get atonement for such things we do when we sin if sacrifices NEVER covered it before?

Answer for yourself: Did God give us a "way" for atonement for such sins and because as Christians and followers of Jesus in Christianity he we failed to understand the sacrificial system correctly and miss this important message?

Such knowledge comes only if you study the Sacrificial process in detail. If Christians trusting the blood for "everything" only knew that the atonement provided by the Suffering Servant Israel (as typified in Jesus) atoned only for the First Tablet of the Law they would most likely think twice before sinning, thus understanding they are not "under the blood" for all things, that their moral responsibility and fear of God is a requirement in being co-laborers with God in their own salvation. Now you should better understand the passage which says "work out YOUR salvation with fear and trembling

If we truly understand the Sacrificial system, and you should now if you have been reading these articles, then you know that Jesus, and the Suffering Servant of God (Israel) did not die for atonement for ALL SINS! Without this knowledge of sins atoned only for the First Tablet of the Law (sins between man toward God) we will not have a strong enough deterrent to avoid sinning sins involved in the Second Tablet of the Law…sins between man and man. Thus, understanding the Sacrificial system and the dynamics involved, the more correct interpretation would be "Christ died because of sins." And in this death of Yeshua as a paradigm of all of Israel [Suffering Servant] was efficacy for sins of the First Tablet of the Law ONLY and not the Second Tablet of the Law. The Second Tablet of the Law is atoned for by your repentance, confession, prayer, restitution, alms, etc., as Isaiah and other Prophets teach in the Hebrew Scriptures where were later altered by the Alexandrian Essenes and later Romans to exclude such concepts from the Hebrew Scriptures when translated into the Greek and Latin!

Let us not forget that Israel is a Holy Nation and a Royal Priesthood. A Priest's function is to make intercession for another and aid in another's reconciliation. As you saw earlier that prayer was one of the several forms of atonement, then this should renew your appreciation for the Jewish people who, on Yom Kippur, stand in the gap for the world in their prayer services. They literally, as Priests to YHVH, pray for the world and their sins that God would be merciful and forgive their sin. This is such a Holy thing which is not understood by Christians let alone Christian missionaries who are fixated on converting every Jew to Christianity?

Answer for yourself: If such a demonic and diabolical plan was ever to succeed, God forbid, then who would stand in the gap for the world on Yom Kippur.....Baptists, Catholics, Charismatics? Christianity does not ever recognize or observe the commanded Holy Days in the Bible.

ARE YOU GUILTY OF BREAKING THE SECOND TABLET OF THE

LAW.....AND NOT KNOWING IT?

So many might have read this article so far and say…"so what…I don't break the commands of the Second Tablet of the Law?"

Not so fast now.

Christians, because of their perverse theology, break them at will, and what is so devious, is that they do it without ever knowing. My purpose is not to offend anyone, but if I could be honest with you and God for a moment I want you to grasp this next sentence. When I graduated from Seminary I had learned a lot, but most was religious propaganda to support a particular denominational position. It was only after years of intense study following Seminary did I come to the knowledge of the truth that I had hoped to find there but didn't. And if I can say that then what is the the level of understanding of the typical pew setter in the Churches who never reads books or studies his own faith in-depth?

If you were aware of what is contained in the Second Tablet of the Law you would be overwhelmed and I would hope, once realizing the magnitude of such violations of God's will by the typical Christian following "Christian doctrine" then your tears would run like rivers and your conduct change.

TAKE TITHING FOR EXAMPLE

This is a commandment between man and man, as the Bible commands that the tithe be used for certain things only. These "things" were always "people" in one way or another, for only if the giving of one's finances was to God and Godly pursuits would the Kingdom of Heaven be manifested on earth as it is in Heaven. God does not need our money; other do. For example the Tithe is commanded every 2 our of 6 years to be given wholly to the poor, the lame, blind, sick, infirm, widows, orphans, etc. Only is these needy people, make in the image of God, receive your blessings and care will they experience the love of God the way He intended. God intended their need be met; not miraculously from heaven, but by you!

Two years out of six you were commanded by God to "keep" your tithe and use in for "whatever your soul lusted after." Now, understand this was to be in a Godly pursuit. For example the celebration of the Sabbaths and the Seven Biblical Festivals. Also, you were commanded to share it with the poor as they again might experience in "earnest" the Kingdom of Heaven God had prepared for them. Notice it was you again who were to give to these people.

Lastly, two years out of six you were to give your tithe, and I paraphrase, to the choir, the janitors, and the levities. The levities basically are the choir. They also taught the people. They were NOT preachers but teachers. Notice also this is one of the gifts to the body as Paul states. Conspicuously absent from such a list of gifts is a "preacher." Understand if I am a good teacher, then you the student, become the proclaimer or the "preacher." That is how God intended it to work.

Now, the vast, vast majority of Christian Churches do not allocate their funds in the above manner as taught by the Holy Scriptures. Ask for our teachings on the Tithe and you can quickly see in detail of what I speak. This means that no matter how much you give to your church, if your spiritual authorities do not obey the Commandments of giving and appropriate your monies in areas not sanctioned by God in His Word then they have robbed from God not matter what Scriptures they read when they take up the offering. And you become an accomplice to stealing from God as you are accountable for His Word whether you know His Word or not. You will be judged by it.

Now as you can see, you can give to your Christian Church all day long and "feel" good about it, but you violate the Commands of God in doing so. Now understand you violate God Commandments of giving by so trusting your Church with your money.

Answer for yourself: If you have believed in Jesus' death for your sin, as if such "death" and "shed blood" does not and never did atone for violations of the Second Tablet of the Law....then you do realize you die in your sin and never know until you see God face to face?

Answer for yourself: You really have two problems. You didn't know well enough the Commandments about tithing to even questions what your Church is doing and you did not know well enough the Sacrificial System to know that some sins are never covered by it. Then do you realize that your erroneous understandings of such things as caused you to ignorantly continue to rob God and assure your rebuke when you meet up with Him since the work of Jesus you have been taught to "trust" in never applied in the first place?

Answer for yourself: Do you grasp the horrible consequences of such ignorance of the truths of God's Word and the sure fate that awaits you because Christianity has not studied hard enough to see the truth since blinded by anti-Semitism of the Church Fathers since the 2nd century?

Well if you tithe according to the manner of most Christian Churches today you not only rob from God but from those created in His image as well. If you continue to give to churches which don't obey the Laws and Commandments concerning tithing you are a partaker of their sins and there is no atonement for that sin for you when you die unless your repent now of such behavior! Sadly few Christians know what the Jewish Scriptures command regarding "how to tithe". Giving your tithe to the Christian Church where the elders fail to appropriate the correct percentages into the designated areas commanded by the Torah guarantees you that your rob God! While pastoring in Dallas as a Staff Pastor on staff of a mega church, the last two years I could no longer tithe to the church where I Pastored having learned the truth about the tithe. Contention was an understatement but when truth comes error must leave

Repentance toward that sin, a new obedience, a new conduct, and confession of that sin is our only methods of atonement and if not done, will ensure we enter into the World to Come with sins in those areas where atonement has not been proved.

PUTTING IT ALL TOGETHER

You have see that it a life, you life, that makes atonement for sin. Such repentance, confession, prayer, and new obedient conduct is the only reassurance that at-that-moment you are right with God. Being so, and having done so, then you have the right to be on the altar of God and you are ...in your heart. You need not bring an animal sacrifice for you and your life are already one! The animal, if you remember, was only a physical demonstration of the atonement you already have acquired by your actions. Such is the mercy of God to reveal to us, His people, how we can cleans ourselves.

The Gentile Christian Church, over the centuries, has stolen such truths from you and corrupted the truth and recorded it in their anti-Semitic document...the New Testament

There is no atonement for the sins of the Second Tablet of the Law unless you make it for yourself!

You now understand our lives, or our "souls", will be devoted to error instead of truth and our lives will not provide atonement unless we repent. But one must know the truth in order to repent or else he never knows he is wrong. That is why study is so important. This is only one small example.

After years of dedicated intense study I found that worshipping according to Christian teachings often is sin as the vast majority of Christianity today has changed the Sabbath as well as made obsolete the Holy Days and Festivals of God and there are commandments regarding Gentile

believers keeping them. Remember your poor tithe goes to these observances as well.

You might not be a murderer with a gun, but our word "kill" is equated by the Rabbis to mean gossip, slander, blasphemy, as well as the failure to take care of the poor, widows, and the orphans. The Rabbis group this with murder which again is sin of the Second Tablet of the Law.

Answer four yourself: Can you see how involved this can get and how important for the Christian who loves God to know and make adjustments with his life while he can?

"FAITH OF JESUS" OR "FAITH IN JESUS"

In discussion of these aspects of the Sacrificial system, we must never forget that we are called to accept the "faith of Jesus" and not just have "faith in Jesus." In these articles I have presented the faith of Yeshua in light to his views on atonement. Yeshua believed the Tanakh (Law, Prophets, Writings). If we are to approximate holiness by living Christ-like that means we have to have a new understanding of how we are to live and we must become familiar with the Laws of God which regulate man's conduct in life. Only then will our lives, lived in conformity to the Laws of God, result in atonement. At your death you will appreciate the atonement your life procured through your obedience and repentance when shown your lives and conduct are in error. Such Laws, statutes, and ordinances reveal to us, in 248 positive commandments, what God is and does, and in 365 negative commandments what God is not and what He does not do. Only in incorporating them into our lives can be assured that what we do and believe is correct. Only then can our lives [souls] be an atonement. Failure to measure our conduct as compared with these commandments only assures we live by our own understanding, and that cannot be trusted for our hearts, according to Jeremiah are desperately wicked and we cannot know them for sure. Having this knowledge, the rest is up to you. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



20%off on all Hosting Plans.
APPLICABLE ON NEW SIGN-UPS AND UPGRADES
COUPON CODE: NF20
netfirms

CLEMENT OF ALEXANDRIA

The following is a summary of information taken from the Catholic Encyclopedia, Volume IV, along with commentary. Properly his name is Titus Flavius Clemens (c. 150-215 AD), but he is known in church history by the former designation to distinguish him from Clement of Rome. Date of birth unknown; died about the year 215. St. Clement was an early Greek theologian and head of the catechetical school of Alexandria. Athens is given as the starting-point of his journeyings, and was probably his birthplace. He became a convert to the Faith and travelled from place to place in search of higher instruction, attaching himself successively to different masters: to a Greek of Ionia, to another of Magna Graecia, to a third of Coele-Syria, after all of whom he addressed himself in turn to an Egyptian, an Assyrian, and a converted Palestinian Jew. At last he met Pantaenus in Alexandria, and in his teaching "found rest".

THE ALEXANDRIAN INFLUENCE UPON CLEMENT AND HIS RELIGIOUS BELIEF SYSTEM

St. Clement of Alexandria was a convert to the Christian faith, through the direction of St. Pantaenus. He became St. Pantaenus's disciple and assistant at the Christian School of Alexandria. This is where Clement would be influenced by the various theologies circling at Alexandria which would lay the groundwork for his later "interpretations" of Jesus. It was at Alexandria that Clement was first introduced to the Essene concept of the "Angel-Messiah" and it would be natural for him to apply such ideas to Jesus; especially in light that many considered him "the" Messiah. Under St. Pantaenus, he helped create the Coptic alphabet and translate Scripture into Coptic. Clement was a highly regarded philosopher, and he became St. Pantaenus's successor to the School of Alexandria (before 190 AD). As a philosopher, and head of the Catechitical School in Alexandria, St. Clement of Alexandria is considered the "father" of Christian philosophy. Following earlier examples, like St. Justin Martyr, St. Clement saw the strength of philosophy, and believed God had inspired the Greeks with philosophy, to become a preparatory tool for Greeks for the Gospel. Through philosophy, he brought many other converts into Christianity, as well as strengthened the faith of those who were already Christians in Alexandria. His theology and philosophy delved into new areas for Christians, and so became the example to his successors of what Christian philosophers should be like, including his famous student, Origen. The philosophers were critics or eclectics, and Plato was the most favored of the old masters. Neo-Platonism, the philosophy of the new pagan renaissance, had a prophet at Alexandria in the person of Ammonius Saccas. Philo, their foremost thinker, became a sort of Jewish Plato.

The place of Alexandria itself was well chosen, not only because of the Essene influence but the great library that was there. It was natural that Christian speculation should have a home at Alexandria. This great city was at the time a centre of culture as well as of trade. Not to be underestimated is Alexandria and the religious center in which it functioned because of its unique location. Being a center for trade in the world at that time it served as a melting pot for all religious ideas; even more so because of the great library there as well as the university and the Essene influence with their university as well. This great university had grown up under the long-continued patronage of the State. The intellectual temper of Alexandria was broad and tolerant, as became a city where so many races and their theologies mingled. Alexandria

was also the center for the Essenes in Egypt. The influence of the Essenes and their theology (which was a mixture of sun-worship and Judaism) would have a lasting impact upon Clement. The Jews, the Hellenized Jews, along with the Essenes who were there in very large numbers breathed its liberal atmosphere, and had assimilated secular culture along with its liberal religious beliefs of the day. They there formed the most enlightened colony of the Dispersion. Having lost the use of Hebrew, they found it necessary to translate the Scriptures into the more familiar Greek. Not being able to read Hebrew was a detriment of unparalleled portion as it made necessary the use of the Greek translation of the Jewish Scriptures. This Septuagint became the Bible for the Jews in Alexandria as well as the Greek converts to the Christian faith. The Greek-Jewish Essenes who translated the Scriptures into Greek from Hebrew in the second century B.C.E. in Alexandria often inserted their own philosophies into the translation to promote their own particular theologies. Christian Ginsburg details for us on page 32 of his monumental work The Essenes, Their History and Doctrines, that when these Greek-Jews of Alexandria were employed to translate the Prophets and the Psalms into Greek, that they availed themselves of the opportunity to introduce their tenants and rites into their version of the translation. This version is called the Septuagint and is a grossly mistranslated version of the Jewish Scriptures. Millions of Christians are not aware of this and many of the Christian scholars stop short to examine the evidence for themselves; simply they just don't know it happened. Not being able to read Hebrew for themselves, they accept the Greek translation bequeathed to them as if it came for God. Your evaluation of the facts concerning this translation will show you otherwise. C.D.F. Moule, in The Birth Of The New Testament, records for us on page 59 that the Greek translation of the Jewish Scriptures is "a wildly inaccurate translation." Likewise, Lucetta Mowry, in The Dead Sea Scrolls and the Early Church, again tells us on page 11-12: "...the Qumran authors....altered the stories of the Pentateuch by pious and frequently fanciful embellishments. A more serious purpose of alteration was the attempt to use the stories as authoritative expression of the tenants of the Sect....rewriting familiar events of Israel's history and by inserting legendary details to make the Law of Moses correspond with Qumran thought. These documents, together with the commentaries, testify to the Sect's interest in supplementing biblical authority by adapting canonical works to its own purpose. The community desired in particular to prove that its members were the true heirs of Israel's tradition and that the promise of redemption revealed by God to the patriarchs and to Moses now belonged to their brotherhood." This is just the tip of the iceberg and you should understand that men like Clement, who grew up and was schooled in Alexandria, not only heard this Essene theology and their teachings on the Angel-Messiah, but their documents, even the Greek translation of the Jewish Bible had such tenants of the group included within it. This explains the natural tendency for these early Greek Fathers to accept and promote a theology that was in opposition to what the conservative Jews of Palestine believed as preserved in their Jewish Scriptures, which now read quite differently from the Greek translation of the Essenes in Alexandria.

Alexandria was, in addition, one of the chief seats of that peculiar mixed pagan and Christian speculation known as Gnosticism. Basilides and Valentinus taught there. It is no matter of surprise, therefore, to find some of the Christians affected in turn by the scientific spirit. At an uncertain date, in the latter half of the second century, "a school of oral instruction" was founded. Lectures were given to which pagan hearers were admitted, and advanced teaching to Christians separately. It was an official institution of the Church. Pantaenus is the earliest teacher whose name has been preserved. As stated earlier, Clement first assisted and then succeeded Pantaenus in the direction of the school, about A.D. 190. He was already known as a Christian writer before the days of Pope Victor (188-199). These facts are very important as they explain how "pagan ideas" and parts of various "pagan religious belief systems" would be mixed into the overall scheme of Clement's theology. These ideas are read today in his writings as if they are God sent. Of most importance is the influence of Alexandria, and its university which served as a cauldron for the tolerant acquisition of various theologies. You need to be aware that this fact is of major importance in his ideas concerning the Angel-Messiah and his legacy of writings left to us where Jesus is read as if a god. It was at Alexandria where this concept of the Angel-Messiah thrived. Coupled with that fact that many scholars regard Clement as the founder of the Alexandrian school of theology, which emphasized the divine nature of Christ, one quickly can see how the "human Messiah" of Judaism is fused

with the "cosmic divine godman from Essene solar myths" which were held strongly by the Phytagorean-Buddhist Greek Jews of Alexandria. Needles to say Clement, being a pagan before his conversion, was already familiar with such concepts and it is one short step to connecting such ideas with a "crucified Rabbi named Yeshua." It was Alexandrian theologians such as Saint Cyril and Saint Athanasius who took the lead in opposing Adoptionism and Nestorianism. Understand that Adoptionism was the earliest belief concerning Jesus as held by the Jews who knew him and followed him. This "truth," as earlier held by the Ebionites for that matter, would later be lost under the influence of the preaching of such men like St. Clement, St. Cyril, and St. Athanasius. Today Gentile Christianity is steeped in idolatry because of it.

St. Clement's understanding of Scripture was that it was filled with many layers of knowledge, and saw the need for an allegorical or spiritual level of understanding, above and beyond its literal level. This is just the opposite of how the Rabbis taught Scripture was to be interpreted! Clement is recorded in his writings his belief that the Holy Spirit, in directing the creation of Scripture, inspired the deeper meanings, to further inspire Christians to continue to search and learn from its many depths. He believed Scripture was also written in this manner, so as to confound those who would otherwise try to abuse it, because it would therefore require the unity of the faith to protect and guard true understanding of Scripture. "Wherefore the holy mysteries of the prophecies are veiled in the parables-- preserved for chosen men, selected to knowledge in consequence of their faith..." (St. Clement of Alexandria, Stromata 6:15).

Thus you can understand why scholars have found it no easy task to sum up the chief points of Clement's teaching. His writings lack technical precision and make no pretense to orderly exposition. As if his allegorical method of interpretation over the literal was not enough, he admitted the authority of the Church's tradition. He would be, first of all, a Christian, accepting "the ecclesiastical rule", but he would also strive to remain a philosopher, and bring his reason to bear in matters of religion. "Few are they", he said, "who have taken the spoils of the Egyptians, and made of them the furniture of the Tabernacle." You should ask yourself if such a methodology was wise! This quote alone betrays the Egyptian-Christian synthesis of ideas to be found in his interpretation of the Christian faith. He set himself, therefore, with philosophy as an instrument, to transform faith into science, and revelation into theology. In closing, he misused the text by his faulty exegesis. Unfortunately, he interpreted the Scripture after the manner of Philo. He was ready to find allegory everywhere. The facts of the Old Testament became mere symbols to him. Such hermeneutics and method of interpretation did great damage to the "truth" let alone the proper interpretation of the Scriptural texts. This does not even take into account the "fraudulent Greek text" which was in used in Alexandria in the days of Clement.

The bottom line is that the Alexandrian influence upon Clement, coupled with a "wildly inaccurate Greek translation of the Jewish Scriptures, moved the blossoming Christian Church further away from the truths of the earliest followers of Jesus.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ST. ATHANASIUS

Athanasius, often called Athanasius, Saint (circa 293-373), was a Christian theologian and bishop as well as a Doctor of the Church, who championed the cause of Christian theology (orthodoxy) in the 4th-century struggle against Arianism. Born in Alexandria, Egypt, Athanasius received a classical education before entering the famous theological school of his native city. He was ordained a deacon as a young man and served as secretary to the bishop of Alexandria. It was then that he began to take a prominent position in the great theological struggle that culminated in the Council of Nicaea in 325. At Nicaea, Athanasius opposed Arius, the Alexandrian priest who advanced the doctrine known as Arianism; his life is intimately connected with the progress of the Arian controversy, and he was by far the most formidable antagonist encountered by that heresy. Athanasius formulated the homoousian doctrine, according to which the Son of God is of the same essence, or substance, as the Father; Arius, on the other hand, maintained that the Son was of a different substance from that of the Father and was merely a creature, much more perfect that any other creature, who was used by God in subsequent works of creation. Athanasius became bishop of Alexandria around 328 A.D. During the Arian controversy, politics mingled with theology, and each side labored to win the favor of the Roman emperor Constantine the Great. The Arian Party was both influential and very active at the imperial court. Athanasius was exiled five times; more than one-third of his episcopate was spent away from his see. His fifth and final exile lasted only four months and ended in 364. He spent the rest of his life in quiet labor at his post in Alexandria.

What I wish to bring to your attention is that he, like many other, was educated at Alexandria where he came in contact with many theological ideas which conflicted with the Jewish belief; especially concerning the Messiah which was already transformed from the traditional Jewish understanding by the Astro-theology of the Essenes in Alexandria.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS CHRIST AS THE CREATOR....TRUTH...OR SUN-MYTH RETOLD?

Christian dogma teaches that it was not "God the Father, but "God the Son" who created the heavens, the earth, and all that therein is.

The writer of the fourth Gospel says:

"All things were made by him, and without him was not anything made that was made" (John. 1:8).

Again:

"He was in the world, and the world was made by him, and the world knew him not" (John 1:10).

Again we can read many passages indicating the same...that creation was the work of the "Son of God and not God the Father":

Heb 1:2 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; (KJV)

Eph 3:9 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: (KJV)

Col 1:15-17 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. (KJV)

Samuel Johnson, D. O. Allen (Allen's India, pp. 137 & 380), and Thomas Maurice (Indian Antiquities, vol. ii. p. 288), tell us that, according to the religion of the Hindoos, it is Chrishna, the Son, and the second person in the ever-blessed Trinity, "who is the origin and the end of all the worlds; all this universe came into being through him, the eternal maker" (Oriental Religions, p. 502).

In the holy book of the Hindoos, called the Bhagvat Geeta, may be found the following words of Chrishna, address to his "beloved disciple" Ar-jouran:

"I am the Lord of all created things" (Lecture iv. p. 51). "Mankind was created by me of four kinds, distinct in their principles, and in their duties; know me then to be the Creator of mankind, uncreated, and without decay" (Geeta, p. 52).

In Lecture VII, entitled: "Of the Principles of Nature, and the Vital Spirit," he also says:

"I am the creation and the dissolution of the whole universe. There is not anything greater than I, and all things hang on me."

Again in Lecture LX., entitled, "Of the Chief of Secrets and Prince of Science," Chrishna says:

"The whole world was spread abroad by me in my invisible form. All things are dependent on me." "I am the Father and the Other of this world, the Grandsire and the Preserver. I am the Holy One worthy to be known; the mystic figure O.M. (the Hindoo ineffable name and the mystic emblem of deity which is never uttered aloud, but only mentally by the devout....it signifies Brahma, Vishnou, and Siva, the Hindoo Trinity)..I am the journey of the good: the Comforter; the Creator; the Witness; the Resting-place; the Asylum and the Friend" (Geeta, p. 80).

In Lecture X., entitled, "Of the diversity of the Divine Nature," he says:

"I am the Creator of all things, and all things proceed from me. Those who are endured with spiritual wisdom, believe this and worship me; their very hearts and minds are in me; they rejoice amongst themselves and delight in speaking of my name, and teaching one another my doctrine" (Geeta, p. 84).

Innumerable texts, similar to these, might be produced from the Hindoo Scriptures, but these are sufficient to show, in the words of Samuel Johnson quoted above, that, "According to the religion of the Hindoos, it is Chrishna who is the origin and the end of all the worlds;" and that "all this universe came into being through him, the Eternal Maker."

The Chinese believed in One Supreme God, to whose honor they burnt incense, but of whom they had no image. This "God the Father" was NOT the Creator, according to their theology or mythology; but they had another god, of whom they had statues or idols, called Natigai, who was the god of all terrestrial things; in fact, God, the Creator of this world which was inferior or subordinate to the Supreme Being from whom they petition for fine weather, or whatever else they want. He was their mediator.

According to ancient Persian mythology, there is one supreme essence, invisible and incomprehensible, named "Zeruane Akerene," which signifies "unlimited time," or "the eternal." From him emanated Ormuzd, the "King of Light," the "First-born of the Eternal One," etc. Now, this "First-born of the Eternal One" is he by whom all things were made, all things came into being through him; he is the Creator.

A large portion of the Zend-Avesta, the Persian Sacred Book or Bible, is filled with prayers to Ormuzd, God's First-Born. Let us look at just a couple of examples:

"I address my prayer to Ormuzd, Creator of all things; who always has been, who is, and who will be forever; ..."

"O Creator, I obey thy laws..."

The writer of the Gospel of John copies the same invocation as you can see in the following where he says that Jesus taught that prayers are to be offered in his name as was the pattern of Sun-worship above.

John 14:13 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. (KJV)

YET THIS IS A DIRECT CONTRADICTION OF THE TEACHNGS OF JESUS:

Luke 11:1-2 1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. 2 And he said

unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. (KJV)

According to the religion of the ancient Assyrians, it was Marduk, the Logos, the Word, "the eldest son of Hea," "the Merciful One," "the Life-giver," etc., who created the heavens, the earth, and all that therein is (Bonwick, Egyptian Belief, p. 404).

Adonis, the Lord and Savior, was believed to be the Creator of men, and god of the resurrection of the dead (Dunlap, Mysteries of Adoni, p. 156).

Prometheus, the Crucified Savior, is the divine forethought, existing before the souls of men, and the creator Hominium (Ibid., p. 156).

The writer of "The Gospel according to St. John," has made Christ Jesus co-eternal with God, as well as Creator, in these words:

"In the beginning was the Word, and the Word was with God". "The same was in the beginning with God" (John 1:1-2).

Again, in praying to his Father, he makes Jesus say:

"And now, O father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 14:5).

Paul is made to say:

Col 1:15-17 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. (KJV)

Again:

"Jesus Christ, the same yesterday , to-day, and forever" (Heb. 13:8).

St. John the Divine, in his "Revelation," has made Christ Jesus say:

"I am the Alpha and Omega, the beginning and the end"..."which is, and which was, and which is to come, the Almighty" (Rev. 1:8, 22, 13)...."the first and the last" (Rev. 1:17, Rev. 12:13).

Hondoo Scripture also makes Chrishna "the first and the last," "the beginning and the end." We read in theGeeta, where Chrishna is reported to have said:

"I myself never was not" (Geeta, p. 35). "Learn that he by whom all things were formed " (meaning himself) "is incorruptible" (Geeta, p. 36). "I am eternity and non-eternity" (Lecture IX, p 89). "I am before all things, and the mighty ruler of the universe" (Lecture X. p. 83). " I am the beginning, the middle, and the end of all things" (Lecture X, p. 85).

Ar-jouan, his disciple, address him thus:

"Thou are the Supreme Being, incorruptible, worthy to be known; thou are prime supporter of the universal orb; thou art the never-failing and eternal guardian of religion; thou art from all beginning, and I esteem thee" (Lecture IX. p. 91). "Thou art "the Divine Being, before all other gods" (Lecture X. p. 84).

In another Holy Book of the Hindoos, called Vishnu Purana, we also read that Vishnu, in the form of Chrishna, "who descended into the womb of the (virgin) Devaki, and was born as her son" was "without beginning, middle, or end" (Vishnu Purana, p. 440).

Buddha is also Alpha and Omgea, without beginning or end, "The Lord," "the Possessor of All," "He who is Omnipotent and Everlastingly to be Contemplated," "the Supreme Being, the Eternal One."

Lao-Kiun, the Chinese virgin-born God, who came upon earth about six hundred years before Jesus, was without beginning. It was said that he had existed from all eternity (Prog. of Relig. Ideas, vol. i. p. 200).

According to the Zend Avesta, Ormuzd, the first-born of the Eternal One, is he "who is, always has been, and who will be forever" (Prog. Relig. Ideas, vol. ii. p. 207).

Zeus was Alpha and Omega. an Orphic lines runs thus:

"Zeus is the beginning, Zeus the middle, out of Zeus all things have been made" (Muller, Chips, vol. ii. p. 15).

Bacchus, was without beginning or end. An inscriptions on an ancient medal, referring to him, reads thus:

"It is I who leads you; it is I who protects you, and who saves you. I am Alpha and Omega."

Beneath this inscription is a serpent with his tail in his mouth, thus forming a circle, which was an emblem of eternity among the ancients.

Without enumerating them, we can from the evidence say that the majority of the virgin-born gods were like Christ Jesus...without beginning or end..and that many of them were considered Creators of all things. This has led M. Dridon to remark (Hist. de. Dieu) that in early works of art, Christ Jesus is made to take the place of the Father in creation and in similar labors, just as in heathen religions an inferior deity does the work under a superior one.

Now this Redeemer and Savior was, as you have seen, the Sun, and Prof. Max Muller tells us that in the Vedic mythology, the Sun is not the being Deva only, "who performs his daily task in the sky, but he is supposed to perform much greater work. He is looked upon, in fact, as the Ruler, as the Establisher, and the Creator of the World " (Muller, Origin of Religions, p. 264).

Having been invoked as the "Life-bringer," the Sun is also called, in the Rig Veda, "the Breath of Life of all that move and rest;" and lastly he becomes "The Maker of all things," by whom all the worlds have been brought together (Muller, Origins of Religions, p. 268).

There is a prayer in the Vedas, called "Gayatree," which consists of three measured lines, and is considered the holiest and most efficacious of all their religious forms. Sir William Jones translated it thus:

"Let us adore the supremacy of that spiritual Sun, the godhead, who illuminates all, who re-creates all, from whom all proceed, to whom all must return; whom we invoke to direct our undertakings aright in our progress toward his holy seat."

With Seneca (a Roman philosopher, born at Cordova, Spain, 61 B.C.) then we can say:

"You may call the Creator of all things by different names (Bacchus, Hercules, Mercury, etc.), but they are only different names of the same divine being, the Sun."

Now we find the exact same things said about Jesus in the New Testament as its writers attribute "creation" to the Son of the Sun; to Jesus:

Again, we have the "pattern" of Sun-worship reapplied to the life of a Jewish Rabbi and hoped for Messiah by the Gentile Church....Judaism, the faith of Jesus, teaches monothesiem and that all things were created by God the Father only:

- ***Gen 1:1 1 In the beginning God created the heaven and the earth. (KJV)***
- ***Gen 1:21 21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. (KJV)***
- ***Gen 1:27 27 So God created man in his own image, in the image of God created he him; male and female created he them. (KJV)***
- ***Gen 1:27 27 So God created man in his own image, in the image of God created he him; male and female created he them.***
- ***Gen 1:27 27 So God created man in his own image, in the image of God created he him; male and female created he them. (KJV)***
- ***Gen. 2:3 3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. (KJV)***
- ***Gen 2:4 4 These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens, (KJV)***
- ***Gen 5:1 1 This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; (KJV)***
- ***Gen 5:2 2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. (KJV)***
- ***Gen 5:2 2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created. (KJV)***
- ***Gen 6:7 7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. (KJV)***
- ***Deut 4:32 32 For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? (KJV)***

As if you didn't notice God existed long before the "sun" which He created later:

- ***Gen 1:14-19 14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: 15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. 16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 17 And God set them in the firmament of the heaven to give light upon the earth, 18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. 19 And the evening and the morning were the fourth day. (KJV)***

But primitive man, knowing God through what he could only see, fashioned myths and beliefs involving the cosmos to explain to himself the God he could not see, and we have this legacy in the Roman New Testament in which we are lead to believe as did the ancients that "Sun became the Son."

jesus christ as the creator...truth..or sun myth retold?

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



CONTRASTING THE CRUCIFIXION OF SUN-GODS WITH THE CRUCIFIXION OF JESUS AND IMPLICATIONS FOR ATONEMENT

- **EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO PRIOR CRUCIFIED SUN-GODS #1**
- **EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO PRIOR CRUCIFIED SUN-GODS #2**
- **EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO PRIOR CRUCIFIED SUN-GODS #3**
- **EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO PRIOR CRUCIFIED SUN-GODS #4**
- **EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO PRIOR CRUCIFIED SUN-GODS #5**
- **EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO PRIOR CRUCIFIED SUN-GODS #6**

IMPORTANT THOUGHTS ON THE DEATH OF JESUS THAT EVERY CHRISTIAN OUGHT TO KNOW

- **THOUGHS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #1**
- **THOUGHS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #2**
- **THOUGHS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #3**
- **THOUGHS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #4**
- **THOUGHS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #5**
- **THOUGHS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #6**
- **THOUGHS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #7**
- **THOUGHS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #8**



bennoah1@verizon.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JESUS CHRIST'S DESCENT INTO HELL ...TRUTH...OR A SUN-MYTH RETOLD?

The doctrine of Christ Jesus' descent into hell is emphatically part of the Christian belief, although not alluded to by Christian divines excepting when unavoidable. In the first place, it is taught in the Creed of the Christian Church.

The Nicene Creed was created at the Synod at Nicea in 325 A.D. and set forth this Creed: We believe in one God, the Father Almighty, maker of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, the only-begotten of his Father, of the substance of the Father, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father. By whom all things were made, both which be in heaven and in earth. Who for us men and for our salvation came down [from heaven] and was incarnate and was made man. He suffered and the third day he rose again, and ascended into heaven. And he shall come again to judge both the quick and the dead. And [we believe] in the Holy Ghost. And whosoever shall say that there was a time when the Son of God was not, or that before he was begotten he was not, or that he was made of things that were not, or that he is of a different substance or essence [from the Father] or that he is a creature, or subject to change or conversion--all that so say, the Catholic and Apostolic Church anathematizes them (From The Seven Ecumenical Councils, ed. H. Percival, in the Library of Nicene and Post Nicene Fathers, 2nd series (New York: Charles Scribners, 1990), Vol XIV, 3).

Notice if you will the "third day" portion; this is a clear reference to the New Testament doctrine of Jesus' descent into hell prior to the resurrection.

The gospels pretend to be matter of fact stories of some events in the life of the Christian God. The various "Creeds" reflect such a story. They tell what people saw or heard. They claim they saw Jesus rise to heaven, but it is difficult to know how they could have known he descended to hell, unless they simply had the risen Jesus confessing it in one of his mysterious post mortem appearances. Anyway, it was not expressly written into the gospels. Nevertheless, it became and remains a firm belief among Christians that Jesus did descend to Hell. A Christian writer explains that the early Christians were united on the doctrine of Christ's underground mission. It was too well settled to admit of dispute

The Apostles' Creed teaches the doctrine explicitly and it was once thought of as equal in authority to the gospels, being supposedly written by the apostles themselves.

The New Testament attests to this as well: Peter (1 Peter 3:18) is thought to be referring to the descent into Hell when he writes: being put to death in the flesh, but quickened by the spirit, by which also he went and preached unto the spirits in prison. Prison must mean Hell.

In Acts 2:31 we find that his soul was not left in hell. The writer plainly considered Jesus's soul had been there. The most positive declaration that Christ did descend into hell could not make it more certainly a scriptural Christian doctrine.

WHERE DID SUCH A BELIEF ARISE?

Answer for yourself: Where then did such a belief arise?

You need to know that the most important event in the lives of Pagan Saviours, after their crucifixion, is that of their descent into the infernal regions. In the Hindu bible, written more than three thousand years ago, the Saviour Krishna:

…went down to hell to preach to the inmates of that dark and dreary prison, with the view of reforming them, and getting them back to heaven, and was willing himself to suffer to abridge the period of their torment.

Elsewhere we find that Krishna even descended into hell to teach souls in bondage. We have references to prison and to bondage. Hell is a prison and souls are in bondage. Souls are therefore in prison just as Peter says. The writers of the Gospel of Luke and the first epistle of Peter seem greatly indebted to the Hindu bible in these passages.

Another God who descended into hell was Quexalcoatl of Mexico (300 BC). The story will be found in the Codex Borgianus, wherein is related the account of his death, and burial after crucifixion, his descent into hell, and subsequent resurrection. After Adonis descended into hell, he rose again to life and immortality. Prometheus of Caucasus (600 BC) also suffered and descended into hell, rising again from the dead, and ascending to heaven. Horus first reigned a thousand years, then died, and was buried for three days, at the end of which time he triumphed over Typhon, the evil principle, and rose again to life evermore. And Osiris of Egypt also descended into hell and after a period of three days rose again. Homer and Virgil speak of Hercules, Ulysses and AEneas descending into Hades. The Gods became incarnate, and descended into hell to teach humility and set an example of suffering. The story of their descent into hell was doubtless invented to occupy them during their three days in the tomb.

THE EARLY CHURCH FATHERS TEACH THE SAME DOCTRINE ABOUT THE CHRIST

The doctrine was also taught by the Fathers of the Church. St. Chrysostom (born 347 A.D.) asks:

"Who but an infidel would deny that Christ was in hell?" (quoted by Bonwick; Egyptian Belief, p. 46).

And St. Clement of Alexandria, who flourished at the beginning of the third century, is equally clear and emphatic as to Jesus' descent into hell. He says:

"The Lord preached the gospel to those in Hades, as well as to all in earth, In order that all might believe and be saved, wherever they were. If, then, the Lord descended to Hades for no other end but to preach the gospel, as He did descend, it was either to preach the gospel to all, or to the Hebrews only. It accordingly to all, then all who believe shall be saved, although they may be of the Gentiles, on making their profession there"

Origen, who flourished during the latter part of the second, and beginning of the third centuries, also emphatically declares that Christ Jesus descended into hell (Origen, Contra Celsus, bk.ii. c. 48).

Ancient Christian works of art represent his descent into hell (Jameson, Hist. Of Our Lord in Art, vol. ii. pp. 364-365).

The apocryphal gospels teach the doctrine of Christ Jesus' descent into hell, the object of which was to preach to those in bondage there, and to liberate the Saints who had died before his advent on earth.

On account of the sin committed by Adam in the Garden of Eden, all mankind were doomed, all had gone to hell excepting those who had been translated to heaven—even those persons who were "after God's own heart," and who had belonged to his "chosen people." The coming of Christ Jesus into the world, however, made a change in the affairs of man. The saints were then liberated from their prison, and all those who believe in the efficacy of his name, shall escape hereafter the tortures of hell. This is the doctrine to be found in the apocryphal gospels, and was taught by the Fathers of the Church (Jameson, Hist. Of Our Lord in Art, vol. ii. pp. 250-251).

THE GOSPEL OF NICODEMUS

In the Gospel of Nicodemus (apoc.) is to be found the whole story of Christ Jesus' descent into hell, and of his liberating the saints. It goes like this:

Satan, and the Prince of Hell, having heard that Jesus of Nazareth was almost to descend to their domain, began to talk the matter over, as to what they should do, etc. While thus engaged, on a sudden, there was a voice as of thunder and the rushing of winds, saying: " Lift up your gates, O ye Princes, and be ye lifted up, O ye everlasting gates, and the King of Glory shall come in."

When the Prince of Hell heard this, he said to his impious officers: "Shut the brass gates . . . and make them fast with iron bare, and fight courageously."

The saint having heard what had been said on both sides, immediately spoke with aloud voice, saying: "Open thy gates, that the King of Glory may come in." The divine prophets, David and Isaiah, were particularly conspicuous in this protect against the intentions of the Prince of Hell.

Again the voice of Jesus was heard saying: " Lift up your gates, O Prince; and be ye lifted up, ye gates of hell, and the King of Glory will enter in." The Prince of Hell then cried out: " Who is the King of Glory" upon which the prophet David commenced to reply to him, but while he was speaking, the mighty Lord Jesus appeared in the form of a man, and broke asunder the fetters which before could not be broken, and crying aloud, said: " Come to me, all ye saints, who were created in my image, who were condemned by the tree of the forbidden fruit . . . live now by the word of my cross."

Then presently all the saints were joined together, hand in hand, and the Lord Jesus laid hold on Adam's hand, and ascended from hell, and all the saints of God followed him (Nicodemus; Apoc. Ch. xvi and xix).

When the saints arrived in paradise, two " very ancient men " met them, and were asked by the saints: " Who are ye, who have not been with us in hell, and have had your bodies placed in paradise?" One of these " very ancient men" answered and said: " I am Enoch, who was translated by the word of God, and this man who is with me is Elijah the Tishbite, who was translated in a fiery chariot" (Nicodemus; Apoc. Ch. xx).

THE NEW TESTAMENT'S WITNESS

The doctrine of the descent into hell may be found alluded to in the canonical books; thus, for instance, in I Peter:

"It is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also bath suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit: by which he also went and preached unto the spirits in prison" (I Peter 3:17-19).

Again, in "Acts," where the writer is speaking of David as prophet, he says:

"He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts 2:31).

The reason why Christ Jesus has been made to descend into hell, is because it is a part of the universal mythos, even the three days' duration. The Saviors of mankind had all done so, he must therefore do likewise. The Gentile redactors and writers of the New Testament only "patterned" the life of Jesus after their own pagan beliefs. Events in the life of the pagan Sun-gods and Saviors were transposed into the life of Christ.

Crishna, the Hindu Savior, descended into hell, for the purpose of raising the dead (the doomed), before he retired to his heavenly seat (Asiatic Researches, vol. i. p. 237; Bonwick, Egyptian Belief, p. 168).

Zoroaster, of the Persians, descended into hell (Monumental Christianity, p. 286).

Osiris, the Egyptian Savior, descended into hell (Dupuis, Origin of Religious Belief, p. 256; Bonwick Egyptian Belief, pp. 125).

Horus, the virgin-born Savior, descended into hell.

Adonis, the virgin-born Savior, descended into hell (Bell, Pantheon, vol. i. p. 12).

Bacchus, the virgin-born Savior, descended into hell (Higgins, Anacalypsis, vol. i. p. 322; Dupuis, Origin of Religious belief, p. 257; Dunlap, Mysteries Adoni, p. 33).

Hercules, the virgin-born Savior descended into hell (Taylor, Mysteries, p. 40; Mysteries of Adoni, pp. 94-96).

Mercury, the Word and Messenger of God, descended into hell (Bell, Pantheon, vol. ii. p. 72).

Baldur, the Scandinavian god, being killed ,descended into hell (Bonwick, Egyptian Belief, p. 169).

Quetzalcoatle, the Mexican crucified Savior, descended into hell (Mexican Antiquities, vol. i. vi. P. 166).

All these gods, and many others that might be mentioned remained in hell for the space of three days and three nights. "They descended into hell, and on the third day rose again."

SO WHY THE THREE DAY TIME PERIOD THAT THEY HAD TO REMAIN IN HELL?

One only need look at the stars to know the story. Also, this explains why nation after nation had the same story of the Sun-gods. They all studied the stars.

Thus the story of the three days' entombment has an astronomical explanation...the winter soltice. The sun lies still and apparently motionless, neither ascending nor descending, for nearly three days at the midwinter solstice. It was thought by primitive man that the sun was in a tomb for three days having descended to Hell, the lowest point of its annual cycle. In tracking the course of the sun man could detect the time when the sun shown least every year. For 3 days when the sun is the lowest in the horizon it appears to be motionless for 3 days then beings it northward ascent again. These 3 "shrortest" days of the year provided the least amount of light of the whole year. The sun was believed to have died. The prayer was that it would rise again and the prayer always worked, the sun was born-again each year at midwinter (raised from the dead) as it began it northward track in the sky. However the battle of light with darkness (temptation) continued until the vernal equinox and only when the days became longer than the nights were the ancient astrologer priests happy to celebrate the sun's rebirth. So, the birth of god was at the midwinter solstice but he was fully born again at the vernal equinox (spring). Hence, spring was chosen to represent this "three days' descent of the gods into hell and death because very shortly the days would get longer and spring would arrive with its new life and vegetation after the "death" of winter.The Persians had an astronomical figure representing the descent of a god into hell and returning at the time that Orsus, the goddess of spring, had conquered the god of winter. The author of Revelation describes the Lamb of God (Rev 12) as conquering the dragon, which is the Scorpion or Dragon of the first month of winter, October, being conquered by the Lamb of March or spring.

NOW FOR SOME TOUGH QUESTIONS

If you are a "thinking believer" then you can easily see that the above story concerning Jesus is pure fiction based upon the primitive fears and suspicions of mankind. Hopefully today we know better. But to the point.

We possess a document that is touted to be "inspired, infallible, and inerrant;" the New Testament. As you can see we have a sever problem here both in I Peter and Acts let alone the doctrines emanating from such a book as expressed in the "Creed" of the Church.

Answer for yourself: If I Peter can be shown to be in error, what other "errors" are contained within it let alone other books in the New Testament?

Answer for yourself: If the writer of I Peter got it wrong about the descent into hell, what about other doctrines within the same verse: atonement, redemption, etc? Could he be wrong about these as well?

Answer for yourself: What about the book of Acts as well as it represents the Pauline mission with its doctrines as well?

WHAT DOES A JEWISH JESUS WHO PREACHED REPENTANCE AND OBEDIENCE TO THE COMMANDMENTS OF GOD GOT TO DO WITH SUN-MYTHS AND PAGAN SAVIORS?

DID GOD SEND HIS MESSIAH INTO THE WORLD IN PAGAN "DRAG?"

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE GOSPEL OF THE HEBREWS.....WAS NOT THE GOSPEL OF MATTHEW THAT WE NOW HAVE

The Gospel Of The Hebrews c. 70-150 C.E.

It is both odd and unfortunate that no copies of any of the so-called "Judeo-Christian" gospels have survived antiquity, though the texts, kept by early Christians who maintained deep-seated Jewish beliefs, were often quoted by Christian writers throughout the first five centuries. These short citations are our only windows through which we might study the traditions of the communities that used them. The Gospel of the Hebrews is the most often quoted of the Judeo-Christian gospels, though it must be noted that at least two other texts (Ebionites and Nazoreans) were referred to by the same title, and we can only make educated guesses as to which gospel each fragment was derived from. At least eight early writers had either referenced or cited from Hebrews, each offering their own interpretations and assessment of validity. From these we know the date of composition is no later than mid-second century, possibly much earlier. It was said to have been written in Hebrew, though much of its theology parallels Egyptian tradition. The gospel shows no direct dependence upon the canonical gospels, though it shares a verse with the Gospel of Thomas (GosThom 2). Among the most unique traditions is the depiction of Mary, like the Johannine logos, as divine—in fact, that she was the incarnation of Michael, who was the personification of the Holy Spirit. Also, Jesus first appears to his brother James following the resurrection. Since James the Just was traditionally held to have founded the church at Jerusalem, it is no surprise that the Hebrew gospel elevates his authority by making him the first to witness the risen Christ.

The Gospel of the Hebrews is a syncretistic, Jewish-Christian document which presents traditions of Jesus' preexistence and coming into the world, his baptism and temptation, some of his sayings, and the report of a resurrection appearance to his brother, James the Just. This is the Jewish-Christian gospel most frequently mentioned by name in the early church; it is also the only one whose original title has been transmitted from antiquity. The title seems to indicate the identity of the group who used this gospel, and may suggest that this was the gospel of predominately Greek-speaking Jewish Christians. The Gospel of the Hebrews has no connection with other Jewish-Christian gospels, displaying no kinship with the Gospel of Matthew. It is instructive to note that most of the extant fragments come from quotations in the writings of persons who lived in Alexandria, Egypt. The Gospel of the Hebrews may have been known to Papias (a church writer who died cat A.D. 130, whose five-volume "Exegesis of the Sayings of the Lord" is now lost, preserved only in a few quotations in the writings of Eusebius). Hegesippus (late in the second century) and Eusebius (early in the fourth century) attest to the existence of this gospel, but do not quote from it. Fragments are preserved in the writings of Clement of Alexandria (late in the second century), Origen (early in the third century), and Cyril (Bishop of Jerusalem, cat 350 C.E.). Jerome (ca. 400 C.E.) also preserves several fragments, all of which he probably reproduced from the writings of Origen. The extent of this gospel is no longer known. According to the list of "canonical" and "apocryphal" books drawn up by Nicephorus (Patriarch of Constantinople, 806-818 C.E.), the Gospel of the Hebrews contained 2200 lines, only 300 fewer than Matthew! The report of a resurrection appearance of Jesus to his brother, James, indicates the position of authority assigned to James in the Gospel of the Hebrews. It is well known that James was the leading figure of the conservative Jewish church in Jerusalem. Reports of his "con-version" by a vision of the risen Lord are well documented in the church

(compare 1 Cor. 15:7), and are based on an early, probably sound tradition. According to the report in the Gospel of the Hebrews, James was the very first witness of the resurrection, and thus its principal guarantor. He is so distinguished that he is even said to have taken part in the Last Supper of Jesus. The esteem in which James is held in this gospel may be used to locate the authority and secure the identity of the tradition of those communities which appealed to him as their leader. The accounts of Jesus' preexistence, coming, baptism, and temptation are abbreviated mythological narratives. They presuppose a myth of the descent of divine Wisdom, embodying herself definitively in a representative of the human race for the revelation and redemption of humankind. Such a myth was widespread in the Greco-Roman world and underlies many of the earliest Christological formulations of believers in Jesus, as evidenced, for example, in Pauline (Phil. 2:6-11), synoptic (Matt. 11:25-30; Luke 7:18-35;11:49-51), and Johannine traditions John 1:1-18), as well as in those of the Gospel of Thomas. More-over, the second saying of the Gospel of Thomas is also cited as part of the Gospel of the Hebrews, suggesting that this was a free-floating saying at home in Egypt as well as in Syria. The wisdom saying may permit the suggestion that the majority of the sayings in the Gospel of the Hebrews had the same character as those of the synoptic gospels. The extant fragments of the Gospel of the Hebrews display no dependence upon the writings of the New Testament. Unfortunately, it cannot be determined whether other portions of the text that are no longer preserved are in any way contingent upon these or any other writings which we now possess. The earliest possible date of the composition of the Gospel of the Hebrews would be in the middle of the first century, when Jesus traditions were first being produced and collected as part of the wisdom tradition. The latest possible date would be in the middle of the second century, shortly before the first reference to this gospel by Hegesippus and the quotations of it by Clement and Origen. Based on the parallels in the morphology of the tradition, an earlier date of composition is more likely than a later one. Internal evidence and external attestations indicate that Egypt was its place of origin. In the gospel citations of this gospel, care should be taken to distinguish between the actual quotations of the text of the Gospel of the Hebrews and the interpretive comments of the church writers who recorded the citations.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE IMMACULATE CONCEPTION....TRUTH...OR SUN-MYTH RETOLD?

Much of the life Jesus Christ, as recorded in the New Testament, are nothing more than allegorical representations of the Sun God. Long before Jesus the Ancients formulated their Mythology (Religion), after the Image of Astronomical Phenomena. They saw this as the best way to connect with the Creator God, that is by patterning their religious rituals in accordance with the most visible and observable aspect of God's creation, the Cosmos. Many of the stories and accounts in the life of Jesus in the New Testament are actually various dramas (metaphorical representations) of Solar Mythology. We are presently focusing on the Solar-Lunar aspects of ancient mythology and modern religion. We shall at this point commence a dissection of the New Testament gospels. As done previously, I wish to evaluate the most salient and popular episodes within these scriptures and show their parallel to the lives of the other mythical saviors that we have already discussed. And we will illustrate that much within the Gospels are analogous to Solar Mythology. Let me say this is done only to separate the lies and falsehoods from the truth about Jesus so those who follow him and his example can do so in truth.

First, we have the miraculous conception of a virgin.

- ***Mat 1:18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.***
- ***Mat 1:19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.***
- ***Mat 1:20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.***
- ***Mat 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.***
- ***Mat 1:22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,***
- ***Mat 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.***

THE ASTRONOMICAL ANALOGY

The astronomical explanation of the first three points is as follows, The Miraculous Conception, as I explained in a previous article, refers to the Conjugation (Conception) that annually takes place at the vernal equinox. God, the Father, the Sun personified, at this time (the vernal equinox) is joined (the crossing of the celestial equator and the ecliptic of the sun) to commence the Gestation of the Son (Sun) of God (Father Sun), that will be born 280 days later on December 25th. There were many such "birth" of Sons of Sungods on this day; Jesus is just one in a long line of them!

The ancients felt that an offspring of a god, a son of god, should have a purer maternal origin than mortals, and this was evidence of his supernatural or divine origin. A man, even if he were thought of as a god, had to be born of a woman, and this could not be concealed, but paternal parentage is never so obvious, being known only to the mother, if anyone.

The purity of his maternal parentage required these Gentile Saviors to be born of a pure woman—a maiden. Hence, the Gentile saviours often were born of virgins and this "concept" continued even for the Gentile redactors of the New Testament. Besides normal conception ordinary birth was also too ignominious for a god. It had to be spotless, or immaculate. Jesus Christ in an apocryphal gospel, like Chrishna was born through his mother's side, rather than the impure route. Though not in the canonical works, some of the Christian fathers endorsed this story. I have even read Catholic dogma where it testifies that Jesus was born not through Mary's vagina, the normal birth canal, but through her navel!

Not only saviours but famous men, like Plato, Pythagoras, Alexander, Augustus and others, were thought to have been born miraculously. Plato was born of Paretonia, begotten of Apollo, not Ariston, his father, according to one authority.

The doctrine of immaculate conception is ancient but the manner of the holy conception was different in different countries. Zoroaster was immaculately conceived by a ray from the Divine Reason or Word and this was adopted by medieval artists.

But the idea of being *overshadowed by the Holy Ghost* seems to have been most current. God, the father of a god was believed to *overshadow* the mother of a god, to impregnate her. In 550 BC, Pythais, the mother of Pythagoras, conceived by a spectre or ghost of the god Apollo, the Sun-god.

Answer for yourself: Does the ghost of the sun god differ in principle from the Christian Holy Ghost?.

Juno of Rome grew pregnant at the touch of a flower to give birth to Mars. No impregnation could have been purer. So the most immaculate conception of all was that of the god of War! If it sounds absurd, how is it more senseless than conception by a ghost? Botany has shown that, at least, a flower can fertilize other flowers but no science has yet investigated the virility of ghosts.

The Greek Juno, Hera, was immaculately impregnated by the wind to give birth to Vulcan. Here is a close parallel indeed for the word habitually translated as spirit or ghost in the scriptures and continued into the Greek of the New Testament really means breath or wind! So literally the virgin Mary was impregnated by the wind just like Hera. The author of the Perennial Calendar tells us the miraculous conception of Juno Jugulis, the blessed virgin queen of heaven, fell on the second of February, the day of the early Christian festival of the date of the conception of the ever Blessed Virgin Mary.

A Chinese sect worshiped a saviour known as Xaca, who was conceived of his mother, Maia, by a white elephant, which she saw in her sleep, and for greater purity, she brought him forth from one of her sides. In Chinese popular religion, the virgin mother Shing-Mon gave birth to the God Yu from a conception by a water lily. The procreative refinement evinced here is equal to that of Juno. In another story Yu was conceived of a star!

Tamerlane's mother conceived having had sexual intercourse with the god of Day. The mother of Ghengis Khan, being too modest to claim that she was the mother of the son of God, said only that he was the son of the sun.

Osiris of Egypt and even Julius Caesar were immaculately conceived—the latter being the son of the beautiful virgin Cronis Celestine, and begotten by the Father of all Gods, Jupiter. His heir and nephew, Augustus Caesar, was curiously his half brother, as another son of Jove, by whose divine lust he was immaculately conceived in the temple of Apollo.

Both Buddha and Chrishna, of India, were immaculately conceived. The mother of Chrishna was overshadowed

by the supreme God, Brahma, and the Holy Ghost was Naraan. Chrishna's mother had given birth seven times previously but remained a virgin. Philostratus, a disciple of Apollonius of Cappadocia, who was contemporary with Jesus Christ , tells that Damis, the mother of Apollonius, gave birth to this god and rival saviour of Jesus Christ, by being overshadowed by the god, Proteus.

Several of the virgin mothers of gods and great men go ten months between conception and delivery.

Plainly the tradition of the miraculous conceptions of gods, sons of gods, saviours and messiahs was prevalent in the world from ancient times on, beginning long before the mother of Jesus was overshadowed by the ghostly representative of the Most High. The belief in immaculate conception extended to every nation in the world. Grote, referring to Greece, declares that the furtive pregnancy of young women, often by a god, is one of the most frequently recurring incidents in the legendary narratives of the country.

Both the prevalence and antiquity of the idea of immaculate conception among the heathen is conceded by earlier Christian writers in their arguments from precedents of the divinity of Christ. St. Augustine, Origen and Lactanius tried to persuade us of the immaculate virginity of the mother of Jesus Christ by the example of similar pagan events. The doctrine of immaculate conception is, then, conceded as long anterior to Christ and therefore not unique in his case.

PROBLEMS WITH THIS DOCTRINE

- **The gospels show that Christ himself did not claim to have a miraculous birth. He did not once allude to it, though as the principal evidence of his divinity, as Christians claim, he would have done so.**
- **His paternal genealogy, as made out by Matthew and Luke, completely confounds his virgin birth. They both trace his lineage through Joseph, which they could only do if Joseph was his father.**
- **His own disciple, Philip, declared him to be the son of Joseph, and several texts show that it was the original belief.**
- **The story of the virgin birth rests on the slender foundations of an angel and a dream. Mary got it by an angel, and Joseph by a dream, and thereby we have the whole of the story of the divinity of Jesus Christ.**
- **However, we have neither Joseph's nor Mary's report of these things, but only Matthew and Luke's. We do not know that either of them ever saw or spoke with Joseph or Mary on the subject.**
- **If Christ were a miraculously born god, would his mother would have reproved him for misconduct when she found him in the temple, as she, if no one else, must have known his nature?**
- **If Mary conceived miraculously, why was it kept so long from Joseph? Did the concubine of God intend to deceive her lawful husband? An angel had to be sent from heaven to let him into the secret.**
- **Why did not God inform Joseph by inspiration instead of using the round about way of sending an angel to do it?**
- ***Mary was found with child of the Holy Ghost,* but as we are told nothing more about the circumstances, does it not leave us suspicious?**
- **Since it all seems to have been based on dreams, was carried on through dreams, and has no better foundation than dreams, why should we give it better credit than similar stories found in heathen mythology? Or is it that Gentile Christianity is just a dreamy religion?**
- **In an educated and scientific age, should we accept reports of the birth of a God based on no better a foundation than dreams, angels and the legends of oriental mythology? In particular, can any scientist entertain the idea of infinite beings, themselves mere conjecture, actually**

impregnating human females?

- **Ancient Eastern belief was that sexual intercourse was sinful, procreation was impure and human children were born thus contaminated. Human beings were imperfect and any god sent into the world as a saviour had to avoid such contamination. The solution was that incarnate gods entered the world through human virgins to avoid the impurity and the slander that the saviour might have arisen in more normal ways if the mother were not a virgin. Can any unbiased deny that this is the source of the origin of the story of Christ's virgin birth?**
- **If Christ had to come into the world avoiding the impurity of human conception and birth, why did he not descend directly from heaven in person? If he can descend on the clouds at his—still awaited—second advent, why could he not do the same at his first advent, thereby pre-empting reasons for doubt and saving far more of fallen humanity?**
- **Could anyone, free of religious guilt and indoctrination, presented with these stories as the truth today, willingly and joyfully accept them as proof that someone was a god? Or would they consider them to be fraudulent inventions, intended to gull the credulous?**
- **If you have never taken the time as a Christian to study the origins of your faith I highly suggest it. If you would only familiarize yourself with the Council of Nicea in 325 A.D. one can quickly see how under the influence of Constantine, a Sun-worshipper, that in the conversion of the Empire to the Christian faith then its leader, Jesus, had to be moulded into the image of prior Sun-gods. Such was Constantine's wish and whatever the emperor desired was done or else. Check it out!**

Answer for yourself: Does this event as depicted in the New Testament now seem "Divine and unique" to you any longer?

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE TRUTH ABOUT WHAT WAS FOUND AT QUMRAN

There sure is a lot of talk about the Dead Sea Scrolls and what was discovered at Qumran. Sadly few know of what they are speaking of as rumor has again replaced solid facts and easily discernible evidence. The debate today, among those pseudo-scholars who have read at least one book on the subject, rages between which texts of the Bible found at Qumran are "authoritative." Many, too many, reply upon the Greek translation of the Jewish Bible for their Old Testaments today, and that for several reasons. First of all, this Greek translation was the translation used by the Greek-speaking church and later it would be the ultimate source and standard for all English translations since the beginning. Coupled with this was the discovery of portions of the Greek translations of the Jewish Scriptures at Qumran. With the failure of the church to read and understand Hebrew the Jewish Hebrews texts, along with the loss of the Hebrew language among the Hellenized Jews of the Second Temple period, even in the days of Jesus, Aramaic had replaced the use of Hebrew among all but the intellectuals and spiritual leadership. Needless to say the ability to read Hebrew fell into disuse long, long ago, and few early Church Fathers could handle the language. Therefore, for them their Bible had to be Greek.

This Greek Septuagint translation of the Torah was done between 285 and 244 B.C.E., as my quote from the Judaica below attests to. Further more, the other books of the Tanach were translated during the following 2 centuries, i.e. between 244 and 44 B.C.E.

"Septuagint, the oldest Greek translation of the Bible...the legend contained in the apocryphal letter of Aristeas, according to which 72 elders of Israel, six from each tribe, translated the LAW [Torah] into Greek in Alexandria, during the reign of Ptolemy II Philadelphus (285-244 B.C.E.)...The designation Septuagint was EXTENDED to the rest of the Bible and non-canonical books that were translated to Greek during the following two centuries" (Encylopaedia Judaica, Volume 14, p1178).

As stated above Biblical manuscripts were recovered in the Qumran excavations; some were Greek, some Aramaic, and some Hebrew. What escapes almost all today, even some scholars it seems, is that the Essenic community possessed conflicting "Bibles." In other words, the Greek read often exactly opposite to what the Hebrew would read.

Answer for yourself: How can this be and yet be the Word of God?

Without serious investigation on your part you most likely never knew this fact in the first place. Besides that, most today, if they know anything at all, have failed to be told about these alarming inconsistencies in the Biblical texts recovered there. There seems to be a general acceptance that the Greek manuscripts found there only solidify the authority already accepted for the Septuagint (the Greek translation of the Jewish Scriptures).

Let me say that the facts state otherwise along with some scholars who will attest to such. Let us examine just what was found there and see if the manuscripts discovered there confirm the authority of the Greek Bible over the Hebrew Old Testament.

THE FACTS DON'T LIE.....SO WHAT ARE THEY?

The Biblical manuscripts found in the Qumran, are distributed as follows: 60% Proto-Masoretic texts, 20% Qumran style manuscripts, 10% Nonaligned texts, 5% Proto-Samaritan texts, and 5% Septuagintal type texts.

Answer for yourself: Did you notice only 5 % of all the manuscripts found there were Greek? That means the vast majority of the texts were in Hebrew or Aramaic. So much for the fact that the Essenes accepted the authority of the Greek Old Testament and its variant readings over the Palestinian Massoretic text.

Further more, the Qumran style manuscripts have their bases in the proto-Masoretic texts. The Masoretic type texts were dominant in the time of the Hasmonean period (about 160 B.C.E.). (p172 of Reclaiming the Dead Sea Scrolls by Shiffman)

Furthermore, most of the text that vary from the Masoretic (4 LXX manuscript fragments, for example, dating to the 1st and second century B.C.E.), come from cave 4. This is the cave where the texts were not preserved carefully in jars. It is conjectured, that cave 4 was a geniza for the depositing of texts that were damaged or had textual errors.

Some say, 'Cave 4 is close to to Qumran, and had shelves, so it must have been where they kept the books they were currently using.' I disagree. The geniza of Cairo shows that flawed texts, text no longer usuable or never usable, that contained the Name of God were stored nearby. Many synagogues today have genizas in the synagogue itself. It would have been more likely for the people of Qumran to have stored the books they used daily or weekly directly in their settlement, in a building where it could be easily used. These cave 4 scrolls, were, in my opinion, part of a genizia of texts that were in error or unacceptable in other ways, yet could not be merely thrown out, as they contained the Name of God or were part of faulty Scriptural texts.

Additionally, another quote from the Encyclopaeadia Judaica supports this. "In talmudic and midrashic literature, however, it is [geniza] used as a nomen actionis (Shab. 16:1; Lev. R. 21:12; Meg. 26b), as a place for the putting away of all kinds of sacred articles, such as sacred books no longer usable, as well as the books of Sadducees and heretics, and other writings of which the sages disapproved but which were not required to be burned" ("Genizah", Encyclopaeadia Judaica)

Cave 7 contained a collection of only Greek texts, including 2 LXX fragments on paprus. (Shiffman, p 212).

Clearly, by the time of the Hasmoneans (who were before Jesus in history) at least, the Masoretic texts were the majority texts. Jesus himself followed the same division of the Tanach into Torah, Prophets, and Psalms (ie writings), as it says in Luke 24:44. Jesus never made mention of the "four divisions" of the Greek Bible which was existing in his day.

The texts are sacred to us, so the task of copying them is considered of utmost importance. A number of safe guards are taken to preserve the accuracy by the scribe himself. The congregation who gets the scroll is another check in the accuracy of the scroll. They always have someone checking the Hebrew as the scroll is read, comparing it to a scroll that is known to be Kosher (i.e., without errors). Based on the Biblical scrolls found in Qumran, the Jewish scribes have done a remarkably accurate job of passing the text down for the last 2200 years.

In the approximately 2000 years since the writing of the Dead Sea Scroll Isaiahs, it is interesting to note that the only difference between those and the Masoretic text are minor spelling errors in the DSS Isaiah versions. Scholars interpret this and understand that such "accuracy" for such older manuscripts (the DSS Isaiah almost 1000 years older than any known existing Hebrew manuscript before the find at Qumran) lends credibility and assurance that the older existing Massoretic texts which were previously only known from the 9th century A.D., were just as equally meticulously preserved as well from their earlier sources. So this meticulousness in care and copying of the Hebrew manuscripts has been attested to and proven by archeological finds. Such precision and care can be expected to be applied to all the translations by the Jewish scribes. And when Qumran reveals

Massoretic and pre-Massoretic texts existing contemporary to the Septuagint, then there is no longer any need for doubt reading its accuracy. The problem comes when one realizes that and can no longer blame the divergent readings of the Massoretic texts as Jewish reactionism to Christianity in the Middle Ages. This simply will not hold water any longer. One must now deal with these divergent readings found at Qumran and as attested in the Jewish Tanakh as they oppose many readings in the Greek Septuagint and the later Christian translations.

It is also important to note that in communities as far apart as Syria or Yemin and England, isolated from each other, the Torah is the same. This is amazing given the distance between them before the age of mass communication and given the isolation of the 2 communities from each other. They were not comparing notes, but copying the Torah from previous ones in their possession. This attests to the accurate transmission of the Torah and Tanach following the scribal methods.

In contrast, early in Church history, a Church Father set out to make a standard version of the LXX, due to the fact that there were so many versions out there.

Origen became alarmed at the state of the Greek text of the Bible: the latter not only differed considerably from the Hebrew text of the Jews, which he believed to be the original one, but it appeared in a wide range of forms in the manuscripts current among the Christians. His purpose in producing his enormous work known as the Hexapla ("the sixfold," completed in 245 C.E.) was to reconstitute and standardize the "genuine" text of the Septuagint, essential both to sound exegesis and effective apologetics.

The Hexapla did not become preeminent throughout the Christian world, since, at the end of the fourth century, Jerome referred to the existence of two other recensions, one Egyptian by Hesychius, and the other made in Asia Minor by Lucian. The existence of these three versions might in itself afford a sufficient explanation of the many discrepancies displayed by the Septuagint manuscripts (Encyclopaedia Judaica, "Bible: Translations").

Considering the painstaking accuracy with which the Tanach is copied, I would rather rely on the oldest Hebrew manuscripts we have today and their translation rather than the Greek mistranslation, no matter how good it might be or others attest to it. You see, the language of the translation limits its accuracy. Greek is very different from Hebrew, and the translation was designed to meet the needs of a Greek-speaking audience. The language you use colors the meaning, and the LXX is thus colored by the Greek language let alone purposefully mistranslated in many, many places. Something that might be of interest to you. Origen, one of the Church father's, believed that the Hebrew text of the Jews was the original text. (Encylopaedia Judaica, "Bible", p853). Many modern translations, such as the NRSV, make use of the Hebrew Masoretic text.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE HEBREW MASORETIC TEXT....OR THE GREEK SEPTUAGINT...WHICH IS FROM GOD?

"What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God." (Rom. 3:1-2)

According to the Bible, the Hebrews were given charge of keeping and copying God's word. The word "oracle" means revelation, prophecy, canon, or edict. It was unto the Jew, that the Old Testament revelation and canon were committed. This is why twice in the Old Testament they were instructed not to add to or take from the word of God:

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you." (Deut. 4:2).

"Add thou not unto his words, lest he reprove thee, and thou be found a liar." (Prov. 30:6).

MAKING SURE THE COMMANDMENTS WERE OBEYED WHEN COPYING THE MANUSCRIPTS

The faithful Hebrew scribe took this task very seriously. Precise steps were taken by the scribes in preparing both the parchment upon which they wrote, and in preparing themselves in order to copy God's Holy word. According to the Hebrew Talmud, the rules of the scribe consisted of the following:

1). The skins of the parchments had to be prepared in a special way and dedicated to God so that they would be clean in order to have God's words written on them.

2). The ink which was used was black and made in accordance to a special recipe used only for writing scripture.

3). The words written could not be duplicated by memory but must be reproduced from an authentic copy which the scribe had before him. And, the scribe had to say each word aloud when he wrote them.

4). Each time the scribe came across the Hebrew word for God, he had to wipe his pen clean. And when he came across the name of God, Jehovah (YHWH), he had to wash his whole body before he could write it.

5). If a sheet of parchment had one mistake on it, the sheet was condemned. If there were three mistakes found on any page, the whole manuscript was condemned. Each scroll had to be checked within thirty days of its writing, or it was considered unholy.

6). Every word and every letter was counted. If a letter or word were omitted, the manuscript was condemned.

7). There were explicit rules for how many letters and words allowed on any given parchment. A column must have at least 48 lines and no more than 60. Letters and words had to be spaced at a certain distance and no word could touch another.

CONFIRMING TESTIMONY TO THE METICULOUSNESS IN THE COPYING OF THE JEWISH BIBLE

Commenting on these rules, Dr. H.S. Miller writes, "Some of these rules may appear extreme and absurd, yet they show how sacred the Holy Word of the Old Testament was to its custodians, the Jews (Rom. 3:2), and they gave us strong encouragement to believe that we have the real Old Testament, the same on which our Lord had and which was originally given by inspiration of God" (General Biblical Introduction, p. 185).

In his book, The Text of the Old Testament, Dr. Ernst Wurthwein writes, "This was the purpose of the scribes' meticulous work. They counted the verses, words, and letters of the Law and other parts of the Scriptures as a procedural aid in preparing manuscripts and in checking their accuracy." (Eerdmans Publishing, 1979, p. 19).

The Jewish historian Josephus (37-95 AD) comments on the preciseness of the Jewish scribes and their faithfulness in copying the Old Testament scriptures. "...for during so many ages as have already passed, no one has been so bold as either to add anything to them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them." (Flavius Josephus, Against Apion 1:8). Some have taken Josephus' statement to mean the contents of the Old Testament. Other have understood it to mean the canon of the Old Testament. Either way, his statement affirms the sacredness the Hebrews have for Holy Scripture.

WHAT THE DEAD SEA SCROLLS TAUGHT US...THAT WE HAD WRONG

For years it had been thought that the Bible which Christ used was the Greek Septuagint (also known as the LXX). The common thought was that the Jews at the time of Christ had all but lost their use of Hebrew. Since the international language of that day was Greek, the hypothesis was that Christ did not use the Hebrew scriptures, but read from the Greek LXX. However, with the discovery of the Dead Sea Scrolls it has been established that the Jews did not lose there use of Hebrew. In fact, most of their writings (both sacred and otherwise) were written in Hebrew.

Alan Millard has written the following about the Dead Sea Scrolls (DSS) and their relation to ancient languages. "Aramaic, Greek, Latin... was Hebrew spoken too? For years scholars believed not, or that it was restricted to religious circles, synagogue readings and prayers, and the Temple. Counting in favor of a wider knowledge is the presence of Hebrew inscriptions on the other side of Hasmonean coins. That might mean no more than Latin legends on coins of recent times--a grand style which the educated could understand. However, recent discoveries have thrown new light on the question. Books in a style of Hebrew imitating the Old Testament yet distinct from it, and some in Hebrew more like that of the Mishnah make up a larger section of the Dead Sea Scrolls" (Discoveries From the Time of Jesus, Lion Pub., Oxford; p. 35. Professor Millard has served with the British Museum in the Department of Western Asiatic Antiquities and is Rankin Reader in Hebrew and Ancient Semitic languages at the University of Liverpool).

WHICH OLD TESTAMENT DID JESUS READ...THE JEWISH ONE OR THE ONE WE HAVE TODAY AS CHRISTIANS WHICH CAME FROM THE GREEK?

This discovery confirms what we find in the Gospels concerning the Hebrew Old Testament used by Jesus. In

Matthew, Jesus proclaims; "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. 5:18). It is interesting that he used the words "jot" and "tittle." In the Wycliffe Bible Commentary, Dr. Homer Kent of Grace Theological Seminary writes, "Jot. Smallest letter of the Hebrew alphabet (yodh). Tittle. Tiny projection on certain Hebrew letters." (p.937). The smallest part of the letters Jesus used to describe the fact that the law would not pass until all was fulfilled, were Hebrew. This would be odd if Jesus were reading from a Greek Old Testament.

Further, Jesus says in Luke 11:51; "From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.". This statement attests that Jesus used the Hebrew canon of scripture and not the Greek translation which was available in his day. The order of books found in our Old Testament run from Genesis to Malachi. The Greek LXX has the same order but adds additional books (the Apocrypha). The Hebrew canon, while containing the same books as our Old Testament, places the order of the books differently. The Hebrew Bible runs from Genesis to 2 Chronicles with the minor prophets in the middle and not the end as in our Old Testament. We know that Abel was killed by his brother according to Genesis 4:8. Zacharias was killed in 2 Chronicles 24:20-22. Thus showing the first and last to die according to the Jewish Bible. Dr. Merrill Tenney agrees by simply stating, "Able was the first martyr of the OT history. Zacharias was the last, according to the order of books in the Hebrew Bible, which, unlike the English Bible, ends with Chronicles." (Ibid. p.1049). With these things in mind, we can safely say the Bible of Jesus was a Hebrew Bible.

THE MASORETIC TEXT:

The Masoretic Text is the traditional Hebrew Old Testament text of both Judaism and Protestantism (The Catholic Church, historically, used the Latin translation of Jerome based on the Greek LXX). Masoretic comes from the word "Masora" which usually refers to the notes printed beside the Hebrew text by Jewish scribes and scholars.

Until recently, the oldest manuscripts of the Hebrew Old Testament dated from the ninth century and onward. These Hebrew manuscripts of the middle ages are in general agreement. The Biblia Hebraica by Kittel is the basic Hebrew Old Testament used by scholars and translators and is based on the Masoretic Text from this time period. However, with the discovery of the Dead Sea Scrolls manuscripts which date from around 168 BC to about 68 AD. Thus providing us with Hebrew manuscripts which outdate the previous manuscripts by about 1,000 years. What is interesting to the student of textual criticism and the believer in Biblical preservation, is the fact that a large number of the DSS agree with the Masoretic Text and against the Septuagint reading! Although there are some manuscripts within the findings of the DSS which agree with the LXX and also reflect a differing Hebrew Text with a number of variants, the fact remains that we now have manuscripts dating from the time of Jesus or before which agree with the Masoretic Text. This give additional credence to the preciseness and integrity of the Hebrew scribes in their accuracy of reproducing the manuscripts throughout the ages. And, most importantly, it shows the preservation of the Old Testament Text in Hebrew by God.

Dr. Emanuel Tov of the Hebrew University in Jerusalem and one of the editors of the DSS writes: "Of similar importance are the new data about the context of the biblical scrolls, since different texts are recognizable [this is explained when one understands the evolution of the Essene sect and their evolving religious beliefs from fundamental Judaism in 170 B.C. E. to Pythagorean-Buddhist apocalypticism in pre 70 A.D.]. Some texts reflect precisely the consonantal framework of the medieval MT (Masoretic Text). Others reflect the basic framework of the MT, although their spelling is different. Still others differ in many details from the MT, while agreeing with the Septuagint or Samaritan Pentateuch. Some texts do not agree with any previously known text at all, and should be considered independent textual traditions. Thus, the textual picture presented by the Qumran scrolls represents a textual variety that was probably typical for the period." (The Oxford Companion to the Bible edited by Bruce Metzger and Michael Coogan, 1993; p.160)

Norman Geisler and William Nix attest to most of the DSS reflecting the Masoretic Text. In their book, A General Introduction to the Bible, they write, "The (Dead Sea) scrolls give an overwhelming confirmation of the fidelity of the Masoretic text." (p. 261). They go on to cite Millar Burrows' work, "The Dead Sea Scrolls," "It is a matter of wonder, " states Burrows, "that through something like a thousand years the text underwent so little alteration. As I said in my first article on the scroll, 'Herein lies its chief importance, supporting the fidelity of the Masoretic tradition.'" (Ibid.). Ernst Wurthwein cites R. de Vaux as saying, "The script is more developed, the Biblical text is definitely that of the Masora, and it must be concluded from this that the documents from Qumran (i.e. DSS) are older, earlier than the second century [B.C.E.]" (Wurthwein, p. 31). Concerning the scrolls of Isaiah found in Cave 1 at Qumran, Wurthwein writes, "The scrolls (1QIsa. a.) has a popular type text which supports (the Masoretic Text) essentially, but which also offers a great number of variants. . .A second Isaiah manuscripts (1QIsa. b.) is fragmentary, but stands much closer to the Masoretic text." (Ibid. p. 32).

Additional manuscripts have also been found which support the Masoretic Text. Again Wurthwein informs us of the following: "Also important are the remains of fourteen scrolls with Biblical texts from the period before AD 73, discovered while excavating the rock fortress of Masada in the Judean desert in 1963-1965. These agree extensively with the traditional Biblical texts--only in the text of Ezekiel are there a few insignificant variants." (Ibid. p. 31). To these we can also add the Geniza Fragments which date from the fifth century AD. These manuscripts were discovered in 1890 at Cairo, Egypt. They were located in a type of storage room for worn or faulty manuscripts, which was called the Geniza. The fragments number around 200,000 and reflect Biblical texts in Hebrew, Aramaic, and Arabic. The Biblical texts discovered support the Masoretic Text.

In one sense, the Masoretic Text may be thought of as the Textus Receptus of the Old Testament. In fact, some scholars have referred to it as such. Like the Textus Receptus of the New Testament, the Masoretic Text is based on the majority of manuscripts and reflects the traditional text used. Although there are differences found in some Masoretic Texts, these differences are minor and usually deal with, orthography, vowel points, accents, and divisions of the text. In 1524/25, Daniel Bomberg published an edition of the Masoretic Text based on the tradition of Jacob ben Chayyim. Jacob ben Chayyim was a Jewish refugee who later became a Christian. It was his text which was used by the translators of the King James Bible for their work in the Old Testament, and it was the basis of Kittel's first two editions of his Hebrew text. Wurthwein notes that the text of ben Chayyim, "enjoyed an almost canonical authority up to our own time." (Ibid. p. 37).

For about six generations the Masoretic Text was reproduced by the ben Asher family. Moses ben Asher produced a text in 895 AD known as Codex Cairensis containing the writing of the Prophets. Codex Leningradensis dates to 1008 AD and was based on the work of Aaron ben Moses ben Asher, the son of Moses ben Asher. This Codex is the oldest manuscript containing the complete Bible. Some of the differences found within this family of manuscripts are the basis of Kittel's third edition of his Biblia Hebraica and has been used by scholars in producing modern translations of the Bible, such as the New International Version (1978), the New King James Version (1982), and the New Revised Standard Version (1989).

For the most part, scholarship agrees that the Masoretic Text became the standard authorized Hebrew text around 100 AD in connection with the completion of the New Testament.

Thus we see that the Masoretic Text existed prior to the writings of the New Testament, was used as the official Hebrew Old Testament at the time of the establishing of the Biblical canon, and has been used since as the official representation of the Hebrew originals.

THE GREEK SEPTUAGINT:

The most noted Old Testament translated into Greek is the Septuagint (also known as the LXX). The conventional thought is that the LXX was translated from the Hebrew text by Hellenistic Jews during the period from 275 to 100 BC at Alexandria, Egypt. This has been proven legend today! And, as pointed out

by scholars such as Ralph W. Klein, the LXX used a differing Hebrew text and not that of the Masoretic Text type, as reflected in some of the finding among the DSS. The LXX was used by Jerome in producing his Old Testament of the Latin Vulgate used by the Roman Catholic Church, and the LXX remains the official Old Testament of the Greek Orthodox Church. This accounts for the additional books found in the Catholic and Orthodox Churches known as the Apocrypha, because they are contained in the text of the LXX.

The association of the Latin numbers LXX (meaning 70) with the Septuagint comes from the legend concerning the origin of this Greek translation. According to the Letter of Aristeas seventy Jewish scholars were chosen to translate the Law of Moses into Greek so that it could be added to the great library of Ptolemy Philadelphus in Alexandria, Egypt. The letter states that the High Priest in Jerusalem sent 72 scholars to the Egyptian king. The High Priest writes, "In the presence of all the people I selected six elders from each tribe, good men and true, and I have sent them to you with a copy of our law. It will be a kindness, O righteous king, if you will give instruction that as soon as the translation of the law is completed, the men shall be restored again to us in safety." (Letter of Aristeas 2:34-35). Thus six scholars from the twelve tribes number seventy-two (it is to be assumed that the 70 is merely a rounding off of the 72).

One wide-spread myth concerning the LXX is an old story which states that the translators worked on their translation alone and compared their work each morning, only to find that each had translated the passage exactly the same. This, of course, has no historical foundation and some have falsely applied this story to the translators of the King James Bible. However, stories such as this one caused some to claim inspiration for the LXX.

Dr. Karlfried Froehlich notes this and writes, "Inspiration was also claimed for the Greek translation of the 'Seventy', which was endorsed by Alexandrian Jewish authorities. In Christian eyes, the legend of the Septuagint's miraculous origin, first told in the Letter of Aristeas, then elaborated by Philo, and further embellished by Christian authors such as Justin Martyr, Irenaeus of Lyons, Tertullian, and Augustine, even rendered the Septuagint superior to the Hebrew original." (The Oxford Companion to the Bible, p. 310).

Answer for yourself: Since when does "legend" render a fraud as superior a document which, upon comparison with the source document (the Jewish Palestinian text) be shown to contain hundreds of purposeful mistranslations for theological purposes?

Even if the story given in the Letter of Aristeas were true, the Greek translation deals only with the first five books of the Old Testament. Most scholars note that there are differences in style and quality of translation within the LXX and assign a much greater time frame than the seventy-two days allotted in the Letter of Aristeas. In his book, Textual Criticism of the Old Testament: The Septuagint after Qumran, Ralph Klein notes, "the Letter of Aristeas is riddled with many historical improbabilities and errors. . .And yet, however legendary and improbable the details, many still believe that some accurate historical facts about the LXX can be distilled from Aristeas: (1) the translation began in the third century BC; (2) Egypt was the place of origin; and (3) the Pentateuch was done first." (p. 2).

Dr. F. F. Bruce correctly points out that, strictly speaking, the LXX deals only with the Law and not the whole Old Testament. Bruce writes, "The Jews might have gone on at a later time to authorize a standard text of the rest of the Septuagint, but . . . lost interest in the Septuagint altogether. With but few exceptions, every manuscript of the Septuagint which has come down to our day was copied and preserved in Christian, not Jewish, circles." (The Books and the Parchments, p.150). This is important to note because the manuscripts which consist of our LXX today date to the third century AD. Although there are fragments which pre-date Christianity and some of the Hebrew DSS agree with the LXX, the majority of manuscripts we have of the LXX date well into the Christian era. And, not all of these agree.

The most noted copy of the LXX is that found in the Hexapla by Origen. Origen produced an Old Testament with six translations paralleled together, called the Hexapla which means sixfold. The fifth column was the LXX.

(The columns of the Hexapla were as follows: 1. The Hebrew text. 2. The Hebrew transliterated into Greek. 3. The Greek translation of Aquila. 4. The Greek translation of Symmachus. 5. The LXX. 6. The Greek translation of Theodotion.) However, we do not have Origen's Hexapla (with the exception of a few limited fragments). Sir Frederic Kenyon wrote, "A considerable number of MSS. exist which give information as to Origen's Hexaplaric text and particular passages in the other columns, but these do not go far towards enabling us to recover the LXX text as it existed before Origen; and this remains the greatest problem which confronts the textual student of the Septuagint. Until we can do that, we are not in a position fully to utilize the evidence of the Greek for the recovery of the pre-Masoretic Hebrew." (The Text of the Greek Bible, p.35). In other words, we cannot fully reconstruct Origen's fifth column, let alone a pre-Origenian Septuagint.

Origen's LXX was revised and edited by two of his disciples, Pamphilus and Eusebius. There were additional Greek translations of the Old Testament during this time which were also contained in the Hexapla, such as the work by Aquila and Theodotion. Some scholars believe that the translation produced by Theodotion replaced the LXX in the book of Daniel so that the readings there are really that of Theodotion and not of the LXX. However, others have claimed that this is not the case. Therefore, concerning Origen's Hexapla and the LXX the best scholars can say is that cited by Ernst Wurthwein, "Although no authentic manuscript of the Hexaplaric Septuagint has survived, there are manuscripts which represent the text of Origen more or less closely." (The Text of the Old Testament, p.57). Two such manuscripts which represent the text of Origen are Codex Vaticanus and Codex Sinaiticus.

THE LXX AND THE KJV TRANSLATORS

It is interesting to note in our study of manuscript evidence and the King James Bible, how the translators of the KJV viewed the LXX. This Greek work did not go unnoticed by these men as can be seen in the original preface to the KJV written by Dr. Miles Smith. The following are a few paragraphs from the KJV preface for the student to consider. Afterwards, comments will be made.

1) "Notwithstanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews. For not long after Christ, Aquila fell in hand with a new Translation, and after him Theodotion, and after him Symmachus; yea, there was a fifth and a sixth edition, the Authors whereof were not known. (Epiphan. de mensur. et ponderibus.) These with the Seventy made up the Hexapla and were worthily and to great purpose compiled together by Origen."

2) "Yet for all that, as the Egyptians are said of the Prophet to be men and not God, and their horses flesh and not spirit (Isa 31:3); so it is evident, (and Saint Jerome affirmed as much) (S. Jerome. de optimo genere interpret.) that the Seventy were Interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they stumbled and fell, one while through oversight, another while through ignorance, yea, sometimes they may be noted to add to the Original, and sometimes to take from it; which made the Apostles to leave them many times, when they left the Hebrew, and to deliver the sense thereof according to the truth of the word, as the spirit gave them utterance. This may suffice touching the Greek Translations of the Old Testament."

3) "Now to the latter we answer; that we do not deny, nay we affirm and avow, that the translation of the Bible in English, set forth by men of our profession, (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the word of God. As the King's speech, which he uttereth in Parliament, being translated into French, Dutch, Italian, and Latin, is still the King's speech, though it be not interpreted by every Translator with the like graadventure so fitly for phrase, nor so expressly for sense, everywhere. . The Romanists therefore in refusing to hear, and daring to burn the Word translated, did no less than despite the spirit of grace, from whom originally it proceeded, and whose sense and meaning, as well as man's weakness would able, it did express. . .The like we are to think of Translations. The translation of the Seventy dissenteth from the Original in many places, neither doth it come near it, for perspicuity, gravity, majesty; yet which of the Apostles did condemn it? Condemn it? Nay, they used it, . . .To be short, Origen, and the whole Church of God for certain hundred years, were of another mind: for they were so far from treading

under foot, (much more from burning) the Translation of Aquila a Proselyte, that is, one that had turned Jew; of Symmachus, and Theodotion, both Ebionites, that is, most vile heretics, that they joined together with the Hebrew Original, and the Translation of the Seventy (as hath been before signified out of Epiphanius) and set them forth openly to be considered of and perused by all. But we weary the unlearned, who need not know so much, and trouble the learned, who know it already."

In the first paragraph we find that the KJV translators attest to Origen's Hexapla and early Greek translations of the Old Testament which post-date the birth of Christianity. These translations, along with the LXX, paralleled in the Hexapla.

The second paragraph shows that the KJV translators saw some of the limitations of the LXX. They recognized that the LXX was produced by Interpreters and not by inspired Prophets. Although the LXX translates many things well, it also failed many times and departed from the original Hebrew (i.e. Masoretic Text). Sometimes the LXX adds to the Hebrew, and at other times it omits. Which, according the KJV translators, made the New Testament writers to, "leave them many times, when they left the Hebrew, and to deliver the sense thereof according to the truth of the word, as the spirit gave them utterance." This simply means that when a New Testament writer cites the LXX, they freely corrected the LXX when it differed from the Hebrew, or as they were moved by inspiration.

The third paragraph is lengthy to show the context. The KJV translators promoted the use of translations. Not as we have come to understand it with a variety of versions differing from one another, but the importance of having the word of God translated into the language of those who cannot read Hebrew or Greek. Their argument was against the Catholic Church which at that time made it a practice of burning Bibles which were in any language other than Latin. The Catholic Church considered such translations as corrupt and worthy of burning. The KJV translators are arguing that the history of the Church demonstrates that even when a translation is poorly done, God can still use it and it should not be burned, as the Catholic Church had a practice of doing. They illustrate their point with the Greek translations of Aquila and Theodotion, which were translated by non-believers and yet their work was not burned by believers. They claim the same with the LXX.

THE LXX AND THE NEW TESTAMENT.....LET'S COMPARE AGAINST THE JEWISH PALESTINIAN MASORETIC TEXT...AND YOU SEE FOR YOURSELF

There are several places where the New Testament quotations of the Old Testament are said to be citations of the LXX. What you need to be concerned about is if this quotation from the LXX as found in your New Testament is faithfully represented as it is worded in the Jewish Scriptures. What you will see if you take the following test is that the New Testament writers are guilty of mishandling and abuse of Jewish Scripture in order to create a new religion and replace the faith of Jesus with one created about him. Without a good background in the Jewish Old Testament one reads the New Testament and notices that it is full of Old Testament quotes all the while believing that these Old Testament quotes refers in some way to Yeshua. But these as well as many other quotes in the New Testament supposedly referring to Yeshua have been lifted out of their original context and used in ways contrary to their original meanings. We end up thinking that the Old Testament was prophesying the coming of Yeshua, when in reality, the passages quoted by the New Testament writers had nothing to do with him at all.

Answer for yourself: How are you to know if what I said is true?

Let me show you! Now you can approach this two different ways. You can look up the New Testament quote and reference it to the more than likely mistranslated and misquoted passage in your Christian Old Testament (as taken from the LXX) and you won't detect any difference. Or you can go out an buy a Stone Edition Tanakh which is as faithful a Jewish translation of the Old Testament as you could get today. Then open all three books at once to the passage in question and compare them according to the following parameters:

Take your New Testament quote then run its source in your Christian OT and then in the Jewish Tanakh. Next compare these three passages according to the following parameters.

Let me give you again the mechanics involved in textual manipulation whereby we end up with something different in meaning that the original author intended.

- **1. Were the Jewish texts and phrases are lifted out of their places and contexts in the Hebrew Scriptures and given meanings which, at best, are forced and alien to what the original writer intended his audience to understand?**
- **2. Preceding many of the prophetic verses in the New Testament is the emendation: "What was said through the prophet was thus fulfilled." In this way the writers of the Christian Scriptures endeavored to show that the Tanakh anticipated and predicted the events recorded in the New Testament. If you determined that the above #1 criteria was violated then understand what you are reading in the New Testament is anything but a "fulfillment."**
- **3. Understand the techniques employed to establish false proof-texts: the citation of verses out of context, purposeful mistranslation, and purposeful misquotation to serve a theological agenda of the translators.**
- **4. Sometimes a figurative or poetic phrase is mistaken for a straightforward statement and vice versa.**
- **5. Sometimes sayings of different writers, living in different places, and in different centuries are run together.**
- **6. Often two or more of these methods are used in a single quotation.**

The following is a list provided by the American Bible Society (ABS) of LXX readings in the NT. The OT passage is given first, followed by the NT citation of it in parentheses. This list may not be complete but presented for your own homework.

Genesis 5:24 (Heb. 11:5) Genesis 46:27 (Acts. 7:14) Genesis 47:31 (Heb. 11:21) Exodus 9:16 (Rom. 9:17) Deuteronomy 17:7 (1 Cor. 5:13) Deuteronomy 18:15 (Acts 3:22) Deuteronomy 27:26 (Gal. 3:10) Deuteronomy 29:18 (Heb. 12:15) Deuteronomy 32:17 (1 Cor. 10:20) Deuteronomy 32:43 (Heb. 1:6) Psalm 2:1-2 (Acts 4:25-26) Psalm 2:9 (Rev. 2:27) Psalm 4:4 (Eph. 4:26) Psalm 5:9 (Rom. 3:13) Psalm 8:2 (Matt. 21:16) Psalm 8:5 (Heb. 2:7) Psalm 10:7 (Rom. 3:14) Psalm 14:3 or 53:3 (Rom. 3:12) Psalm 16:8-11 (Acts 2:25-28) Psalm 19:4 (Rom. 10:18) Psalm 34:12 (1 Pet. 3:10) Psalm 40:6 (Heb. 10:5) Psalm 51:4 (Rom. 3:4) Psalm 69:22-23 (Rom. 11:9-10) Psalm 95:7-8 (Heb. 3:15; 4:7) Psalm 102:25-27 (Heb. 1:10-12) Psalm 104:4 (Heb. 1:7) Psalm 116:10 (2 Cor. 4:13) Psalm 118:6 (Heb. 13:6) Proverbs 3:4 (2 Cor. 8:21) Proverbs 3:34 (James 4:6; 1 Pet. 5:5) Proverbs 3:11-12 (Heb. 12:5-6) Proverbs 4:26 (Heb. 12:13) Proverbs 11:31 (1 Pet. 4:18) Proverbs 25: 21-22 (Rom. 12:20) Isaiah 1:9 (Rom. 9:29) Isaiah 6:9-10 (Matt. 13:14-15; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26-27) Isaiah 7:14 (Matt. 1:23) Isaiah 10:22-23 (Rom. 9:27-28) Isaiah 11:10 (Rom. 15:12) Isaiah 26:11 (Heb. 10:27) Isaiah 28:16 (Rom. 9:33; 10:11; 1 Pet. 2:6) Isaiah 29:13 (Matt. 15:8-9; Mark 7:6-7) Isaiah 29:14 (1 Cor. 1:19) Isaiah 40:3-5 (Matt. 3:3; Mark 1:3; Luke 3:4-6) Isaiah 40:6-7 (James 1:10-11; 1 Pet. 1:24) Isaiah 40:13 (Rom. 11:34; 1 Cor. 2:16) Isaiah 42:4 (Matt. 12:21) Isaiah 43:20 (1 Pet. 2:9) Isaiah 45:23 (Rom. 14:11; Phil. 2:11) Isaiah 52:5 (Rom. 2:24) Isaiah 52:15 (Rom. 15:21) Isaiah 53:1 (John 12:38, 40; Rom. 10:16) Isaiah 59:20-21 (Rom. 11:26-27) Isaiah 61:1 (Luke 4:18) Isaiah 65:1-2 (Rom. 10:20-21) Jeremiah 31:32 (Heb. 8:9) Ezekiel 28:13 (Rev. 2:7) Hosea 13:14 (1 Cor. 15:55) Joel 2:30-31 (Acts 2:19-20) Amos 5:25-27 (Acts 13:34) Amos 9:11-12 (Acts 15:16-18) Habakkuk 1:5 (Acts 13:41) Habakkuk 2:4 (Heb. 10:38) Haggai 2:5 (Heb. 12:26)

As one can see, the list is rather lengthy (and I might add incomplete). It would be rather tedious to compare all the verses in this list. But that is exactly what you have to do if you are to see for yourself where the New Testamant rendering of a passage, as taken from your Christian Old Testament, as taken from the Greek translation is completely and diametrically opposed to the rendering as originally taken from the Jewish Masoretic text.

I would also recommend a final test to prove to you what I said is true. Buy another book: Anti-semitism in the

New Testament by Lillian Freudmann. Read this book page by page with all three of the above Bibles open (the Jewish OT, the Christian OT, and the NT). Read page by page and compare every passage with these three sources all the while remembering that we non-Jews who are "believers" deserved a translation and not a free creationism! Read this book and then try to tell yourself that the NT is not forged because your Old Testament was forged to begin with!

I wish to be fair to the case in point. There are many times when the Greek of the LXX and the NT match word perfectly. To explain this the ABS states, "The writers of the New Testament generally quoted or paraphrased the ancient Greek translation of the Old Testament, commonly known as the Septuagint Version," (New Testament Passages Quoted or Paraphrased from the Septuagint, found in the TEV, Thomas Nelson Pub. 1976 ed. p. 367). The problem here is that once we open the possibility that many of the citations are not quotations but "paraphrases" of the LXX, we cannot be certain that it was in fact the LXX that was paraphrased.

Since there are differences between the NT citations and both the LXX and the Masoretic Text, the question arises as to what translation the writers of the NT used. At times it seems as if they are using the traditional Hebrew text, at other times it seems as if they are taking great liberties with the Hebrew text. Sometimes their quote matches the LXX, and at other times their citation differs from the LXX.

Answer for yourself: As Bible believing Christians, how do we resolve this dilemma?

Here is the Christian scholar's answer. I find it totally insufficient. Simply said, my research has shown that the Jewish texts were altered by the Greek-Jewish Pythagorean-Buddhists of Alexandria to promote their unique sect's religious beliefs. These alterations were only magnified as later recorded and quoted in the New Testament. The majority of Christian writers, when advised of this respond usually with this reply:

"Finally, we must remember that the writers of the NT had a unique position which we are not allotted today. They wrote under inspiration. They had the right to change the text, for it was in reality God who was doing the changing in that it is His word. This was recognized by the translators of the KJV. They understood that the Biblical writers would sometimes use a certain text and alter it, "as the spirit gave them utterance". Thus the writers of the NT had a unique liberty, and an awesome responsibly."

They just told you God cannot say the same thing twice nor make up his mind!

CLEMENT AND THE LXX:

In accordance with this same historical time frame, Sir Frederic Kenyon has pointed out that, "(The LXX) was not . . . accepted by the stricter Jews, who in controversy repudiated arguments based on Septuagint texts." (The Text of the Greek Bible, p.29). This is also true of Josephus who rejected the LXX because of its additions to the Hebrew canon of scripture.

Likewise, scholarship recognizes that the enhancement of the LXX in history came not from the Jewish scribes, but from sources within Christendom from around the third century.

In other words many alterations and interpolations to the Jewish Masoretic Text were made by Christians to make "prophecies" out of non-prophecies, to create Messianic passages which were never meant by the original writers to be Messianic, and literally "Jesusize" passages that never referred to him in the first place. In doing this they "added to" and "took away from the

Word of God!"

Then these same forged passages were quoted in the New Testament writings and applied to Jesus when they were originally added to the Hebrew Scriptures by the Pythagorean-Greek Jews of Alexandria, Egypt, to refer to their sun-god myths and sun-god redeemers.

Then we lost the truth about the Historical Jesus!

As to its value in the study of textual criticism, Dr. Ernst Wurthwein writes, "No other version has received as much attention for textual criticism as (the LXX). Not only was it valued highly in antiquity, but in the nineteenth century many scholars practically preferred it over the Masoretic text. They believed that because of its pre-Christian origins it could assist in the recovery of an earlier, pre-Masoretic text that would be closer to the original than (the Masoretic Text). But today we recognize that (the LXX) neither was nor was intended to be a precise scholarly translation." (The Text of the Old Testament, pp 63-64). Later, Wurthwein quotes Dr. G. Bertram as writing, "The Septuagint belongs to the history of Old Testament interpretation rather than to the history of the Old Testament text. It can be used as a textual witness only after its own understanding of the Old Testament text has been made clear." (Ibid. pp. 67-68).

That is what Bet Emet is trying to tell you. The Greek translation of the Jewish Scriptures had it's own agenda...and it was not the proliferation of truth!

Therefore we can see that the LXX does not shed light on the text of the original Hebrew, but only on how some deviated from and re-interpreted the Hebrew text to further their sects authority and religious ideology.

Further, we also can see that the Biblical guardians of the Old Testament, the Jews, were not in favor of the readings found in the LXX, nor in the additions it made to the Hebrew canon of scripture.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



JOSEPHUS ON THE SEPTUAGINT (LXX)...THE PREFACE OF HIS ANTIQUITIES OF THE JEWS

1. THOSE who undertake to write histories, do not, I perceive, take that trouble on one and the same account, but for many reasons, and those such as are very different one from another. For some of them apply themselves to this part of learning to show their skill in composition, and that they may therein acquire a reputation for speaking finely: others of them there are, who write histories in order to gratify those that happen to be concerned in them, and on that account have spared no pains, but rather gone beyond their own abilities in the performance: but others there are, who, of necessity and by force, are driven to write history, because they are concerned in the facts, and so cannot excuse themselves from committing them to writing, for the advantage of posterity; nay, there are not a few who are induced to draw their historical facts out of darkness into light, and to produce them for the benefit of the public, on account of the great importance of the facts themselves with which they have been concerned. Now of these several reasons for writing history, I must profess the two last were my own reasons also; for since I was myself interested in that war which we Jews had with the Romans, and knew myself its particular actions, and what conclusion it had, I was forced to give the history of it, because I saw that others perverted the truth of those actions in their writings.

2. Now I have undertaken the present work, as thinking it will appear to all the Greeks worthy of their study; for it will contain all our antiquities, and the constitution of our government, as interpreted out of the Hebrew Scriptures. And indeed I did formerly intend, when I wrote of the war, to explain who the Jews originally were, - what fortunes they had been subject to, - and by what legislature they had been instructed in piety, and the exercise of other virtues, - what wars also they had made in remote ages, till they were unwillingly engaged in this last with the Romans: but because this work would take up a great compass, I separated it into a set treatise by itself, with a beginning of its own, and its own conclusion; but in process of time, as usually happens to such as undertake great things, I grew weary and went on slowly, it being a large subject, and a difficult thing to translate our history into a foreign, and to us unaccustomed language. However, some persons there were who desired to know our history, and so exhorted me to go on with it; and, above all the rest, Epaphroditus, a man who is a lover of all kind of learning, but is principally delighted with the knowledge of history, and this on account of his having been himself concerned in great affairs, and many turns of fortune, and having shown a wonderful rigor of an excellent nature, and an immovable virtuous resolution in them all. I yielded to this man's persuasions, who always excites such as have abilities in what is useful and acceptable, to join their endeavors with his. I was also ashamed myself to permit any laziness of disposition to have a greater influence upon me, than the delight of taking pains in such studies as were very useful: I thereupon stirred up myself, and went on with my work more cheerfully. Besides the foregoing motives, I had others which I greatly reflected on; and these were, that our forefathers were willing to communicate such things to others; and that some of the Greeks took considerable pains to know the affairs of our nation.

3. I found, therefore, that the second of the Ptolemies was a king who was extraordinarily diligent in what concerned learning, and the collection of books; that he was also peculiarly ambitious to procure a translation of our law, and of the constitution of our government therein contained, into the Greek tongue. Now Eleazar the high priest, one not inferior to any other of that dignity among us, did not envy the forenamed king the participation of that advantage, which otherwise he would for certain have denied him, but that he knew the custom of our nation was, to hinder nothing of what we esteemed ourselves from being communicated to others.

Accordingly, I thought it became me both to imitate the generosity of our high priest, and to suppose there might even now be many lovers of learning like the king; for he did not obtain all our writings at that time; but those who were sent to Alexandria as interpreters, gave him only the books of the law, while there were a vast number of other matters in our sacred books. They, indeed, contain in them the history of five thousand years; in which time happened many strange accidents, many chances of war, and great actions of the commanders, and mutations of the form of our government. Upon the whole, a man that will peruse this history, may principally learn from it, that all events succeed well, even to an incredible degree, and the reward of felicity is proposed by God; but then it is to those that follow his will, and do not venture to break his excellent laws: and that so far as men any way apostatize from the accurate observation of them, what was practical before becomes impracticable and whatsoever they set about as a good thing, is converted into an incurable calamity. And now I exhort all those that peruse these books, to apply their minds to God; and to examine the mind of our legislator, whether he hath not understood his nature in a manner worthy of him; and hath not ever ascribed to him such operations as become his power, and hath not preserved his writings from those indecent fables which others have framed, although, by the great distance of time when he lived, he might have securely forged such lies; for he lived two thousand years ago; at which vast distance of ages the poets themselves have not been so hardy as to fix even the generations of their gods, much less the actions of their men, or their own laws. As I proceed, therefore, I shall accurately describe what is contained in our records, in the order of time that belongs to them; for I have already promised so to do throughout this undertaking; and this without adding any thing to what is therein contained, or taking away any thing therefrom.

4. But because almost all our constitution depends on the wisdom of Moses, our legislator, I cannot avoid saying somewhat concerning him beforehand, though I shall do it briefly; I mean, because otherwise those that read my book may wonder how it comes to pass, that my discourse, which promises an account of laws and historical facts, contains so much of philosophy. The reader is therefore to know, that Moses deemed it exceeding necessary, that he who would conduct his own life well, and give laws to others, in the first place should consider the Divine nature; and, upon the contemplation of God's operations, should thereby imitate the best of all patterns, so far as it is possible for human nature to do, and to endeavor to follow after it: neither could the legislator himself have a right mind without such a contemplation; nor would any thing he should write tend to the promotion of virtue in his readers; I mean, unless they be taught first of all, that God is the Father and Lord of all things, and sees all things, and that thence he bestows a happy life upon those that follow him; but plunges such as do not walk in the paths of virtue into inevitable miseries. Now when Moses was desirous to teach this lesson to his countrymen, he did not begin the establishment of his laws after the same manner that other legislators did; I mean, upon contracts and other rights between one man and another, but by raising their minds upwards to regard God, and his creation of the world; and by persuading them, that we men are the most excellent of the creatures of God upon earth. Now when once he had brought them to submit to religion, he easily persuaded them to submit in all other things: for as to other legislators, they followed fables, and by their discourses transferred the most reproachful of human vices unto the gods, and afforded wicked men the most plausible excuses for their crimes; but as for our legislator, when he had once demonstrated that God was possessed of perfect virtue, he supposed that men also ought to strive after the participation of it; and on those who did not so think, and so believe, he inflicted the severest punishments. I exhort, therefore, my readers to examine this whole undertaking in that view; for thereby it will appear to them, that there is nothing therein disagreeable either to the majesty of God, or to his love to mankind; for all things have here a reference to the nature of the universe; while our legislator speaks some things wisely, but enigmatically, and others under a decent allegory, but still explains such things as required a direct explication plainly and expressly. However, those that have a mind to know the reasons of every thing, may find here a very curious philosophical theory, which I now indeed shall wave the explication of; but if God afford me time for it, I will set about writing it after I have finished the present work. I shall now betake myself to the history before me, after I have first mentioned what Moses says of the creation of the world, which I find described in the sacred books after the manner following.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ANTIQUITIES OF THE JEWS...BOOK XII

CONTAINING THE INTERVAL OF A HUNDRED AND SEVENTY YEARS.

FROM THE DEATH OF ALEXANDER THE GREAT TO THE DEATH OF JUDAS MACCABEUS.

CHAPTER 1.

HOW PTOLEMY THE SON OF LAGUS TOOK JERUSALEM AND JUDEA BY DECEIT AND TREACHERY, AND CARRIED MANY THENCE, AND PLANTED THEM IN EGYPT.

1. NOW when Alexander, king of Macedon, had put an end to the dominion of the Persians, and had settled the affairs in Judea after the forementioned manner, he ended his life. And as his government fell among many, Antigonus obtained Asia, Seleucus Babylon; and of the other nations which were there, Lysimachus governed the Hellespont, and Cassander possessed Macedonia; as did Ptolemy the son of Lagus seize upon Egypt. And while these princes ambitiously strove one against another, every one for his own principality, it came to pass that there were continual wars, and those lasting wars too; and the cities were sufferers, and lost a great many of their inhabitants in these times of distress, insomuch that all Syria, by the means of Ptolemy the son of Lagus, underwent the reverse of that denomination of Savior, which he then had. He also seized upon Jerusalem, and for that end made use of deceit and treachery; for as he came into the city on a sabbath day, as if he would offer sacrifices he, without any trouble, gained the city, while the Jews did not oppose him, for they did not suspect him to be their enemy; and he gained it thus, because they were free from suspicion of him, and because on that day they were at rest and quietness; and when he had gained it, he ruled over it in a cruel manner. Nay, Agatharchides of Cnidus, who wrote the acts of Alexander's successors, reproaches us with superstition, as if we, by it, had lost our liberty; where he says thus: "There is a nation called the nation of the Jews, who inhabit a city strong and great, named Jerusalem. These men took no care, but let it come into the hands of Ptolemy, as not willing to take arms, and thereby they submitted to be under a hard master, by reason of their unseasonable superstition." This is what Agatharchides relates of our nation. But when Ptolemy had taken a great many captives, both from the mountainous parts of Judea, and from the places about Jerusalem and Samaria, and the places near Mount Gerizzim, he led them all into Egypt, and settled them there. And as he knew that the people of Jerusalem were most faithful in the observation of oaths and covenants; and this from the answer they made to Alexander, when he sent an embassage to them, after he had beaten Darius in battle; so he distributed many of them into garrisons, and at Alexandria gave them equal privileges of citizens with the Macedonians themselves; and required of them to take their oaths, that they would keep their fidelity to the posterity of those who committed these places to their care. Nay, there were not a few other Jews who, of their own accord, went into Egypt, as invited by the goodness of the soil, and by the liberality of Ptolemy. However, there were disoders among their posterity, with relation to the Samaritans, on account of their resolution to preserve that conduct of life which was delivered to them by their forefathers, and they thereupon contended one with another, while those of Jerusalem said that their temple was holy, and resolved to send their sacrifices thither; but the Samaritans were resolved that they should be sent to Mount Gerizzim.

CHAPTER 2.

HOW PTOLEMY PHILADELPHUS PROCURED THE LAWS OF THE JEWS TO BE TRANSLATED INTO THE GREEK TONGUE AND SET MANY CAPTIVES FREE, AND DEDICATED MANY GIFTS TO GOD.

1. WHEN Alexander had reigned twelve years, and after him Ptolemy Soter forty years, Philadelphus then took the kingdom of Egypt, and held it forty years within one. He procured the law to be interpreted, and set free those that were come from Jerusalem into Egypt, and were in slavery there, who were a hundred and twenty thousand. The occasion was this: Demetrius Phalerius, who was library keeper to the king, was now endeavoring, if it were possible, to gather together all the books that were in the habitable earth, and buying whatsoever was any where valuable, or agreeable to the king's inclination, (who was very earnestly set upon collecting of books,) to which inclination of his Demetrius was zealously subservient. And when once Ptolemy asked him how many ten thousands of books he had collected, he replied, that he had already about twenty times ten thousand; but that, in a little time, he should have fifty times ten thousand. But be said he had been informed that there were many books of laws among the Jews worthy of inquiring after, and worthy of the king's library, but which, being written in characters and in a dialect of their own, will cause no small pains in getting them translated into the Greek tongue; that the character in which they are written seems to be like to that which is the proper character of the Syrians, and that its sound, when pronounced, is like theirs also; and that this sound appears to be peculiar to themselves. Wherefore he said that nothing hindered why they might not get those books to be translated also; for while nothing is wanting that is necessary for that purpose, we may have their books also in this library. So the king thought that Demetrius was very zealous to procure him abundance of books, and that he suggested what was exceeding proper for him to do; and therefore he wrote to the Jewish high priest, that he should act accordingly.

2. Now there was one Aristeus, who was among the king's most intimate friends, and on account of his modesty very acceptable to him. This Aristeus resolved frequently, and that before now, to petition the king that he would set all the captive Jews in his kingdom free; and he thought this to be a convenient opportunity for the making that petition. So he discoursed, in the first place, with the captains of the king's guards, Sosibius of Tarentum, and Andreas, and persuaded them to assist him in what he was going to intercede with the king for. Accordingly Aristeus embraced the same opinion with those that have been before mentioned, and went to the king, and made the following speech to him: "It is not fit for us, O king, to overlook things hastily, or to deceive ourselves, but to lay the truth open. For since we have determined not only to get the laws of the Jews transcribed, but interpreted also, for thy satisfaction, by what means can we do this, while so many of the Jews are now slaves in thy kingdom? Do thou then what will be agreeable to thy magnanimity, and to thy good nature: free them from the miserable condition they are in, because that God, who supporteth thy kingdom, was the author of their laws as I have learned by particular inquiry; for both these people, and we also, worship the same God the framer of all things. We call him, and that truly, by the name of GREEK, [or life, or Jupiter,] because he breathes life into all men. Wherefore do thou restore these men to their own country, and this do to the honor of God, because these men pay a peculiarly excellent worship to him. And know this further, that though I be not of kin to them by birth, nor one of the same country with them, yet do I desire these favors to be done them, since all men are the workmanship of God; and I am sensible that he is well-pleased with those that do good. I do therefore put up this petition to thee, to do good to them."

3. When Aristeus was saying thus, the king looked upon him with a cheerful and joyful countenance, and said, "How many ten thousands dost thou suppose there are of such as want to be made free?" To which Andreas replied, as he stood by, and said," A few more than ten times ten thousand." The king made answer, "And is this a small gift that thou askest, Aristeus?" But Sosibius, and the rest that stood by, said that he ought to offer such a thank-offering as was worthy of his greatness of soul, to that God who had given him his kingdom. With this answer he was much pleased; and gave order, that when they paid the soldiers their wages, they should lay down [a hundred and] twenty drachmas for every one of the slaves? And he promised to publish a magnificent decree, about what they requested, which should confirm what Aristeus had proposed, and especially what God willed should be done; whereby he said he would not only set those free who had been led away captive by his father and his army, but those who were in this kingdom before, and those also, if any such there were, who had been brought away since. And when they said that their redemption money would amount to above four hundred talents, he granted it. A copy of which decree I have determined to preserve, that the magnanimity of

this king may be made known. Its contents were as follows: "Let ail those who were soldiers under our father, and who, when they overran Syria and Phoenicia, and laid waste Judea, took the Jews captives, and made them slaves, and brought them into our cities, and into this country, and then sold them; as also all those that were in my kingdom before them, and if there be any that have been lately brought thither, - be made free by those that possess them; and let them accept of [a hundred and] twenty drachmas for every slave. And let the soldiers receive this redemption money with their pay, but the rest out of the king's treasury: for I suppose that they were made captives without our father's consent, and against equity; and that their country was harassed by the insolence of the soldiers, and that, by removing them into Egypt, the soldiers have made a great profit by them. Out of regard therefore to justice, and out of pity to those that have been tyrannized over, contrary to equity, I enjoin those that have such Jews in their service to set them at liberty, upon the receipt of the before-mentioned sum; and that no one use any deceit about them, but obey what is here commanded. And I will that they give in their names within three days after the publication of this edict, to such as are appointed to execute the same, and to produce the slaves before them also, for I think it will be for the advantage of my affairs. And let every one that will inform against those that do not obey this decree, and I will that their estates be confiscated into the king's treasury." When this decree was read to the king, it at first contained the rest that is here inserted, and omitted only those Jews that had formerly been brought, and those brought afterwards, which had not been distinctly mentioned; so he added these clauses out of his humanity, and with great generosity. He also gave order that the payment, which was likely to be done in a hurry, should be divided among the king's ministers, and among the officers of his treasury. When this was over, what the king had decreed was quickly brought to a conclusion; and this in no more than seven days' time, the number of the talents paid for the captives being above four hundred and sixty, and this, because their masters required the [hundred and] twenty drachmas for the children also, the king having, in effect, commanded that these should be paid for, when he said in his decree, that they should receive the forementioned sum for every slave.

4. Now when this had been done after so magnificent a manner, according to the king's inclinations, he gave order to Demetrius to give him in writing his sentiments concerning the transcribing of the Jewish books; for no part of the administration is done rashly by these kings, but all things are managed with great circumspection. On which account I have subjoined a copy of these epistles, and set down the multitude of the vessels sent as gifts [to Jerusalem], and the construction of every one, that the exactness of the artificers' workmanship, as it appeared to those that saw them, and which workman made every vessel, may be made manifest, and. this on account of the excellency of the vessels themselves. Now the copy of the epistle was to this purpose: "Demetrius to the great king. When thou, O king, gavest me a charge concerning the collection of books that were wanting to fill your library, and concerning the care that ought to be taken about such as are imperfect, I have used the utmost diligence about those matters. And I let you know, that we want the books of the Jewish legislation, with some others; for they are written in the Hebrew characters, and being in the language of that nation, are to us unknown. It hath also happened to them, that they have been transcribed more carelessly than they ought to have been, because they have not had hitherto royal care taken about them. Now it is necessary that thou shouldst have accurate copies of them. And indeed this legislation is full of hidden wisdom, and entirely blameless, as being the legislation of God; for which cause it is, as Hecateus of Abdera says, that the poets and historians make no mention of it, nor of those men who lead their lives according to it, since it is a holy law, and ought not to be published by profane mouths. If then it please thee, O king, thou mayst write to the high priest of the Jews, to send six of the elders out of every tribe, and those such as are most skillful of the laws, that by their means we may learn the clear and agreeing sense of these books, and may obtain an accurate interpretation of their contents, and so may have such a collection of these as may be suitable to thy desire."

5. When this epistle was sent to the king, he commanded that an epistle should be drawn up for Eleazar, the Jewish high priest, concerning these matters; and that they should inform him of the release of the Jews that had been in slavery among them. He also sent fifty talents of gold for the making of large basons, and vials, and cups, and an immense quantity of precious stones. He also gave order to those who had the custody of the chest that contained those stones, to give the artificers leave to choose out what sorts of them they pleased. He withal appointed, that a hundred talents in money should be sent to the temple for sacrifices, and for other uses. Now I will give a description of these vessels, and the manner of their construction, but not till after I have set down a copy of the epistle which was written to Eleazar the high priest, who had obtained that dignity on the occasion following: When Onias the high priest was dead, his son Simon became his successor. He was called Simon the

Just because of both his piety towards God, and his kind disposition to those of his own nation. When he was dead, and had left a young son, who was called Onias, Simon's brother Eleazar, of whom we are speaking, took the high priesthood; and he it was to whom Ptolemy wrote, and that in the manner following: "King Ptolemy to Eleazar the high priest, sendeth greeting. There are many Jews who now dwell in my kingdom, whom the Persians, when they were in power, carried captives. These were honored by my father; some of them he placed in the army, and gave them greater pay than ordinary; to others of them, when they came with him into Egypt, he committed his garrisons, and the guarding of them, that they might be a terror to the Egyptians. And when I had taken the government, I treated all men with humanity, and especially those that are thy fellow citizens, of whom I have set free above a hundred thousand that were slaves, and paid the price of their redemption to their masters out of my own revenues; and those that are of a fit age, I have admitted into them number of my soldiers. And for such as are capable of being faithful to me, and proper for my court, I have put them in such a post, as thinking this [kindness done to them] to be a very great and an acceptable gift, which I devote to God for his providence over me. And as I am desirous to do what will be grateful to these, and to all the other Jews in the habitable earth, I have determined to procure an interpretation of your law, and to have it translated out of Hebrew into Greek, and to be deposited in my library. Thou wilt therefore do well to choose out and send to me men of a good character, who are now elders in age, and six in number out of every tribe. These, by their age, must be skillful in the laws, and of abilities to make an accurate interpretation of them; and when this shall be finished, I shall think that I have done a work glorious to myself. And I have sent to thee Andreas, the captain of my guard, and Aristeus, men whom I have in very great esteem; by whom I have sent those first-fruits which I have dedicated to the temple, and to the sacrifices, and to other uses, to the value of a hundred talents. And if thou wilt send to us, to let us know what thou wouldst have further, thou wilt do a thing acceptable to me."

6. When this epistle of the king was brought to Eleazar, he wrote an answer to it with all the respect possible: "Eleazar the high priest to king Ptolemy, sendeth greeting. If thou and thy queen Arsinoe, and thy children, be well, we are entirely satisfied. When we received thy epistle, we greatly rejoiced at thy intentions; and when the multitude were gathered together, we read it to them, and thereby made them sensible of the piety thou hast towards God. We also showed them the twenty vials of gold, and thirty of silver, and the five large basons, and the table for the shew-bread; as also the hundred talents for the sacrifices, and for the making what shall be needful at the temple; which things Andreas and Aristeus, those most honored friends of thine, have brought us; and truly they are persons of an excellent character, and of great learning, and worthy of thy virtue. Know then that we will gratify thee in what is for thy advantage, though we do what we used not to do before; for we ought to make a return for the numerous acts of kindness which thou hast done to our countrymen. We immediately, therefore, offered sacrifices for thee and thy sister, with thy children and friends; and the multitude made prayers, that thy affairs may be to thy mind, and that thy kingdom may be preserved in peace, and that the translation of our law may come to the conclusion thou desirest, and be for thy advantage. We have also chosen six elders out of every tribe, whom we have sent, and the law with them. It will be thy part, out of thy piety and justice, to send back the law, when it hath been translated, and to return those to us that bring it in safety. Farewell."

7. This was the reply which the high priest made. But it does not seem to me to be necessary to set down the names of the seventy [two] elders who were sent by Eleazar, and carried the law, which yet were subjoined at the end of the epistle. However, I thought it not improper to give an account of those very valuable and artificially contrived vessels which the king sent to God, that all may see how great a regard the king had for God; for the king allowed a vast deal of expenses for these vessels, and came often to the workmen, and viewed their works, and suffered nothing of carelessness or negligence to be any damage to their operations. And I will relate how rich they were as well as I am able, although perhaps the nature of this history may not require such a description; but I imagine I shall thereby recommend the elegant taste and magnanimity of this king to those that read this history.

8. And first I will describe what belongs to the table. It was indeed in the king's mind to make this table vastly large in its dimensions; but then he gave orders that they should learn what was the magnitude of the table which was already at Jerusalem, and how large it was, and whether there was a possibility of making one larger than it. And when he was informed how large that was which was already there, and that nothing hindered but

a larger might be made, he said that he was willing to have one made that should be five times as large as the present table; but his fear was, that it might be then useless in their sacred ministrations by its too great largeness; for he desired that the gifts he presented them should not only be there for show, but should be useful also in their sacred ministrations. According to which reasoning, that the former table was made of so moderate a size for use, and not for want of gold, he resolved that he would not exceed the former table in largeness; but would make it exceed it in the variety and elegancy of its materials. And as he was sagacious in observing the nature of all things, and in having a just notion of what was new and surprising, and where there was no sculptures, he would invent such as were proper by his own skill, and would show them to the workmen, he commanded that such sculptures should now be made, and that those which were delineated should be most accurately formed by a constant regard to their delineation.

9. When therefore the workmen had undertaken to make the table, they framed it in length two cubits [and a half], in breadth one cubit, and in height one cubit and a half; and the entire structure of the work was of gold. They withal made a crown of a hand-breadth round it, with wave-work wreathed about it, and with an engraving which imitated a cord, and was admirably turned on its three parts; for as they were of a triangular figure, every angle had the same disposition of its sculptures, that when you turned them about, the very same form of them was turned about without any variation. Now that part of the crown-work that was enclosed under the table had its sculptures very beautiful; but that part which went round on the outside was more elaborately adorned with most beautiful ornaments, because it was exposed to sight, and to the view of the spectators; for which reason it was that both those sides which were extant above the rest were acute, and none of the angles, which we before told you were three, appeared less than another, when the table was turned about. Now into the cordwork thus turned were precious stones inserted, in rows parallel one to the other, enclosed in golden buttons, which had ouches in them; but the parts which were on the side of the crown, and were exposed to the sight, were adorned with a row of oval figures obliquely placed, of the most excellent sort of precious stones, which imitated rods laid close, and encompassed the table round about. But under these oval figures, thus engraven, the workmen had put a crown all round it, where the nature of all sorts of fruit was represented, insomuch that the bunches of grapes hung up. And when they had made the stones to represent all the kinds of fruit before mentioned, and that each in its proper color, they made them fast with gold round the whole table. The like disposition of the oval figures, and of the engraved rods, was framed under the crown, that the table might on each side show the same appearance of variety and elegancy of its ornaments; so that neither the position of the wave-work nor of the crown might be different, although the table were turned on the other side, but that the prospect of the same artificial contrivances might be extended as far as the feet; for there was made a plate of gold four fingers broad, through the entire breadth of the table, into which they inserted the feet, and then fastened them to the table by buttons and button-holes, at the place where the crown was situate, that so on what side soever of the table one should stand, it might exhibit the very same view of the exquisite workmanship, and of the vast expeses bestowed upon it: but upon the table itself they engraved a meander, inserting into it very valuable stones in the middle like stars, of various colors; the carbuncle and the emerald, each of which sent out agreeable rays of light to the spectators; with such stones of other sorts also as were most curious and best esteemed, as being most precious in their kind. Hard by this meander a texture of net-work ran round it, the middle of which appeared like a rhombus, into which were inserted rock-crystal and amber, which, by the great resemblance of the appearance they made, gave wonderful delight to those that saw them. The chapiters of the feet imitated the first buddings of lilies, while their leaves were bent and laid under the table, but so that the chives were seen standing upright within them. Their bases were made of a carbuncle; and the place at the bottom, which rested on that carbuncle, was one palm deep, and eight fingers in breadth. Now they had engraven upon it with a very fine tool, and with a great deal of pains, a branch of ivy and tendrils of the vine, sending forth clusters of grapes, that you would guess they were nowise different from real tendrils; for they were so very thin, and so very far extended at their extremities, that they were moved with the wind, and made one believe that they were the product of nature, and not the representation of art. They also made the entire workmanship of the table appear to be threefold, while the joints of the several parts were so united together as to be invisible, and the places where they joined could not be distinguished. Now the thickness of the table was not less than half a cubit. So that this gift, by the king's great generosity, by the great value of the materials, and the variety of its exquisite structure, and the artificer's skill in imitating nature with graying tools, was at length brought to perfection, while the king was very desirous, that though in largeness it were not to be different from that which was already dedicated to God, yet that in exquisite workmanship, and the

novelty of the contrivances, and in the splendor of its construction, it should far exceed it, and be more illustrious than that was.

10. Now of the cisterns of gold there were two, whose sculpture was of scale-work, from its basis to its belt-like circle, with various sorts of stones enchased in the spiral circles. Next to which there was upon it a meander of a cubit in height; it was composed of stones of all sorts of colors. And next to this was the rod-work engraven; and next to that was a rhombus in a texture of net-work, drawn out to the brim of the basin, while small shields, made of stones, beautiful in their kind, and of four fingers' depth, filled up the middle parts. About the top of the basin were wreathed the leaves of lilies, and of the convolvulus, and the tendrils of vines in a circular manner. And this was the construction of the two cisterns of gold, each containing two firkins. But those which were of silver were much more bright and splendid than looking-glasses, and you might in them see the images that fell upon them more plainly than in the other. The king also ordered thirty vials; those of which the parts that were of gold, and filled up with precious stones, were shadowed over with the leaves of ivy and of vines, artificially engraven. And these were the vessels that were after an extraordinary manner brought to this perfection, partly by the skill of the workmen, who were admirable in such fine work, but much more by the diligence and generosity of the king, who not only supplied the artificers abundantly, and with great generosity, with what they wanted, but he forbade public audiences for the time, and came and stood by the workmen, and saw the whole operation. And this was the cause why the workmen were so accurate in their performance, because they had regard to the king, and to his great concern about the vessels, and so the more indefatigably kept close to the work.

11. And these were what gifts were sent by Ptolemy to Jerusalem, and dedicated to God there. But when Eleazar the high priest had devoted them to God, and had paid due respect to those that brought them, and had given them presents to be carried to the king, he dismissed them. And when they were come to Alexandria, and Ptolemy heard that they were come,and that the seventy elders were come also, he presently sent for Andreas and Aristens, his ambassadors, who came to him, and delivered him the epistle which they brought him from the high priest, and made answer to all the questions he put to them by word of mouth. He then made haste to meet the elders that came from Jerusalem for the interpretation of the laws; and he gave command, that every body who came on other occasions should be sent away, which was a thing surprising, and what he did not use to do; for those that were drawn thither upon such occasions used to come to him on the fifth day, but ambassadors at the month's end. But when he had sent those away, he waited for these that were sent by Eleazar; but as the old men came in with the presents, which the high priest had given them to bring to the king, and with the membranes, upon which they had their laws written in golden letters he put questions to them concerning those books; and when they had taken off the covers wherein they were wrapt up, they showed him the membranes. So the king stood admiring the thinness of those membranes, and the exactness of the junctures, which could not be perceived; (so exactly were they connected one with another;) and this he did for a considerable time. He then said that he returned them thanks for coming to him, and still greater thanks to him that sent them; and, above all, to that God whose laws they appeared to be. Then did the elders, and those that were present with them, cry out with one voice, and wished all happiness to the king. Upon which he fell into tears by the violence of the pleasure he had, it being natural to men to afford the same indications in great joy that they do under sorrows. And when he had bid them deliver the books to those that were appointed to receive them, he saluted the men, and said that it was but just to discourse, in the first place, of the errand they were sent about, and then to address himself to themselves. He promised, however, that he would make this day on which they came to him remarkable and eminent every year through the whole course of his life; for their coming to him, and the victory which he gained over Antigonus by sea, proved to be on the very same day. He also gave orders that they should sup with him; and gave it in charge that they should have excellent lodgings provided for them in the upper part of the city.

12. Now he that was appointed to take care of the reception of strangers, Nicanor by name, called for Dorotheus, whose duty it was to make provision for them, and bid him prepare for every one of them what should be requisite for their diet and way of living; which thing was ordered by the king after this manner: he took care that those that belonged to every city, which did not use the same way of living, that all things should be prepared for them according to the custom of those that came to him, that, being feasted according to the usual method of their own way of living, they might be the better pleased, and might not be uneasy at any thing

done to them from which they were naturally averse. And this was now done in the case of these men by Dorotheus, who was put into this office because of his great skill in such matters belonging to common life; for he took care of all such matters as concerned the reception of strangers, and appointed them double seats for them to sit on, according as the king had commanded him to do; for he had commanded that half of their seats should be set at his right hand, and the other half behind his table, and took care that no respect should be omitted that could be shown them. And when they were thus set down, he bid Dorotheus to minister to all those that were come to him from Judea, after the manner they used to be ministered to; for which cause he sent away their sacred heralds, and those that slew the sacrifices, and the rest that used to say grace; but called to one of those that were come to him, whose name was Eleazar, who w a priest, and desired him to say grace; who then stood in the midst of them, and prayed, that all prosperity might attend the king, and those that were his subjects. Upon which an acclamation was made by the whole company, with joy and a great noise; and when that. was over, they fell to eating their supper, and to the enjoyment of what was set before them. And at a little interval afterward, when the king thought a sufficient time had been interposed, he began to talk philosophically to them, and he asked every one of them a philosophical question and such a one as might give light in those inquiries; and when they had explained all the problems that had been proposed by the king about every point, he was well-pleased with their answers. This took up the twelve days in which they were treated; and he that pleases may learn the particular questions in that book of Aristeus, which he wrote on this very occasion.

13. And while not the king only, but the philosopher Menedemus also, admired them, and said that all things were governed by Providence, and that it was probable that thence it was that such force or beauty was discovered in these men's words, they then left off asking any more such questions. But the king said that he had gained very great advantages by their coming, for that he had received this profit from them, that he had learned how he ought to rule his subjects. And he gave order that they should have every one three talents given them, and that those that were to conduct them to their lodging should do it. Accordingly, when three days were over, Demetrius took them, and went over the causeway seven furlongs long: it was a bank in the sea to an island. And when they had gone over the bridge, he proceeded to the northern parts, and showed them where they should meet, which was in a house that was built near the shore, and was a quiet place, and fit for their discoursing together about their work. When he had brought them thither, he entreated them (now they had all things about them which they wanted for the interpretation of their law) that they would suffer nothing to interrupt them in their work. Accordingly, they made an accurate interpretation, with great zeal and great pains, and this they continued to do till the ninth hour of the day; after which time they relaxed, and took care of their body, while their food was provided for them in great plenty: besides, Dorotheus, at the king's command, brought them a great deal of what was provided for the king himself. But in the morning they came to the court and saluted Ptolemy, and then went away to their former place, where, when they had washed their hands, and purified themselves, they betook themselves to the interpretation of the laws. Now when the law was transcribed, and the labor of interpretation was over, which came to its conclusion in seventy-two days, Demetrius gathered all the Jews together to the place where the laws were translated, and where the interpreters were, and read them over. The multitude did also approve of those elders that were the interpreters of the law. They withal commended Demetrius for his proposal, as the inventor of what was greatly for their happiness; and they desired that he would give leave to their rulers also to read the law. Moreover, they all, both the priest and the ancientest of the elders, and the principal men of their commonwealth, made it their request, that since the interpretation was happily finished, it might continue in the state it now was, and might not be altered. And when they all commended that determination of theirs, they enjoined, that if any one observed either any thing superfluous, or any thing omitted, that he would take a view of it again, and have it laid before them, and corrected; which was a wise action of theirs, that when the thing was judged to have been well done, it might continue for ever.

14. So the king rejoiced when he saw that his design of this nature was brought to perfection, to so great advantage; and he was chiefly delighted with hearing the Laws read to him; and was astonished at the deep meaning and wisdom of the legislator. And he began to discourse with Demetrius, "How it came to pass, that when this legislation was so wonderful, no one, either of the poets or of the historians, had made mention of it." Demetrius made answer, "that no one durst be so bold as to touch upon the description of these laws, because they were Divine and venerable, and because some that had attempted it were afflicted by God." He also told

him, that "Theopompus was desirous of writing somewhat about them, but was thereupon disturbed in his mind for above thirty days' time; and upon some intermission of his distemper, he appeased God [by prayer], as suspecting that his madness proceeded from that cause." Nay, indeed, he further saw in a dream, that his distemper befell him while he indulged too great a curiosity about Divine matters, and was desirous of publishing them among common men; but when he left off that attempt, he recovered his understanding again. Moreover, he informed him of Theodectes, the tragic poet, concerning whom it was reported, that when in a certain dramatic representation he was desirous to make mention of things that were contained in the sacred books, he was afflicted with a darkness in his eyes; and that upon his being conscious of the occasion of his distemper, and appeasing God [by prayer], he was freed from that affliction.

15. And when the king had received these books from Demetrius, as we have said already, he adored them, and gave order that great care should be taken of them, that they might remain uncorrupted. He also desired that the interpreters would come often to him out of Judea, and that both on account of the respects that he would pay them, and on account of the presents he would make them; for he said it was now but just to send them away, although if, of their own accord, they would come to him hereafter, they should obtain all that their own wisdom might justly require, and what his generosity was able to give them. So he then sent them away, and gave to every one of them three garments of the best sort, and two talents of gold, and a cup of the value of one talent, and the furniture of the room wherein they were feasted. And these were the things he presented to them. But by them he sent to Eleazar the high priest ten beds, with feet of silver, and the furniture to them belonging, and a cup of the value of thirty talents; and besides these, ten garments, and purple, and a very beautiful crown, and a hundred pieces of the finest woven linen; as also vials and dishes, and vessels for pouring, and two golden cisterns to be dedicated to God. He also desired him, by an epistle, that he would give these interpreters leave, if any of them were desirous of coming to him, because he highly valued a conversation with men of such learning, and should be very willing to lay out his wealth upon such men. And this was what came to the Jews, and was much to their glory and honor, from Ptolemy Philadelphus.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



SO YOU THOUGHT YOU WERE A FOLLOWER OF JESUS.....YOU MIGHT NEED TO RECONSIDER

Let me begin with a quote from the New Testament…from an epistle written to non-Jews like most of our readers.

2 Cor. 13:5

Examine yourselves, whether ye be in the faith; prove your ownselves……

I think that this is a very good idea to prove to ourselves that what we believe is true; in fact I have practiced self-examination of such religious beliefs in light of the facts regarding the "real historical Yeshua" for over a decade. Because of such self-examination in light of my discoveries as I combed through 2000 years of Biblical history, culture, as well as in-depth analysis of Biblical language, I have been forced to change much of my religious belief system along the way. It is my desire that this article challenge you to scrutinize your religious beliefs as I have been challenged over the years. May God witness truth to your soul.

Answer for yourself: Was Yeshua a Christian and would he ascribe today to the vast majority of doctrines taught in his name in churches which go by his name as well?

Well let us investigate. But first we need to set the stage for what is coming next. Try and be as honest with yourself as possible in answering these next questions.

TO WHICH RELIGION WOULD A PERSON BE A MEMBER IF HE DID THE FOLLOWING?

- **Was circumcised on the eighth day.**
- **Kept Sabbath from Friday sundown to Saturday sundown.**
- **Attended a synagogue regularly.**
- **Kept the Biblical Festivals such as Passover, Hag Ha Matzah (Unleavened Bread), Shavuot (Pentecost), Rosh HaShanah, Yom Kippur (Day of Atonement), Sukkoth (Tabernacles) and Hanukkah.**
- **Was a citizen and friend of Israel and believed Israel is the example for all non-Jewish people in the world**
- **His Bible contained the Torah, the Prophets and the Writings ONLY!**
- **Quoted passages as authoritative from the Mishnah (the Oral Law).**
- **Taught that Deuteronomy 6:4 was the most important commandment.**
- **Wore a tallith and phylacteries in religious services**
- **Did not eat unclean foods**
- **Taught the eternalness of God's Covenants and His Laws**

- Taught that faith without works is no faith at all
- Taught that salvation is more concerned with events in the here and now than what occurs beyond the grave

I suppose that most of you came up with the same answer…..you don't have to be a scholar to recognize that one that practiced such a faith does not practice Christianity.....he holds to the teachings of Judaism.

NOW, LET'S TAKE A LOOK AT ANOTHER PERSON. SEE IF YOU CAN IDENTIFY THE RELIGION OF THIS PERSON

- Keeps the Sabbath on Sunday which is the legacy of Sun worship today.
- Attends a church which most likely rejects most things Jewish.
- Keeps Easter and Christmas which were pagan festivals made to look religious to those who don't know the difference.
- Carries a Bible containing an Old Testament and a New Testament which ironically contradicts the Old.
- Stresses a person's beliefs over his actions.
- Teaches that people had to be "saved" by acknowledging a creed or an established set of beliefs in order to go to heaven.
- Teaches that they are not under the law and that the Law has passed away and they are under grace.
- Teaches that the church had replaced Israel as God's people and sees itself as the fulfillment of prophecies given to Israel.
- Teaches that you can eat anything…even Biblically unclean foods
- Attaches no special significance to circumcision

I bet you got the right answer again – a Christian.

GOING DEEPER THAN YOU POSSIBLY HAVE EVEN GONE BEFORE

Now let's take this discussion one more step by answering this question.

Answer for yourself: If a Jew wanted to become a member of a Christian religion could he continue practicing Judaism in the church?

The answer is so simple. You would only have to ask your Pastor that one question to get the answer. Probably in the 99.9% of the cases the answer would be - NO!

TURN ABOUT IS FAIR PLAY

Answer for yourself: If a Christian wanted to become a convert to Judaism could he continue practicing Christianity and the items listed above? Again the answer is rather obvious.

Now, the percentage moves upwards, probably in 100% of the cases the answer would be - NO!

It is very apparent that not only are Judaism and Christianity different religions, they are exclusive in many ways. This reveals an amazing fact which can be seen by asking one very simple question –

WHICH RELIGION DID YESHUA BELONG TO...CHRISTIANITY OR

JUDAISM?

- Was circumcised on the eighth day.
- Kept Sabbath from Friday sundown to Saturday sundown.
- Attended a synagogue regularly.
- Kept the Biblical Festivals such as Passover, Hag Ha Matzah (Unleavened Bread), Shavuot (Pentecost), Rosh HaShanah, Yom Kippur (Day of Atonement), Sukkoth (Tabernacles) and Hanukkah.
- Was a citizen and friend of Israel and believed Israel is the example for all non-Jewish people in the world
- His Bible contained the Torah, the Prophets and the Writings ONLY!
- Quoted passages as authoritative from the Mishnah (the Oral Law).
- Taught that Deuteronomy 6:4 was the most important commandment.
- Wore a tallith and phylacteries in religious services
- Did not eat unclean foods
- Taught the eternalness of God's Covenants and His Laws
- Taught that faith without works is no faith at all
- Taught that salvation is more concerned with events in the here and now than what occurs beyond the grave

Now for the easy part. The answer to the above question is a matter of historical record which is easily attested to by the New Testament itself-- Yeshua was a Jew, not a Christian and he was certainly not both. It is clear that Yeshua was a practicing Jew who lived a very observant Jewish life-style.

In fact we cannot find any instance whatsoever where Yeshua ever: Kept the Sabbath on Sunday, attended or affiliated with any group which rejected things Jewish, kept the pagan festival of Ishtar/Easter or the sun god's birthday (Saturnalia…December 25th….Christmas) which were pagan festivals made to look religious to us today, ever taught anything that contradicted the Old Testament as does much in the New Testament, ever stressed a person's beliefs over his actions, ever taught that people had to be "saved" by acknowledging a creed or an established set of beliefs in order to go to heaven, ever taught that people are not under the law or that the Law had passed away and they were under grace alone, ever taught that the church had replaced Israel as God's people, and ever taught that you can eat anything…even Biblically unclean foods.

YESHUA NEVER RENOUNCED JUDAISM OR QUIT BEING A JEW

An amazing discovery for any Christian is the fact that there is simply no evidence that Yeshua ever renounced Judaism and quit being a Jew. Also, his teachings do not indicate that he ever wanted any Jew to renounce their Judaism and join a new religion. If this revelation every breaks into your conscious mind then you will have to confront Gentile Christianity for what it has actually become despite Yeshua's wishes or example set for us.

Answer for yourself: How then, did Yeshua get credited with the distinct label that he was the person responsible for creating a new religion?

Answer for yourself: How did Yeshua get credit for creating another religion which opposed the religion and way of life he continued to live…even up to his death?

Let us try to answer questions raised by such an assumption:

LOOKING THROUGH THE EYES OF A JEWISH RABBI NAMED YESHUA

Answer for yourself: Would a rabbi prohibit circumcision or downplay its significance?

Answer for yourself: Would a rabbi change the Sabbath to another day…let alone to the day set aside for sun worship by the pagans?

Answer for yourself: Would a rabbi create a replacement for the synagogue?

Answer for yourself: Would a rabbi substitute a pagan feast which was clearly idolatrous, Ishtar (Easter), for Passover?

Answer for yourself: Would a rabbi want his followers to celebrate the birth of a Roman god (Saturnalia -- December 25)?

Answer for yourself: Would a rabbi teach his students to not keep the biblical commandments or that they no longer applied when God already said they were forever?

Answer for yourself: Would a rabbi teach Gentiles to hate Jews?

Answer for yourself: Would a rabbi add books to the Torah in spite of the warning in Deuteronomy forbidding the changing or adding to the Word of God?

Answer for yourself: Would a rabbi replace Deuteronomy 6:4 as the most important commandment?

Answer for yourself: Would a rabbi teach Gentiles that it is permissible to eat unclean food when Noah, himself a non-Jew separated animals based on the principle of clean/unclean long before there were any Jews?

The answer to all the above questions is that a rabbi wouldn't, and that includes a rabbi named Yeshua!

TOUGH - THOUGHT PROVOKING QUESTIONS YOU NEED TO ANSWER FOR YOURSELF

Answer for yourself: If Yeshua didn't create a new anti-Jewish religion, who did?

Answer for yourself: Who is responsible and what were their motives in replacing the faith of Yeshua with a faith about Yeshua?

Answer for yourself: Was it the men who acquired leadership after Yeshua' departure and the death of the Apostles who did such a thing ?

Answer for yourself: Were those responsible for changing the faith of Yeshua actually Jews or Non-Jews and were their motives in changing Jewish doctrines consistent with anti-Semitism?

Answer for yourself: Did they continue teaching Yeshua's message and his gospel or did they change Yeshua's message in places, and are you, at the present not yet aware of it at your present level of knowledge?

THE BOOK OF ACTS PAINTS US A PICTURE WE WOULD DO WELL TO EXAMINE CLOSELY

The book of Acts provides us with some very valuable information too long overlooked by most Christians. Acts 21:17-25 records Paul's return to Jerusalem and his meeting with the leaders of the "church." Keep in mind that these were the men who had been personally taught by and lived with Yeshua. Their words provide us with

some very enlightening information. The translation given below is based on a cultural and historical methodology. Your translation most probably reflects the doctrines of the Roman church and therefore may differ.

"You see, brother (referring to the Apostle Paul), how many thousands of Jews have become faithful (observant). All of them are zealous for the Torah (Law). They have been informed that you have taught the Jews of the Diaspora to not keep the Torah, that they should not circumcise their children or live according to the Jewish religion.... Take these men and do the following... so that everybody will know that there is no truth in these reports about your teachings, but that you yourself are living an observant life-style and keeping the Torah."

REMEMBERING THAT THIS IS A PICTURE OF JESUS' CHURCH……

A quick summary provides us with some very significant information. Understanding that this passage reflects events which occurred long after Yeshua's death then I ask you to be truthful to the text as well as yourself in asking yourself this: Is your church producing the same results?

- **Jews who believe in Yeshua are becoming more faithful (observant to the Law) because of the message taught by Yeshua's followers.**
- **The message of Yeshua's church caused adherents to become zealous for the Torah (Law).**
- **The members of Yeshua's church kept the Laws of Moses (the Torah).**
- **The members of Yeshua's church circumcised their children.**
- **The members of Yeshua's church lived according to the traditions of the elders of Judaism (the Jewish religion).**

Notice that Paul did as he was requested - Paul example, at least while he was in Jerusalem under the watchful eyes of the Apostles, wasn't teaching the Jews to abandon their religion. On the contrary, Paul's behavior and example was one as "under the law" and as one who lived an observant Jewish life-style.

Answer for yourself: How then could he have been the author of a doctrine that advocated rejecting the law as is ascribed to him by most Christians today?

Answer for yourself: Not meaning to over-stress this point, but are you really getting the importance of this message as taught by Yeshua's church in Palestine?

IS YOUR CHURCH PREACHING THE SAME GOSPEL AND MESSAGE AS YESHUA'S CHURCH?

Again looking at Acts 21 for our information……let us examine what we are taught by this New Testament picture:

- **The message of the apostles caused Jews to repent and become observant Jews who practiced Judaism faithfully.**
- **The apostles were causing Jews to become eager for the Torah and to pursue it with fervor. It is**

clear that they were not teaching them that "they were under grace and no longer under the law" or that “the law has passed away after Yeshua’s death” as we have been told today. This one point is in complete opposition to most fundamental teaching of every modern Christian doctrine.

- The Jewish members of the early church continued to circumcise their children. In other words, they continued to see themselves as participant's in the Abrahamic Covenant, just as every practicing Jew does today. Their children were Jews, not members of some new mystical religion that replaced Judaism.
- The Jewish members of the early church continued to practice Judaism. They did not switch to a new religion.

HOW ARE WE TO INTERPRET PAUL’S ACTIONS?

When we look at Paul's actions, after being ordered by James to take several men with him to the Temple, thereby paying for their animal sacrifices in order to prove that he was an observant Jew by bringing blood sacrifices and sin offerings necessary in finishing his Nazarite vow, we are faced with two possibilities: (A) Paul intentionally deceived the apostles and the Jews in Jerusalem; or, (B) Paul's image and/or the teachings attributed Paul may have been altered by the Roman Church a hundred or more years later.

Answer for yourself: Did Paul intentionally deceive the apostles by faking his true beliefs when bringing sacrifices in the Temple after Yeshua’s death?

Answer for yourself: If Paul did deceive them, could you put much confidence in his teachings at other places in the New Testament? Remember he already has said that he can become anything to anyone to prove his argument and accomplish his goals.

Answer for yourself: On the other hand, if Paul's words were changed by the Roman Church could we base our foundational beliefs on forged documents?

Christianity, almost universally, requires a Jew to convert to Christianity before he can become a member of the church or be saved. This conversion process forces the Jew to renounce his or her Judaism and terminate or redefine many Biblical and Jewish practices.

Having read this article so far, please think deeply while answering these next questions:

Answer for yourself: Would your church require a Jew to renounce or stop practicing Judaism if he or she wanted to become a member?

Answer for yourself: How many circumcisions have you attended for the children of Jewish members of your church?

Answer for yourself: How many of your church's members are Jewish and are zealous for the Torah and are pursuing it with fervor?

Answer for yourself: Does your church conduct at least one Torah study per week?

Answer for yourself: How many of your church's Jewish members are observant Jews?

Answer for yourself: When was the last time you attended a Passover Seder, or a Rosh HaShanah or Yom Kippur service at your church?

Answer for yourself: Do you have a rabbi or a minister well educated in the Hebraic Roots of Christianity leading your church?

Your answers to the above questions are probably -- Yes, None, None, No, None, Never and Minister.

I want you take some time to think about the next question before you answer it.

Answer for yourself: What would your church require a rabbi to do if he applied for membership?

Answer for yourself: Would they allow him to continue to be a rabbi, practice Judaism, teach the Torah, wear his prayer shawl, observe all the Jewish festivals and teach the members that they were under the Law?

Answer for yourself: *What if that rabbi was Yeshua?*

Are you beginning to see the truth?

Without a great deal of effort it becomes glaringly apparent that neither Rabbi Yeshua, the apostles nor the Paul of Acts 21, would be allowed to join a Christian Church the likes of which we see today. On the other hand, it is also clear that Rabbi Yeshua would not participate in any religion that not only opposes, but is actively dedicated to destroying his Father's religion!

Gentile Christianity has for centuries felt it was given a mandate from God to "save the world." This is the goal and stated mission of Christianity.

THE SILENT SLAUGHTER OF TRUTH

Answer for yourself: How is this mission to "save the world" to be accomplished?

Just ask the Southern Baptist Convention who just last year vowed to win every Jew to Yeshua by the year 2000. To put it very simply, the goal is to convert every Jew (non-Christian) to Christianity. The Jewish convert must renounce his Judaism (or any non-Christian religion he may hold), agree to accept the doctrines of Gentile Christianity and oppose any religion that opposes Gentile Christianity.

Instead of a physical holy war (Jihad), Gentile Christianity has engaged in a doctrinal holy war. As I stated above, Christianity is an exclusive religion. Christians are not allowed to simultaneously practice Islam, Buddhism, Judaism or any other religion. Therefore, if Christianity was to attain its goal of "getting every person on the face of the earth to believe in Yeshua," including all the Jews, Judaism would be totally destroyed and cease to exist. If this were ever to happen, and I pray it does not, then Christianity would have the dubious honor which Hitler in vain tried to achieve; namely the eradication of not only the Jewish people from the face of this planet, but the total destruction of the true faith of Yeshua…Biblical Judaism.

This would accomplish something that the crusaders, the inquisition, Hitler and a number of others have failed to accomplish.

Answer for yourself: How do you think a Jewish Yeshua would react to the idea that such a mission was being carried out in his name?

This really gets weird when you think about it! Christians base their proof for their ultimate salvation on a Jewish rabbi named Yeshua (Jesus), who was an observant Jew who faithfully practiced Judaism. On the one hand, his religion would most probably not allow him to practice modern Christianity. On the other hand, modern Christianity would not allow him to practice its religion without first renouncing his religion -- Judaism!

This should present a very important challenge to every Christian:

If a Jewish Yeshua could not, and would not, practice a religion dedicated to

destroying his religion, how can anyone who bases their salvation on Rabbi Yeshua participate in and perpetuate it?

Answer for yourself: Would Rabbi Yeshua agree with the church's salvation message which is based on such a system? Are you getting the drift of this discussion?

Answer for yourself: How did the religion that Rabbi Yeshua and his followers practice evolve into what it is today? To begin to unravel this problem lets ask how a religion whose foundational position focused on teaching its members "to keep the Law" became a religion whose main message was that "members are no longer under the Law."

Early Christian writers taught that the Law had been fulfilled with the coming of Yeshua. Fulfilled, as they defined it, meant that it had been canceled and therefore was of no importance to Christians. However, to Rabbi Yeshua, "fulfilled" meant (1) to keep the Law; and (2) to correctly interpret the teachings of the Bible. There is absolutely nothing said by Rabbi Yeshua that would support modern Christianity's doctrine of grace.

Next, the Roman Christian leaders focused on the story of God's unconditional and unending support. However, they claimed that this was something new and was created when God made a new covenant of grace. Again, this was unknown to Rabbi Yeshua and his apostles. Early Gentile Christian leaders and theologians continued to develop their new doctrines from the mid-second century on through the seventh century. As they refined their arguments they became much more antagonistic toward Judaism.

This Gentile anti-Judaic movement spanned almost all of Christianity -- from the Roman African communities represented by Tertullian (160-220 C.E.), to the Iranian monk Aphrahat (300-350 C.E.) of the eastern Syriac Christian tradition, and to Bishop John Chrysostom (349-400 C.E.) in Antioch.

Studies have clearly shown the extent to which leaders of the early church attacked Judaism for its position on the law, calling Jews "slavish adherents to the letter of the law." They claimed that Judaism was allowed to continue to exist primarily as an example of degradation.

Answer for yourself: What do you think that rabbi Yeshua would have thought about that position?

Origin, the third-century leader of the Christian community in Caesarea, summed up the difference between Judaism's and Roman Christianity's approaches to Scripture:

"It seems necessary also to explain how certain people by failing to read or understand Scripture correctly have given themselves up to a great many errors, since the way one ought to approach the understanding of divine letters is unknown to a great many people. And so, the Jews, through the hardness of their heart and because they wish to seem wise in themselves, have not believed in our Lord and Savior....

Now the reason that those we have just mentioned [Jews and heretical Christians] have a false understanding of these matters is quite simply that they understand Scripture not according to the spiritual meaning but according to the sound of the letter....

[But] a person ought to describe threefold in his soul the meaning of divine

letters, that is, so that the simple may be edified by, so to speak, the body of the Scriptures; for that is what we call the ordinary and narrative meaning. But if any have begun to make some progress and can contemplate something more fully, they should be edified by the soul of Scripture. And those who are perfect... should be edified by that spiritual Law (Rom. 7:14) which has a shadow of the good things to come (Heb. 10:1), edified by the spirit of Scripture. Thus, just as a human being is said to be made up of body, soul, and spirit, so also is sacred Scripture, which has been granted by God's gracious dispensation for man's salvation."

This new scheme for reading Scripture, and the charge that Jews miss all but the literal meaning, made for powerful arguments. Origin's dichotomy between "letter" and "spirit," or in other words, between reading biblical materials either at their face value for norms of behavior and as a more generalized stance toward the world, set the stage throughout history for Christians to increase the fervor of the charge of legalism. Legalism became synonymous with Jewish, and therefore was viewed in a negative light. However, the word "legalism" simply means someone that "lives in accordance with or adheres to a legal system."

Answer for yourself: What would you call someone who "did not adhere to or live in accordance with a legal system"-- a Christian? The products of this anti-Jewish tradition still shapes the thoughts of over 1.6 billion Christians regarding Judaic law.

I am challenging every Christian to make a decision to return to the religion, teachings and life-style expounded by Rabbi Yeshua. Don't misunderstand what I am saying; I am not advocating adopting and accepting the current "theology or faith" about Yeshua; rather, return to the real faith of Yeshua and the place within it for the Gentile Godfearer. As I stated above, according to the book of Acts, your conversion experience to the faith of the Apostolic church of Yeshua as seen in Acts 21 should have made you zealous for the Torah and brought you back to an observant Biblical life-style as defined by the commandments of God.

Answer for yourself: Has it?

Becoming a member of Rabbi Yeshua's movement should have caused you to become a serious student of the Torah. You should be teaching the Torah to others, especially the flood of Gentiles who are coming to you to be taught.

Answer for yourself: Has it?

Answer for yourself: Is there any other way for you to be a "light to the Gentiles?"

If you are a Gentile, you will also need to take a very close look at Acts 15. Gentiles who were coming to the movement originated by Rabbi Yeshua were given very special instructions. First they were to place themselves under specific laws. For all practical purposes those laws were the Ten Commandments. Of special importance was their keeping the Jewish Sabbath and studying the Torah at the synagogue with the Jews.

Keeping the Jewish Sabbath is something that you can do immediately, however; many of you may find it difficult to locate a synagogue where you will be allowed to study the Torah. For very good reasons, after thousands of years of persecutions, the Jewish community is very cautious. I believe that as Christian Jews return to the synagogue, because of the teachings of Rabbi Yeshua, the doors will be opened wider to Gentiles desiring to know the God of Rabbi Yeshua.

Two things must be kept in mind as both Jews and Gentile Christians choose to return to the teachings of rabbi

Yeshua. First, almost two thousand years of conflict between Judaism and Christianity has left many scars. Both religions have developed reactionary doctrines and theologies. A reactionary doctrine created as a reaction to the another religion's actions or doctrines.

An example would be the Jewish position concerning kneeling for prayer. Because Christians knelt for prayer, the Jews took the position that they should no longer kneel but stand for prayers. Judaism altered its form of worship because of this practice of Christianity. There have been many reactionary doctrines created both between and within both religions. This is an area of research that deserves much attention. I would challenge my readers to consider such a research project.

It must be kept in mind that the Judaism of Yeshua is not exactly the same as the Judaism of today. Also, the movement attributed to Yeshua is not the same as modern Christianity. Obviously, many things have taken place since the time of Yeshua which resulted in the separation and numerous differences between the two religions.

It is of the utmost importance for both Christians and Jews to understand these changes. You must know when the changes were made, identify the people who were responsible for making the changes, and discover why they made them. You must come to an understanding which changes were motivated by inspiration, which were produced by the hunger for power and wealth and which were the results of human frailties such as anger, rejection, fear and hatred.

As you embark on this journey you will quickly come to realize that you have stumbled upon the greatest cover-ups in history.

As you become more acquainted with the truth upon your study you will realize two very important things:

- **Leaders, especially scholars, have always been aware of this information and have deliberately chosen to ignore it.**
- **This information has been virtually within the grasp of every American. In many cases it is as close as an encyclopedia or attainable today through the Internet.**

Today, there are over 2.5 billion Christians on the face of the earth – the vast majority who believe in their heart they are true followers of Yeshua, but as I have shown you, are practicing a different religion from which Yeshua practiced. If they all returned to the teachings and life-style taught in Acts, we would see a moral and ethical revolution that would literally rock the foundations of the world and no longer would America, touted to be the most Christian nation in the world, be recognized as the world's most violent and law-breaking nation of the world. That should make you wonder what it would be like if Christians really followed the faith of Yeshua and if your church would really allow you to be like Yeshua.

If you would like more articles and information on topics such as these, please contact us at:

- **Bet Emet Ministries**
- **Pastor Craig Lyons**
- **902 Cardigan**
- **Garland, Texas 75040**

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



LOOKING AT JESUS AND THE FAILURE OF THE MESSIANIC PROPHECIES TO BE FULFILLED #2

THE DETERMINING FACTOR FOR THE FULFILLMENT OF THE MESSIANIC PROPHECIES AND THE UNVEILING OF KING MESSIAH…THE RIGHTEOUSNESS OF ISRAEL

Yes there was a timetable for the Kingdom of God to appear. Yes there was a timetable for "the Messiah" to appear. Daniel chapter 9 teaches us that. But what most are not aware of is that this timetable is "conditional" on other factors that must be present for the fulfillment of the Messianic prophecies. This is terribly important to understand when one views "would-be Messiahs" and even Jesus for that matter.

Well there you have it; I just let the "cat" out of the bag. There were reasons why the Messianic prophecies were not fulfilled by Yeshua. There were reasons why Yeshua could not become the Messiah which the Jews waited for. But lets look at the book of Daniel again.

The part of the book of Daniel in which the prophecy of the Seventy Weeks occurs (chapter 9) has been dated about 164 B.C. The author of this portion of the book of Daniel is assuming the name of a man supposed to be living near the end of the sixth century B.C. The historical Daniel did not write it! But such Pseudepigrapha writing was very common by the Jewish in that day. Many wrote in the name of other "famous" men of the faith. Nothing new here.

This writer of Daniel 9 appears to have expected that the Era of Righteousness would come not very long after his actual time. Some thought it had come in the reign of John Hyrcanus I John Hyrcanus I died in 104 B.C.E. He was the son and successor of Simon, and ruled from 134 to 104 B.C.E. We do not know much about earlier calculations, and the one to which we have referred was worked out later when the hopes entertained of the Hasmoneans had been grievously disappointed. It is after 100 B.C. that the literature we have reveals a mounting interest in the Last Times and in the advent of messianic personalities. By the first century of our era it had become quite feverish, and had engendered a state of near hysteria among the people. You must grasp the situation at hand to properly understand the events which were to quickly unfold. It was wholly in keeping with the circumstances that a figure like John the Baptist should now appear proclaiming that the Kingdom of God was at hand, and calling upon the people to repent and save themselves from the Wrath to Come. Without wholesale repentance by the nation of Israel the prophecies would not be realized and King Messiah would not be revealed!

Answer for yourself: Why the emphasis placed upon "repentance" before the Kingdom was to come? More later but don't forget this very, very important issue because it will play an integral role in why the Kingdom did not appear and why Yeshua did not fulfill the expected Messianic prophecies.

It was no less appropriate that a man like Jesus should be convinced he was the Messiah and announce that 'the

Time is fulfilled'. Yeshua taught repentance and it was the core of all that he embodied. The calculations of pious scribes confirmed the time, and if that was not enough, the conditions of the time reinforced the calculations. The time was ripe for a Divine intervention. The time was ripe for Israel to repent and turn her heart back to the "fathers" of the faith. Would she?

ISRAEL'S RESPONSIBILITY TO MERIT THE KINGDOM & HER KING….A TASK FAILED

Messianism was a product of the Jewish spirit. It was inspired by the Hebrew reading of the riddle of the creation and destiny of mankind. Though some of its features did not originate with the Hebrews, they absorbed them and brought them into relationship with a great vision of the ultimate Brotherhood of Man under the rule of the One God and Father of all men. The vision was not simply a cherished ideal: it was associated with a plan for its realization. Israel's role in the implementation of the Kingdom of God is crucial! Israel's role in preparing a place for Messiah to rule and reign is crucial! Israel's failure in this role would jeopardize the whole of the prophetic timetable as you will quickly come to see. Her failure would postpone the revelation of "the Messiah"!

If you have ever listened to anything….then listen and understand this. According to God's plan for the realization of the Kingdom of Heaven on Earth, God had chosen and set apart one nation among the nations of the world, neither numerous nor powerful, to be the recipient of his laws, and by observing them to offer a universal example. The Theocracy of Israel would be the persuasive illustration of a World Theocracy: it would be "a kingdom of priests and a holy nation" witnessing to all nations with a "King" at its head. Exod 19:6 teaches us that from the very moment a group of ex-slaves became a nation they by default incurred an eternal responsibility before God: "And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel." One of the purposes of Israel's deliverance from Egypt was that they, as a holy nation and a royal priesthood before God, was to be a "light to the nations" in bringing the non-Jewish nations to God. That is what a priest does; he serves as an intermediary between man and God. Such is Israel's function then and now although you would not know it from the conditions that exist in Israel today. Needless to say often Israel failed her calling. And God would judge the nation because of it.

Now what is said next is of major importance in our understanding of the concept of Messiah and any possibility of connecting such a concept to Yeshua in the first century. Manifestly, according to this view, the redemption of humanity, and the appearance of the Kingdom of Heaven with it's Messianic King, waited upon the attainment by Israel of a state of perfect obedience to the will of God and His Commandments. By so much as Israel failed to meet the Divine requirements, by so much was the peace and well-being of mankind retarded and the appearance of the Kingdom of Heaven on earth retarded. This also meant that the appearance of King Messiah was to be hindered as well as the postponement of the fulfillment of the Jewish Messianic Prophecies in the Tanakh! The Messiah, if he were here and ready to begin his reign, would not be allowed to set upon the seat of the throne of David not would the many Prophetic passages be fulfilled in the Jewish Tanakh.

This concept has major implications for our understanding of Yeshua and the failure of the fulfillment of the Jewish Scriptures by him in the first century. Basically, Israel would either "merit" the Kingdom within the timetable according to the prophetic Scriptures of Daniel and by default her King, or else Israel would forestall such from happening. God would be the judge if Israel was worthy of the Kingdom and her King. If not, then her King would not appear. The Messiah, although present within this timetable would not be unveiled in the advent of Israel's spiritual failure as a priesthood to the world. This means the potential "would-be" Messiah, although alive in this time, would not be allowed to rule and reign. In the advent of Israel's failure in this regard the hundreds of true Jewish prophetic passages would not be fulfilled within the time period prophesied by Daniel.

The history of Israel, seen in this light, was a prolonged schooling in preparation for this glorious time. The national disposition to go astray occasionally was continually corrected by God through His infliction of appropriate punishments, conquest and oppression by foreigners, pestilence and famine, exile. Internally much depended on the guidance of rulers, priests and kings. These too were judged by whether they 'did right in the sight of the Lord'. Their failures called for an additional activity by messengers of God in a succession of prophets. If you just look at your Old Testaments you can easily see how God continually through Moses, the Judges, and then finally through the prophets to both Houses of Israel did God bring the message of "repentance" to His people. God was continually trying to prepare His nation for their highest calling: Priests to the nations. A priest is called to a higher holiness than regular people and the requirements for such an office are very stringent. Repentance was necessary for this nation of Priests. Repentance was necessary before the blessing of the Kingdom of God could be manifested along with all of its promised blessings. We must remember also that according to the "time table" of Daniel that no later than 70 C.E. the Kingdom was to appear along with King Messiah.

Given that Yeshua died just prior to the year 30 A.D. he is recorded by all three writers of the Gospels saying:

Mark 13:30

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

Matt 24:34

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

Luke 21:32

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

SO WHAT DID YESHUA BELIEVE ABOUT THIS TIMETABLE OF DANIEL 9?

According to the above texts the Gospel writers share with us that evidently Yeshua understood and interpreted Daniel chapter 9 the way the traditional Rabbis did in his day! Jesus was not a Dispensational theologian as most Christian teachers are today. This should be very troublesome to you when you realize that Jesus believed entirely different from the way you have been taught in your Christian churches. We have the testimony of Jesus that the Kingdom had to come prior to 70 A.D. as determined by the Daniel 9 prophecy. Along with that one needs to have an understanding that a generation was understood to be 40 years. Given that he died in and around the year 30 A.D. then we easily see Yeshua's agreement with the then current and prevalent understanding of Daniel 9 as held by both Rabbis and the vast populace. This goes without saying but Yeshua never intended nor saw the Kingdom being postponed some 2000 years as Dispensationalist Christians maintain today. If you study you will find that such a "theology" as espoused by Christians today had its origin in the middle 1800's. You also need to understand that by altering the accepted oral traditions about Daniel 9 as well as altering the Jewish texts by adjusting the punctuation of the appointed verses in Christian Bibles and translations, these Christian redactors created a "new timetable" to explain away the failure of the prophecies to be fulfilled. This was done to protect the image of Yeshua because otherwise one who lacks understanding shared in these articles might come to the conclusion that Yeshua was wrong in his understanding; and we cannot have that. These same Gentile theologians who made Jesus literally "God" would not have this God-man be wrong about the Scriptures (Selah)! Little do they realize that Yeshua came to a point in his ministry when he knew his efforts would fail to bring wholesale repentance to Israel and that the messianic prophecies would remain unfulfilled and the Kingdom of God would not appear. There would come a point in Yeshua's ministry that he knew that his ministry would fail!

Now listen up; the failure does not lie with Yeshua but with Israel as they did not merit the Kingdom nor the

Messiah as I will quickly show. The repentance and the turning of Israel's heart back to the fathers (Abraham, Isaac, and Jacob) would not happen in his day. There was only one recourse for a failed messianic reformer….he had to die. More to follow.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



LOOKING AT JESUS AND THE FAILURE OF THE MESSIANIC PROPHECIES TO BE FULFILLED #3

Most likely the vast majority of our readership are Christians. We purposefully shaped this ministry for such a response for so much of what Christianity teaches today is totally wrong and inaccurate. Diligence in study will reveal that to a blind man but over the years of my Pastorate I found few, if any, Christians who really studied. It never ceased to amaze me when I would be in a discussion with a typical Christian about Messianism the topic would always come up about Yeshua fulfilling the Messianic prophecies. I always had fun asking them: "Which prophecy of the Old Testament did he fulfill that leads us to understand he was the Messiah?" Well of course I would get the typical New Testament quote or paraphrase of the numerous "fulfilled Messianic passages" from the New Testament. I would love watching their expressions when I retorted that these were not Old Testament fulfillments at all but were nothing more than Gentile scriptural creationisms arrived at by a host of manipulative techniques such as:

A QUICK PICTURE OF THE PROPHECIES THAT WERE TO BE FULFILLED BEFORE THE KINGDOM OF GOD WAS TO BE REALIZED

Belief in Yeshua as "the Messiah" is not easy when one reflects on the following which was prophesied to occur before or as the Messiah is revealed. I provide this for your reflection.

The Rabbis instruct us that when the "True" Moshiach comes there will be no doubt. It is said, "His arrival will be as evident as the hand on your arm." Asking then if the Moshiach has come in those days will be the same as asking is "Is this my hand?" His arrival will be accompanied by the following:

- **Universal peace and freedom.**
- **Resurrection of the of God's people.**
- **Regathering of the clans of Israel.**
- **The Torah will go forth from Jerusalem.**
- **Rebuilding of the Temple**
- **Resumption of animal sacrifices in the Temple, and**
- **All nations will come to the land of Israel to observe Succoth.**

As a believer in the "true" historical Yeshua I am saddened when I realize that when Jesus came and afterwards....

- **Instead of universal peace came the wars...of 66 c.e. and 135 c.e.**
- **Instead of a resurrection, over a million Jews were killed and thousands sold in to slavery.**
- **Instead of a regathering, there was the scattering of the Jews in the diaspora.**
- **Instead of the Torah going forth from Jerusalem, the Torah was declared dead and replaced by**

the Greek New Testament.

- Instead of a Temple being rebuild, one was destroyed.
- Instead of the continuation of animal sacrifices, they ceased.
- Instead of all nations observing Succoth in Jerusalem, the Holy day was prevented from being observed in Jerusalem and the Gentile church replaced the Biblical Festivals with their pagan holidays

DANIEL'S TIMETABLE CAME AND WENT…AND WHO COULD HAVE BEEN THE "POTENTIAL MESSIAH" DURING THIS TIME?

The list of "potential" candidates is limited to say the least. More than likely Yeshua is our man. The Jews lived in hope that Yeshua was their Messiah up until his death. Even after his death Yeshua has said that "this" generation would not pass before all things be fulfilled. In reality this was Yeshua's statement of faith in hopes Israel would rise to the occasion and merit the prophecies being fulfilled. This meant the emergence of the Messiah. Knowing as well that in his ministry would not bring the desired results that would warrant the Kingdom and the emergence of himself as Israel's King, he was comforted with the hope of the Psalmist:

Ps 16:10

10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

In faith Yeshua was prepared to die if his death was expedient to the "blessed Hope;" the realization of the purpose of national Israel as a Priest to the nations. He understood he would be resurrected as God's holy anointed one and looked past the grave to the expectation of Israel's repentance that would bring the fulfillment of the Messianic prophecies and his enthronement as King.

Answer for yourself: Understanding that the Jewish prophecies were not fulfilled, and remain unfulfilled today, yet who on the stage of history is most likely to have the "appointed candidate" to assume the position of the Anointed one of Israel as you look back on history? Honestly Yeshua is the most likely candidate. Certainty in this area of identification of Israel's Messiah escapes us except for those who lean more upon emotion than intellect and knowledge of the Jewish Palestinian text.

Of course I agree with the Jewish people that the Messianic prophecies as shown above remain unfulfilled and that no one as of yet has fulfilled them. In understanding this, then one is warranted in not calling anyone "the Messiah" since the works of the Messiah remain unfulfilled. One can rightly call Yeshua "anointed" but to say that he definitely is "The Messiah" must remain for now a product of emotion rather than fact. That means it is not proper to call anyone "the Messiah" for he has not yet appeared and taken David's throne and surely has not yet fulfilled these necessary Messianic prophecies. Too many times good people let their "emotion" dictate their reason and cloud their intellect. Too often good people lack the necessary knowledge to make an intelligent decision on the matter. The prophecies remain unfulfilled. This is undebatable. But that does not mean that potentially "the Messiah" has not appeared or will not yet appear to fulfill them. These prophecies must be fulfilled eventually. I admire David Flusser who is a well-know Hebrew scholar who when asked if he believed if Yeshua was the Messiah responded: "When the Messiah appears I will walk up to him and ask him…'Been here before'"? I think this says it best. Faith is a great gift but it must remain in the realm of things "hoped for."

MEN OF INTEGRITY WILL NOT MISREPRESENT THE JEWISH SCRIPTURES

Now pay close attention to what I say next. On our ministry's web page I take strong, I said very strong offense with anyone who misquotes, mistranslates, and lifts the Jewish Scriptures from the Masoretic Palestinian Hebrew text out of context in order to "create alternate theology" in hopes of passing off someone as "the

Messiah" to unsuspecting and uninformed Gentiles in the first centuries of the Church (http://www.faithofyeshua.faithweb.com). This has been inherited in Christianity today and few know it. Few Christians know their Bibles are falsifications of the true Jewish Scriptures. Such forgery in Christianity goes undetected by millions. Such forgery in our Christian Bibles is masterminded by Gentile anti-Semites of the early centuries of the Church in their hopes of "selling" Yeshua as "the Messiah" to the Gentiles. He most likely was, but to call him "the" Messiah is not accurate; at least not yet! As "a Christ" and an anointed Rabbi he was, but the only designation defining the identity of "the Messiah" is if the Old Testament prophecies were fulfilled by him. This was to be his calling card. Sadly dear ones, due to the lack of spiritual maturity in the nation of Israel, the nation did not merit the Kingdom nor her King, and Yeshua perished at the hands of the Romans without ever becoming King of a Kingdom that never appeared. If Israel had be spiritually worthy in the first century then Yeshua would never had needed to die. Even more, if the nation had heeded Yeshua's warning that only 40 years remained for the prophecies to be fulfilled and had make the necessary spiritual correction within the timetable of Daniel 9, the Yeshua most likely would have returned to rule and reign over the nation and the prophecies would have been fulfilled at that time. I guess you noticed it did not happen, in fact, the judgment on Israel for failing so greatly it's calling was the destruction of the Temple and its scattering among the nations for two thousand years.

BUT WHAT OF ALL THOSE NEW TESTAMENT "FULFILLED" SCRIPTURES? CAN THE CHRISTIAN BIBLE BE TRUSTED?

It is not my intention to be cruel or harsh but I must say something. To quote the rubbish passed off as "scripture" in the New Testament as fulfillments of Old Testament prophecies only betrays one's lack of true Biblical knowledge of the true Jewish Masoretic text that Yeshua knew and used. Too often as Christians we read "error" over and over and only reinforce untruths. The tragedy is that we never know it. It is a slow and tedious process but one must honestly compare line upon line and precept with precept when comparing the "fulfilled" passages in the New Testament against the Hebrew Scriptures from the Palestinian Masoretic Text. Then and only then will one see the difference for himself. Without such knowledge a Christian is literally helpless when it comes to ascertaining if what is described as "fulfilled" Messianic Scriptures in the New Testament are truthful.

Study was understood to be the highest form of worship in Yeshua's day. This is a lesson we have failed to hear or to learn. Thus we accept anything without critical assessment. The result is that we literally "canonize" lies and hold them dear to our hearts never knowing that much of what we hold sacred is to God sacrilegious. But I did not always know this. These ideas were slowly growing on me while I was in Seminary as I was being jolted even then by what I was learning which conflicted with what I had been told to accept by faith by my religious spiritual leaders in the various churches I had attended.

I did not always know about the problems that existed with the Christian Bible. Only by in-depth study over the years was I awakened to this nightmare. As I believe I am a man of integrity before God, I found myself continually being brought to a crossroads in my studies. Often I was challenged by those who wrote things that disagreed with what I "believed." In defense of my faith I would literally take "them on" and try to prove my position was correct and theirs wrong. For after all I was a Spirit-filled Christian; the Holy Spirit leads into all truth…right? Wrong! I wish it were so, but I and about 2 billion Catholics on this planet prove this idealistic passage in John wrong.

Taking the challenge given to me years ago by those whom I read which challenged my beliefs, I would later come to realize that knew God better me. When I could not prove them wrong which giving the evidence a more than fair hearing and literally reproducing their studies to verify what they had said was correct, than I had only one recourse to follow; I had to repent after not being able to prove my detractors wrong. What I came to see later is that these writers presented facts and information which could be verified by study and such valuable factual information proved what I accepted by "faith" to be wrong. Faith should be necessary only in the absence of facts and the absence of evidence. I could not prove those who exposed my faith as fantasy. After

a laborious six months of manuscript study alone I was literally beaten into submission by the Jewish Tanakh which read differently in hundreds of places from my Christian Bible. We must remember we are expecting to have an English translation and not a fictional creationism. I realized I had the latter but yet it had a black binding which said "Holy Bible" on it. Little could be said to be "Holy" about such a travesty passed off upon the Jewish Scriptures. I had never took the time to look to see if my Christian Bible was a faithful translation of the Jewish Scriptures; I never known I needed to look. It never dawned on me that "my" Christian Bible was a horrible translation of the Jewish Scriptures. Understand such adulterated Old Testament passages in my Christian Bible was only "quoted" again wrongly in the New Testament! Now I had the duplication of error! My Christian Bible was wrong both in the Old Testament as well as the New Testament and I had a Master's Degree in Divinity and never knew it because my Seminary never taught us about such things. We took for granted we had the truth. Boy was I wrong! If you want the facts they can be seen at our four websites:

http://paganizingfaithofyeshua.netfirms.com

http://geocities.com/faithofyeshua

http://www.faithofyeshua.faithweb.com

http://web2.airmail.net/bennoah1

The same can be said for trying to prove Yeshua as "the Messiah" from the New Testament. The New Testament if full of "false prophecies" which when studied in-depth and compared with the Jewish Palestinian Masoretic text only discloses to the serious student a compilation of orchestrated and purposeful misquoted and mistranslated Jewish texts which have been cleverly taken out of context which are then twisted to make "false-fulfillments" that none of the original Jewish writers ever intended!!!! The hundreds of falsified non-prophecies when examined individually and compared with the true Jewish Bible and the Palestinian Masoretic Text (which reads completely different from your "fixed" Christian Old Testaments") reveals to the serious student the foolishness of such an attempt to present Yeshua as "the Messiah" in the New Testament. He more than likely was "the Messiah" in waiting, but owing to Israel's moral and spiritual failure in the first century, the prophecies could not be fulfilled and thus the Kingdom postponed and it yet awaits Israel's merit today. Misquoting and misrepresenting the Jewish texts only discredits those who do so and blasphemes God. Those who read such falsehoods and forgeries only join the line of prior blasphemers of God and His Word and never know it. We have stern warnings given through Moses not the alter or change the Word or God and such was done in the "selling of Yeshua" as Messiah to the non-Jews by Gentile theologians and monks who both controlled and altered the written documents which later would become the New Testament. Such is a discredit to Yeshua who said:

Matt 5:18

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

But to tamper with the Jewish Scriptures in order to pass off Yeshua as "the Messiah" by the Gentile Church through altering and changing the Jewish Scriptures is a crime of immeasurable proportions! Understand that the vast majority of Christians have never read the true Jewish Scriptures for if they had and if they had taken the time to compare the Jewish Messianic Scriptures in the Jewish Tanakh against the Christian Old Testaments (line upon line, precept upon precept), then they would see of what I speak and my alerting the Christian community of such a damnable deed would not be necessary. In reality Christians have never read the Word of God before but only it's substitute handed down by anti-Semitic non-Jews. We can thank Constantine and Rome for such a gift of ignorance and deception.

Now, let us continue looking at "how" the Kingdom was to come and what the role of the Messiah was in bringing about the Kingdom in the next article in this series. More to follow. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



LOOKING AT JESUS AND THE FAILURE OF THE MESSIANIC PROPHECIES TO BE FULFILLED #4

THE NECESSITY OF A RIGHTEOUS ISRAEL & THE DISCREDITING OF ISRAEL TO RECEIVE HER KING …OR…WHY THE PROPHECIES WERE NOT FULFILLED

Answer for yourself: How much do you know of the conditions that existed in Israel in the first century? How well are you acquainted with the spiritual condition of the Priests of Israel in the first century? How well are you acquainted with the cultural influences made by Hellenism upon Israel in the first century? Lastly, how would you characterize the moral and ethical conditions that existed among the Jews of Israel in the first century?

Answer for yourself: Are you aware that if you do not command a workable knowledge of the above questions then it is impossible to understand the dynamics involved in the events recorded in the New Testament surrounding the Messianic push of the first century?

As demonstrated earlier Israel was to be "the" Priest of the nations. A "Priest" is to be holy and the literal Sadducean Priesthood of the first century was no longer of the lineage of Zadok and were in Rome's "pocket" as many times the Priesthood was sold to the highest bidder. I guess the best way to characterize the whole of the problem is with the well familiar adage: "When in Rome do as the Romans". This is exactly what was happening. Modernism and liberalism was in vogue. Notice what was said of the messenger of the covenant renewal which was to come:

Mal 4:6

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Luke 1:17

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

Preparation was necessary for the Lord to come. Preparation was necessary for the Kingdom to come. Preparation was necessary for the Messiah to appear. There was work to be done spiritually if the Kingdom of God was to appear. For without such repentance among people and leaders it would not appear; neither would Israel's King. The people were called to "repent" and turn their hearts to the "fathers": Abraham, Isaac, Jacob and not to Rome or Athens. Repentance was the order of the day.

The nation did not repent and was unworthy of their calling; thus unworthy of the Kingdom. The corporate

nation had failed to be a "holy nation and a royal priesthood." They had abdicated their calling. Now you can understand the continual call of the Prophets for the people to repent.

3 REMNANT THEOLOGIES EMERGE…THE MESSIANIC HOPE STAYS ALIVE IN SPITE OF THE LACK OF ISRAEL'S RIGHTEOUSNESS

Now this is very important. Eventually, it began to be despaired by the Pious of Israel that the whole people could be brought to the necessary state of perfection. Hopes were pinned on an elect remnant of faithful souls, by whose obedience the redemption would be hastened. They would be the elite of the final World Order, entitled to its highest honors by their loyalty and by their sufferings in this present world. The Messianic Hope, in light of the failure of corporate Israel spiritually, became concentrated upon the determined efforts of the pious, the Saints, to observe the Law, thus justifying God in acting speedily. If the time was greatly prolonged even the Elect might prove unequal to the strain. It was imperative for the pious themselves to search out what Divine guidance had been given to set a term to their endurance, what signs were to be expected to intimate that the End of the Days had arrived. The last stage of the evolution of the Messianic Hope envisaged the intervention of God by means of the Anointed Ones, ideal figures, a Prophet like Moses, a perfect Priest, a righteous King of the line of David. These would come in the End of the Days as God's highest appointed representatives to transform the whole world scene and usher in the Kingdom of God.

Coinciding with Israel's Messianic hope was he worst calamity which had befallen the Jews since the destruction of the Kingdom of Judah and the loss of the Temple at the beginning of the sixth century B.C. The new calamity was seen by pious Jews to be impending as a consequence of the attractions of Hellenism, which since the time of Alexander the Great had made increasing inroads into Jewish life and thought, fostering moral laxity and apostasy. The judgement of God must surely fall upon the nation as it had done in the past. It fully confirmed this opinion when the Seleucid king Antiochus Epiphanes (175-62 B.C.) decreed the abolition of the Jewish religion and converted the Temple at Jerusalem into a shrine of Zeus Olympius. Throughout the country there was great persecution, until resistance was organized by the sons of the aged priest Mattathias of Modim. One son, Judas Maccabaeus, led the revolt in the name of God, and after a series of remarkable successes cleansed and rededicated the defiled Temple One of the products of this testing time was the book of Daniel. Its apocalyptic dreams and visions were to exercise a major influence on messianic thinking and prediction.

The leaven of Hellenism had to be dealt with if Israel was to ever realize her potential and calling as the Priest to the Nations. Israel had to remain separated from the nations and the influences exerted upon her by her captives was pulling her from her religious roots. No one person or section of society had the answer to the infection of Hellenism. The answer came in the form of Jewish sectarianism. The experiences of the nation in the time of Antiochus and his immediate successors had administered a severe shock. The people became much more devout. There was revived in them a sense of destiny, of belonging to God in a special way, which demanded faithfulness to the Law revealed to them through Moses. They saw in the victories of the Maccabees the hand of God, outstretched for their deliverance when they were obedient to his commandments. The Messianic Hope comes out strongly in Daniel, where the people of the Saints of the Most High (likened to a Son of Man compared with the Beast figures representing the predatory heathen Empires) are entrusted with God's everlasting kingdom, when all rulers will serve and obey him (Dan. 7:26-27). It began to matter very much to the more spiritually sensitive that the Divine laws should be observed meticulously, and this inevitably gave rise to sectarianism, to competition in holiness.

From this period three ways of life in particular are made known to us, those of the Sadducees, Pharisees and Essenes. They were minority movements, numbering only a few thousands in each case, but they were nevertheless extremely influential and gave impetus to the exposition of the Messianic Hope. Unfortunately, as regards the first two, they were also involved in a power-struggle for control of the political affairs of the nation.

MESSIANIC FERVOR….& THE CREATION OF RELIGIOUS SCIENCE FICTION

From 160 B.C. we are in a new age, an age of extraordinary fervor and religiosity in which almost every event, political, social and economic, was seized upon, scrutinized and analyzed, to discover how and in what way it represented a Sign of the Times and threw light on the approach of the End of the Days. The whole condition of the Jewish people was psychologically abnormal. The strangest tales and imaginings could find ready credence. A new pseudonymous literature came into being, part moral exhortation and part apocalyptic prophecy, a kind of messianic science fiction. People were on edge, neurotic. There were hot disputes, rivalries arid recriminations. Such "messianic science fiction," also know as apocalyptic eschatology, is called by a noted Dead Sea Scholar, Lawrence Schiffman, as being "totally discredited today." To this I concur. This "star wars theology" as found in the pseudoephigraphical literature and other such books like the book of Revelation in the New Testament is hardly to be entertained as reality or true for that matter. The first to be obliterated in the Roman war were those who wrote such texts. It never ceases to amaze me when reading their materials that they all have one thing in common: "read the last page in the book...we win." Well they didn't win; in fact they were the first to be destroyed and unfortunately their writings outlived them and today people read this stuff as if "God-breathed." Hardly! The Jews never canonized "apocalyptic" writings as "prophecy" and we find the book of Daniel listed in the "writings" and not the "prophets." That should tell you something!

THE SPIRITUAL PREPARATION OF ISRAEL NECESSARY TO LEAD THE NATIONS IN THE MILLENNIUM & THE HOPE OF JEREMIAH'S PROPHECY

The essence of the Messianic Hope, as we have seen, was the establishment of the Kingdom of God on earth, The Last Times for which the prerequisite was a righteous Israel or at least a righteous remnant of Israel. There must be a return to the relationship with God initiated at the Covenant of Sinai. Of this the prophecies of Jeremiah spoke, when he had said:

'Behold, the days come, saith the Lord, that I will make a New Covenant [understood as "renewed" and "not new"] with the house of Israel, and with the house of Judah ... After those days, saith the Lord, I will put my Law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-4).

Israel had to return to God and allow His Commandments to be written on their hearts and minds. Israel needed a Covenant Renewal of their Sinai Covenant. They needed to repent and return to God through obedience to His Laws thus being a witness and an example to the nations. Only be being such a righteous Priest and example could they hope to be the catalyze that merits the arrival of the Kingdom of Heaven and its King. Here it was promised that the spiritual infirmity of Israel would be helped by the intervention of God.

Answer for yourself: And how was this new (renewed) Covenant to take place?

This would occur when the people had the Laws of God written in their inward parts; their hearts and heads. No longer was it to be expected that the Levities were the only ones to be holy; now everyone was called to such a task. Such hopes sadly had been pinned upon the remnants of Israel…the Essenes, the Pharisees, and the Sadducees. They each saw in themselves that they were the last hopes for Israel and the world.

Now listen very closely. Two of the above three "Messianic hopes" were wrong and only one was right. Following the war of 66 C.E. with Rome only the Pharisees emerged along with their writings. The Essenes were the first to be obliterated and only their writings survived and were only located in this century. We can find

nothing remaining of the Sadducees or any of their writings. It seems rather clear that Divine providence ensured the survival of the Pharisees as the hope of Israel. Let us not forget that just days and hours before Yeshua's death he is recorded saying:

Matt 23:2

2 Saying, The scribes and the Pharisees sit in Moses' seat:

After saying to the Sadducees in the same discourse in John that the "kingdom is taken from you" he quickly points to the Pharisees and says that they now set in the seat of Moses. Understand this is said in the same discourse. The Greek word for seat is rather illuminating as we see the Strong's number is #2515 kathedra-

meaning:

- **a chair, a seat**
- **used of the exalted seat occupied by men of eminent rank or influence, as teachers and judges**

How strange just prior to his death he makes such an announcement that the authority in Israel is removed from the Sadduceean Priest (who no longer were of the lineage of Zadok anyway) and given to the Pharisees as the teachers and judges of Israel. Coupled with this announcement is the historical fact that the Pharisees were the only one of the "Messianic hopes" that survived the war with Rome. It sure is something to think about especially in light of Christianity's replacement theology which listens to little if anything the Rabbis have to say. For Yeshua they were in charge and still are the authorities that the non-Jews are to look to today in spite of what you might think otherwise.

To become worthy of this interposition was imperative. The three movements to which we have referred, and

there were others, were fundamentally responses to this conviction. The Sadducees emphasized a strict and literal adherence to the Laws of Moses and the cultivation of ethics. The Pharisees aimed at the sanctification of the whole of daily life, and formulated new rules which extended the application of the Law to cover all contingencies. The Essenes, determined to be even more faultless, formed close communities from which contamination and impurity could be excluded, and where the utmost simplicity of living and rigid discipline could overcome material and fleshly temptations. These three "movements" were understood to be the last hope for Israel as the "remnant" was hoped by many to be the last chance Israel had to merit the Kingdom. Strict adherence to the Laws of God was understood as imperative for it was the laxity of keeping the Commandments of God that had resulted in the prior captivity of both Houses of Israel. These three movements in their own ways believed themselves to be the last hope for Israel and the Kingdom to appear.

Answer for yourself: Can you not find it strange, especially in light of Yeshua's pronouncement, the theology of Christianity today which prides itself of "not being under the Law" when the very hope of Yeshua and these three movements was just the opposite; returning scrupulously to obedience to the Laws of God in hopes of meriting Divine intervention and the manifestation of the Kingdom of Heaven let alone the King of Israel?

Well the year 2000 just passed and I hear little about the failure of Yeshua to come again. Hal Lindsey is quite and as far as I know plans no new book to explain whey his other books on Christian prophecy failed. It should make you seriously wonder and consider if the Kingdom will ever come let alone the Messiah of Israel if Pauline Christian theology which prides itself not being under the "Law" remains in vogue for 2.5 billion people in the world. Surely they are the not the light for their darkness is far greater. More to follow. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



LOOKING AT JESUS AND THE FAILURE OF THE MESSIANIC PROPHECIES TO BE FULFILLED #5

THE INTERVENTION OF GOD EXPECTED IN THE MANIFESTATION OF THE KINGDOM AND ITS KING THROUGH "ANOINTED ONES"

The three movements and Messianic hopes just discussed (Essenes, Pharisees, and Sadducees) reveal in themselves how deadly serious had become the desire to merit God's intervention. We should be out of tune with the temper of the time if we did not realize this. It was the study of the manner of the redemptive intervention which now accented the advent of messianic figures.

The Sadducees looked for only one "Messiah" or "anointed one". The Sadducees, proving everything from express statements in the Law, looked for the coming of the Prophet like Moses (Deut. 18:15).

The Pharisees and Essenes looked for two Messiahs. The Pharisees and Essenes ranged more widely and brought into prominence the perpetual covenants with Levi and David. The prophecies of Jeremiah had further contained this promise:

"Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and he shall execute judgement and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely….For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel [King Messiah]; neither shall the priests the Levities want a man to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually" [Priestly Messiah] (Jer. 33:15-26).

Therefore, it was held, God would intervene by means of Anointed Ones (Messiahs) of the tribes of Levi and Judah. One writer declares: 'And now, my children, obey Levi and Judah, and be not lifted up against these two tribes, for from them shall arise unto you the salvation of God. For the Lord shall raise up from Levi as it were a High Priest, and from Judah as it were a King: he shall save all the race of Israel" (Test. Simeon, vii. 1-2 [Testaments of the XII Patriarchs, edition Charles]. Cp. Test. Naphtali, viii. 2-3; Test. Joseph, xix. 11)..

For the Essenes the Priestly Messiah would be the superior of the Royal....Kingly Messiah, while for the Pharisees, who became disillusioned with hierarchical government, it was just the opposite. For the Pharisees it was the Kingly Messiah par excellence who would be the ideal king of the line of David (Isa. 11). But they admitted the priority of a Levitical messianic personality to the extent that the Davidic Messiah would be preceded by a priestly forerunner in the form of the returned Prophet Elijah, whom they held to have been a priest. A late commentary on the Psalms illustrates the

positron taken by the Pharisees. 'To that generation (in Egypt) thou didst send redemption through two redeemers, as it is said (Ps. cv. 26), "He sent Moses his servant and Aaron whom he had chosen." So also to this generation (of the Last Times) he sendeth two, corresponding to those other-two.

"Send out thy light and thy truth" (Ps xliii 3). "Thy light", that is the Prophet Elijah of the house of Aaron ... and "Thy truth", that is Messiah ben David, as it is said (Ps. cxxxii. 11), "The Lord bath sworn unto David (in) truth, he will not turn from it." And likewise it is said (Isa. xlii. 1), "Behold my servant whom I uphold"' (Midrash Tefillin, xliii. 1.) The return of Elijah is predicted in Malachi iv. 5-6.

For a brief period in the latter part of the second century B.C. the greatest hopes were entertained as a result of the victories of the Hasmonean ruler John Hyrcanus I, under whom the Jews not only regained complete independence, but also a territory larger than any under Jewish rule since the reign of Solomon son of David. Not a few were ready to see in John one who combined all the messianic offices, being Prophet, Priest and King. "John Hyrcanus was esteemed by God worthy of the three privileges, the government of his nation, the dignity of the high priesthood, and prophecy; for God was with him, and enabled him to know futurities" (Josephus, Antiq. XIII. x. 7.).

But John Hyrcanus was no paragon, and his successors proved to be thoroughly unsatisfactory rulers, despotic, ambitious and unjust. Instead of the Kingdom of God there was war in Israel, and the Essenes had justification for their view that Satan had been let loose on the country.

From this time national affairs played an increasing part in the exposition of the Messianic Hope. It acquired a more personal and political coloring. The cry was raised, 'Behold, O Lord, and raise up unto them their king, the Son of David, in the time which thou, O God, knowest, that he may reign over Israel thy servant; and gird him with strength that he may break in pieces them that rule unjustly (Psalms of Solomon, xvii. 23-4).

SIGNS THAT THE LAST TIMES HAD BEGUN…THUS THE MESSIAH WAS IMMINENT

The change of emphasis in messianic expectations caused much thought to be given to the conditions which the Scriptures indicated would prevail when the Messiah would be revealed. There would be wars and tumults, public strife and divided families, pestilence and famine, persecution of the saints, a host of tribulations. These would be the Woes of the Last Times; imminent just prior to the coming of the Messiah. As Jewish affairs went from bad to worse by so much more were messianic convictions intensified. Those who looked for signs could find them in abundance. In 63 B.C. the Romans were called upon to aid John Hyrcanus II against his ambitious brother Aristobulus. There was internal conflict, the siege and capture of Jerusalem, with the Roman general Pompey committing the enormity of entering the Holy of Holies in the Temple. The Jews lost their brief independence, and their land became a vassal state of Rome. Once more Israel was subject to the heathen, and finally forced to accept at Roman hands a king, who, though he was a professing Jew, was of alien Idumean origin.

The reign of Herod the Great (37-4, B.C.) was from the beginning attended by disorders. Not only had he to preserve his throne by skillful manoeuvre and political intrigue in relation to the struggle then going on in the Roman world, he had to govern a people intensely hostile to his regime, only too willing manifestation of diabolical sovereignty.

Herod was an ambitious man and a clever one, brave, with regal bearing and qualities of leadership, but he was impulsive and had neurotic tendencies which the circumstances of his reign so aggravated as to convert him into something like the raging ruthless monster his apocalyptic-minded subjects believed him to be. With real and imagined plots against him he could not feel secure until he had destroyed the Hasmoneans around whom popular support could still gather. First to be got rid of was Antigonus, then the boy Aristobulus whom he had made high priest at the age of sixteen, and then the aged former high priest and king, the inoffensive Hyrcanus

II. Later the Hasmonean princess Mariamne, whom he had married and genuinely loved, was executed, followed by her mother Alexandra; and to the end of his days the king's fears of conspiracy by family and friends led him on to the destruction even of his own children.

Successfully switching his allegiance from the vanquished Marc Antony to the victorious Octavian, afterwards the Emperor Augustus, Herod reached a height of political power and prestige.

But as the friend of Caesar, devoted to the Romans and to the Hellenic way of life, he made himself ever more noxious to his people, who would not be placated even by his grandiose rebuilding of the Temple. They hated and feared him, and were kept from revolt only by the strongly manned fortresses which Herod constructed at strategic points and by his conversion of the country into what we would now call a police state. "'At this time Herod released to his subjects the third part of their taxes, under presence indeed of relieving them after the dearth they had had; but the main reason was, to recover their goodwill, which he now wanted; for they were uneasy at him, because of the innovations he had introduced in their practices to the dissolution of their religion, and the disuse of their own customs, and the people everywhere talked against him, like those that were still more provoked and disturbed at his procedure. Against which discontents he greatly guarded himself, and took away the opportunities they might have to disturb him, and enjoining them to be always at work; nor did he permit the citizens either to meet together, or to walk, or eat together, but watched everything they did, and when they were caught they were severely punished; and many there were who were brought to the citadel Hyrcania, both openly and secretly, and were there put to death. And there were spies set everywhere, both in the city and on the roads, who watched those that met together ... and those that could be in no way reduced to acquiesce under his scheme of government, he persecuted them in all manner of ways" (Josephus, Antiq. XV. x. 4).

The pious attributed to the wrath of God the great earthquake in Judea in the seventh year of his reign and the persistent droughts followed by pestilence in the thirteenth year of his reign. Such calamities seemed like the plagues of Egypt, and Herod appeared as another Pharaoh of the Oppression. "An insolent king [Herod] will succeed them [the Hasmoneans], who will not be of the race of the priests, a man bold and shameless, and he will judge them as they deserve. And he will cut off their chief men with the sword, and will destroy them in secret places, so that no one may know where their bodies are. He will slay the old and the young, and he will not spare. Then the fear of him will be bitter unto them in their land. And he will execute judgements on them as the Egyptians executed upon them, during thirty and four years, and he will punish them" (Assumption of Moses, vi. 2-6, edition Charles).

The signs seemed certainly to confirm the current interpretation of the prophecies that the Last Times had begun.

WHAT WAS THE RESPONSE TO THESE IMMINENT SIGNS?

For the extreme pietists these days were 'the Period of the Wrath'. Many abandoned the cities and took to the wilderness. Sectarian communities, like that at Qumran by the Dead Sea, flourished as fresh recruits joined them. Such communities had long existed on the eastern fringe of the country; but now they were multiplied and increased in variety, holding themselves to be the faithful Elect of the Last Times (again they considered themselves the remnant; the Messianic hope of Israel). The Manual of Discipline from Qumran declares: 'And when these things shall come to pass to the Community of Israel, in these determined moments they shall separate themselves from the midst of the habitation of perverse men to take to the wilderness to prepare there the Way of Him as was written: "Prepare ye in the wilderness the Way of the Lord: make straight to the desert a highway for our God" (Isa. xl. 3). This Way is the study of the Law... so as to act according to all that was revealed time after time, and according to what the Prophets revealed by His Holy Spirit.'

Answer for yourself: Did you notice how they believed they were to "prepare" the way for the coming of the LORD? It was through the study of the Law! Coupled with this would be the result of such study of the Law...the repentance of Israel which was to be the fruit of such study where the Laws of God

were renewed and written on their hearts (Jer. 31).

Answer for yourself: Did you happen to notice that we just ties together everything we have said so far in these articles? Did you notice that these saw that the only hope for Divine intervention whereby the Kingdom of God was to be manifested along with Israel's King was a return to the Laws of God and obedience to His Commandments?

This is terribly important to understand as again Israel's failure in this regard is the reason why the Kingdom did not appear nor Israel's Messiah revealed along with the prophecies remaining unfulfilled.

Let me now quote the famed author Hugh Schonfield: "Through the sources of information at our command we obtain a picture of the situation in Palestine towards the close of the first century B.C. which, if it could be put on canvas, would seem to be the work of a madman, or of a drug addict. A whole nation was in the grip of delirium. The king on this throne was a sick and gloomy tyrant. His embittered subjects feared and detested him to an extent that was almost maniacal. Religious fanatics fasted and prayed, and preached wrath and judgement. Obsessed with conviction that the Last Times had come terror and superstition overcame all reason among the people. Self-recrimination accompanied messianic fervor. No wonder that when Herod died all hell was let loose" (Schonfield, The Passover Plot, pp. 35-36).

At first a cry of relief went up throughout the land, and then in a moment all was tumult and disorder. Soldiers went on the rampage. Bands of brigands plundered. In the name of liberty from Rome and the Herodians various leaders set themselves up as king and readily got together a multitude of armed followers. 'And thus', writes Josephus, 'did a great and wild fury spread itself over the nation, because they had no king to keep the masses in good order; and because those foreigners, who came to reduce the seditious to sobriety, did, on the contrary, set them more in a flame, because of the injuries they offered them, and the avaricious management of their affairs" (Josephus, Antiq. XVII. x. 5). In punitive actions by the Romans thousands were killed in different parts of the country, and at Jerusalem two thousand were crucified.

The circumstances I have outlined, which used, perhaps, to be more familiar to previous generations of Christians than they are today, have an obvious bearing on the understanding of the life of Jesus, and must be allowed their full weight in any attempt to comprehend him. We have seen what strange imaginings had gripped the Jewish people at this time, the time Jesus came into the world, fed by those who interpreted the Scriptures to them. According to many preachers, the eleventh hour had come, the Last Times had begun, the Kingdom of God was at hand. The world was on the eve of Wrath and Judgement. The Messiah would appear. Times could not get any worse. The setting was ripe for the appearance of Israel's Messiah. All that was needed was a righteous Israel. All that was needed was for Israel to merit the Kingdom and her King. All that was needed was for a righteous Israel to assume her Divine mandate as a Royal Priesthood. All that was needed was for Israel to be a Holy Nation.

More to follow.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



LOOKING AT JESUS AND THE FAILURE OF THE MESSIANIC PROPHECIES TO BE FULFILLED #6

WAS ISRAEL EXPECTING A WARRIOR MESSIAH OR A RIGHTEOUS MESSIAH?

Christianity affirms that Jesus was "the Messiah", whose advent fulfilled the prophecies. The Messiahship of Jesus is asserted, and then side-stepped in order to disclose him in a light more congenial to Hellenic rather than Jewish concepts. Most Christians never realize this but the concept of "the Jewish Messiah" become mutated in the New Testament and one reads of a "Hellenized Messiah" which is a closer in parallel to the non-Jew's crucified pagan god-men since the beginning of time as seen originating from nature and sun worship.

Along similar line, quite commonly, for instance, quite apart from the claim that Jesus was God, the view is expressed that the Jews of the time of Jesus were expecting a Warrior Messiah, one who would win military victories over the enemies of Israel, and in this way accomplish the deliverance. Christians are taught that the Jews rejected Jesus because he was a man of peace, who represented the love of God and not the "military Messiah motif". Growing up in the Church since I was a child I continually heard this being taught by Christian preachers.

Answer for yourself: But what authority is there for such a view?

Had this been the contemporary opinion of those who studied the Scriptures, certainly Jesus could never have thought of himself as the Messiah. The Christian needs to listen to what is said next. But in fact in references to the Messiah up to the time of Jesus the conception of a Warrior Messiah does not appear. Among the peasantry of Palestine many did entertain such a notion, because conditions were so bad that violence seemed to offer the natural remedy. Living under alien domination, oppressed and ill-used, who is to blame them if they did? To the desperate the comforts of prophecy mattered little. Anyone would serve as Messiah, whether descended from David or not, if he was bold, courageous, a leader of men. There were plenty of people with little to lose, who were ready for any adventure which promised food and drink, and the destruction of the enemies, and who often quite sincerely would believe themselves to be fighting the battles of God. Such people over a thousand years later joined the Crusades.

But we must not judge the Messianic Hope by such as they. Those who took things into their own hands, the violent ones, who resorted to militancy, were strongly criticized and denounced by the Pharisees, who were the chief spiritual instructors of the masses.

IN TRUTH…WHAT KIND OF MESSIAH DID THE SCRIPTURES TEACH ISRAEL TO EXPECT?

Of the Branch of David for whom pious Jews waited it was written: "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isa. 11:4).

Answer for yourself: In the above passage what are to be the "tool" of the Messiah to effect change?

- **Judge (implied vocal)**
- **Reprove (implies vocal)**
- **Rod of his mouth**
- **Breath of his lips**

Answer for yourself: What is the common denominator in the above 4 actions from Israel's expected Messiah? That was easy, or was it? The Messiah will "speak" and in his speech will be "judging, reproving, smiting, and slaying". Without a doubt we find that the actions of the Messiah will effect change through the vessel of teaching and preaching. Such will be the hallmarks of the ministry of the Messiah. Through the Messiah's ministry of teaching and preaching mankind will be moved to repent.

As hard as I try I cannot find in the above passage any implications that Israel should be looking for a military Messiah.

The sharp two-edged sword of the Messiah would be no physical weapon, but justice and righteousness. This is critically important to understand if we are ever to come to terms with why the Kingdom did not appear during the days of Yeshua or following his ministry.

Dating from the first century B.C. we have an exposition of the kind of Messiah who was expected, based on the passage from Isaiah just quoted.

"And a righteous king and taught of God is he that reigneth over them: and there shall be no iniquity in his days in their midst (in the nation of Israel….remember Israel needed to merit the Kingdom through righteousness), for all shall be holy and their king is the Lord Messiah. For he shall not put his trust in horse and rider and bow (not in a military Messiah), nor shall he multiply unto himself gold and silver for war, nor by ships shall he gather confidence for the day of battle ... For he shall smite the earth with the word of his mouth even for evermore ... He himself also is pure from sin, so that he may rule a mighty people, and rebuke princes and overthrow sinners by the might of his word. And he shall not faint all his days, because he leaneth upon his God: for God shall cause him to be mighty through the spirit of holiness, and wise through the counsel of understanding, with might and righteousness' (Psalms of Solomon, 17: 35-42).

Answer for yourself: Did you notice any similarities with the Isaiah's picture of the Messiah which Israel was told to expect in Isaiah chapter 11?

Answer for yourself: Did you notice the similarities with "word of his mouth" and "might of his word" when comparing with Isaiah's picture of the Messiah?

Answer for yourself: As what was to be the result of such "words of Messiah" and "might of his words"? We are told in the verse 35 of the Psalms of Solomon that "there would be no iniquity in his midst"? And where was Messiah to come? To Israel of course. There were to be no iniquity in his midst!

That means the Messiah's ministry would succeed and that the people of Israel would respond by tearing their hearts and not their garments when hearing his words. This was the only way to prepare the fallow ground of the hearts of Israel to merit the Kingdom and her King. This was the only way for Israel to be heirs to "fulfilled Messianic promises".

The Son of David who was to come would be holy and just, 'the Messiah of righteousness', as he is called in the Dead Sea Scrolls, living in close communion with God and obedient to his will. It is by the word of truth that

he will convict and defeat his adversaries and not through military might!

That the Messiah should have such a character fully accords with what I have brought out about the nature of the Messianic Hope. The goal was the universal rule of God acknowledged by all men, when war, strife and wickedness should cease. To reach that goal it was required that Israel should be 'a kingdom of priests and a holy nation'. I have said nothing new since the beginning of these articles but only reinforced concepts which lay silent in the Christian Church.

Answer for yourself: How much more must the Messiah, who would come in God's name, be the perfect Israelite?

To him would apply the words of the Psalmist: 'Thou lovest righteousness, and hatest wickedness: therefore God, even thy God, bath anointed thee with the oil of gladness above thy fellows ... Then said I, Lo I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea thy law is within my heart' (Ps. xlv. 7, xl. 7-8). This was the likeness to which the Messiah was expected to conform, and this is what Christians should have been taught.

It was said of him: "And he shall gather together a holy people, whom he shall lead in righteousness: and shall judge the tribes of the people that bath been sanctified by the Lord his God. And he shall not suffer iniquity to lodge in their midst; and none that knoweth wickedness shall dwell with him. For he shall take knowledge of them that they be all sons of their God, and shall divide them upon the earth according to their tribes ... He shall judge the nations and the peoples with the wisdom of his righteousness. Selah" (Psalms of Solomon, xvii. 28-31).

Answer for yourself: What kind of people was the Messiah coming for? A holy people whom he will lead in righteousness. The Messiah was to gather about himself a holy people. Of course not all is expected to be holy, but definitely a remnant is expected.

Answer for yourself: Did you notice the Messiah was to judge the people who "had been sanctified" by the Lord their God? This means a people who had been called out from the midst of the masses; the faithful and holy remnant of Israel.

Answer for yourself: Did you take notice that the Messiah would not permit iniquity to lodge in their midst; and none that knoweth wickedness shall dwell with him?

This is a beautiful picture of a repentant people who have renewed Covenant with their God and quality as the holy remnant, the Royal Priesthood, and the Holy Nation of which we have so often spoken.

This might be news to you but I guarantee you it was news to Israel. These things were expounded to the people in the synagogues by preachers who mainly belonged to the fraternity of the Pharisees. The Essenes taught an "Angel-Messiah" patterned after sun-god redeemer men, but it was the Pharisees who not only taught the same message as Yeshua but like Yeshua understood the Messiah to be a human-Davidic Messiah that fulfills the prophecies of the Tanakh. What you need to know is that in the New Testament we have both "pictures" of each's Messiahs blended into one. Such a "Messiah" never existed; only the Davidic Messiah.

Answer for yourself: Which of the three "Messianic hopes" of Israel were told they set in Moses' seat and were the only ones of the three to survive the Roman war of 66-70 A.D.? The Pharisees of course and little wonder since it was their theology which was correct when that of the Sadducees and Essenes was wrong!

Israel had been told repeatedly the necessity of being "spiritually ready" to accept her Messiah. Israel's failure in this regard would mean that the Messiah would not be revealed and that the Kingdom would be postponed!

But not all the messianic mysteries were public property. The extreme pietists who delved into such matters largely kept their knowledge to themselves, setting down some of their ideas in books only disclosed to the initiated. To supplement our knowledge we have to ferret out information to the extent that we have access to the internal literature of these groups, some of it, like the Dead Sea Scrolls, only recently available. Much material that would assist us has long been lost or destroyed, and we still know all too little about the tenets and distinguishing features of the groups in question.

The discovery of the Scrolls has turned scholarly attention again to the ancient references to the various Jewish and related sects and to those relics of them which have survived. Research in this field has now become of the most promising developments for the illumination of Christian origins. Here we can only touch on some aspects which have a bearing on the Messianic Hope and its interpretation by Jesus, and relate to the region in which he lived.

NOW HAS PAUL FAITHFULLY REPRESENTED THE MESSIAH AND HIS MISSION TO YOU IN THE NEW TESTAMENT?

Simply said: "No," and I can prove it.

As I have tried to teach our readership repeatedly that there are major problems when contrasting the Palestinian Masoretic Text with the Christian translations of the Old Testament, possibly no greater error exists than the one which I will allude to at present. Most Christians are familiar with the Apostle Paul and his statement in the Book of Romans, chapter 11:26 where it says: "And so all Israel shall be saved: even as it is written: 'There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob".

Answer for yourself: Paul states in Romans 11:26 "even as it is written." Do you know where Paul is referring to as it being written?

He is referring to Isa. 59:20. If you look up this passage in the Septuagint you will find the same as quoted above. Normally you might think the Rabbis translated this Greek passage from their Hebrew manuscripts for this is the party line held by most. However, serious study if done in this area will disclose to you that the Rabbis only translated the first five books of the Torah and did not translate from Hebrew into Greek the Prophets or the Writings. That means other than Jewish Rabbis translated these passages. You will find if you look deeply that the Greek Jews of Alexandria, Egypt, who were Phythagorean-Buddhists would be the ones to do this and that they changed much of the Jewish Scriptures to conform to their prior religious beliefs. We have their example as given above. If you consult the Jewish Scriptures in the Palestinian Masoretic text as contained today in the Stone Edition Tanakh for example, Isa. 59:20 reads entirely different. Let me quote it for you as taken from the Stone Edition Tanakh on page 1057: "A redeemer will come to Zion, and to those of Jacob who repent from willful sin---the word of Hashem."

Answer for yourself: Did you notice a big difference? They differ considerable in doctrine and content! One has Messiah coming and "cleansing" the sinner and one has Messiah coming to those who have "repented and cleansed themselves!"

Answer for yourself: What have I been showing you all along in these articles?

Namely, that Israel would have to attain a spiritual position expected of a holy Priest in order for the Kingdom to come and the Messiah to be revealed.

Answer for yourself: In comparing the above two quotes of Isa. 59:20, one as quoted by Paul and the other as taken directed from the Jewish Masoretic text, which passage best exemplifies such what the other scriptures have been saying?

I hope you readily see that the Jewish Tanakh expresses the same idea and not that of Paul. In the New

Testament you have Paul's misquotation of the Jewish Bible. If you remember I have shared with you on many occasions that there are hundreds of examples where the Jewish text has been altered in the Greek Septuagint. These"misquotations" and "mistranslations" have been carried over into our English Old Testaments. Worse yet we have the New Testament quoting the errors in translation rather than the passages as contained in the Jewish Old Testament Scriptures. Let us not forget we are supposed to have a "translation" and not a "scriptural creationism" which serves some theological purpose or agenda. But unfortunately that is what we have in place of the "truth." Paul's writings in numerous places in the New Testament are less than trustworthy. The problem is that you most likely don't know where these "hot spots" are located. Some things he says are true; at other times they are not. In Isaiah 59:20, the prophet brings into view an inspiring and uplifting picture of the messianic age. In a repeating literary pattern unique to the Book of Isaiah, the prophet begins the chapter with harsh criticism of the obstinate sinner and dramatically ends with words of forgiveness to the penitent faithful and the reassuring promise of the messianic age. In 59:20, Isaiah describes this final redemption when the Messiah will come to his people who have turned away from transgression. These passionate words of encouragement set the stage for the extraordinary prophecies in the next chapter where Isaiah paints the eschatalogical picture of Israel, a righteous people, whose light will serve as a guide for all the surrounding Gentile nations (Isa. 60:1-2). For Christians, however, Isa. 59:20 presents a serious theological problem because in the third chapter of the Book of Romans, Paul insists that no one can merit his own salvation. One of the most fundamental underpinnings of Christian theology is the Pauline teaching that only the cross, not our own good deeds and heart-felt repentance, can save.

WHERE DID PAUL GET SUCH AN IDEA IN THE FIRST PLACE?

Paul bases this assertion primarily on the verse from Genesis 15:6, "And he (Abram) believed in the Lord; and he counted it to him for righteousness." In both Romans 4:3 and Galatians 3:6, Paul sets out to prove from this verse that faith alone is what saves man-not his observance of the Law. Paul insists that this verse clearly demonstrates that Abraham was considered righteous through faith alone and not by his deeds. This quote, however, is taken completely out of context. But for Paul that is not new. A little further on in the Book of Genesis, the Torah describes the very fabric of Abraham's "faith." In Genesis 26:5, the Bible declares that "Because Abraham obeyed Me and kept My charge, My Commandments, My statutes and My laws." Listen dear ones, it was Abraham's unwavering obedience to the commandments of the Almighty in spite of the challenging tests placed before him that revealed his unyielding faith in God. Paul got it wrong. But again, that is nothing new for Paul.

Answer for yourself: Who then is the Redeemer coming to in Jacob if no one can turn from transgression?

Paul therefore rearranges the words of Isa. 59:20 so that Romans 11:26 appears to quote Isaiah to read that it will be the Redeemer (Jesus) who will turn away sin from Jacob. This, however, is not what Isaiah 59:20 says in the Palestinian Masoretic Text (the Bible Yeshua used). As mentioned above, the original verse proclaims that the Messiah will come only to those who have repented of transgression. It is not difficult, however, to understand why Paul found this revision of the prophets words necessary. In the next verse Paul continues to tamper and misquote the Jewish text to make it congruous with the alterations of the previous verse. Romans 11:27 was designed to appear as a continuation of Isaiah's words when he writes, "And this is my covenant unto them, When I shall take away their sins." Although the first half of this verse, "And this is my Covenant unto them," is correctly quoted from the first part of Isaiah 59:21 as seen in the Palestinian Masoretic Text, the second half has totally disappeared! Replacing this latter half of the verse which Paul expunged, is the interpolated text of Paul's inventive mind, " When I shall take away their sins." This segment was invented by Paul in order to support his modifications of the previous verse (11:26). Now before I share with you what the real Isaiah 59:21 says in the Palestinian Masoretic Text (the Bible Yeshua used) you ought by now be expecting it to say something about God Commandments and the necessity of obedience to them in order to attain righteousness. Let us now examine it so see if is says such things.

Isa. 59:21 as taken from the Stone Edition Tanakh on page 1057: "And as for Me, this is My covenant with them said HaShem, My spirit which is upon you and My words that I have placed in your mouth will not be withdrawn from your mouth nor from the mouth of your offspring nor from the mouth of your offspring's offspring, said HaShem, from this moment and forever."

Wow!

Notice how the two verses in the Stone Edition tie together. The Messiah will come only to those in Jacob who turn from sin. Such turning from sin will be accomplished in these last days (Daniel 9 timetable) through Messiah's words as we have seen before (preaching "repentance"....the message of Jesus by the way). Such words, if kept in the mouth of God people and not withdraw from their hearts and minds, will cause them to walk in the Commandments of God. Such will produce a righteous remnant in Israel which would qualify as the necessary remnant thus representing the Holy Nation and the Royal Priesthood to whom the Messiah would come. Such spiritual condition by the people of Jacob would be necessary to fulfill their calling as a light to the nations. This concept is totally foreign to the ideas of Paul who prided himself that he was no longer under such "Law" but under grace.

Somebody got it wrong....was it Isaiah or Paul?

Somebody did just what the Tanakh warned not to do when it said: "My words that I have placed in your mouth will not be withdrawn from your mouth nor from the mouth of your offspring….from this moment and forever."

Answer for yourself: Do you believe Isaiah was a prophet of God anointed with a message "forever?" How long is "forever?"

Answer for yourself: Is Paul, a Pharisee of Pharisees, considered somebody's "offspring?" Of course. Then it is very evident that Paul allowed to happen in his life what he was warned by Isaiah not to do…he let the Words of HaShem vanish from his mouth. The testimony of such a sacrilege can be found all through his writings in the New Testament. Paul apostasized from the faith of Yeshua and set the direction for the apostasy of the Gentile followers of Yeshua for the millennia to come. More to follow. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



LOOKING AT JESUS AND THE FAILURE OF THE MESSIANIC PROPHECIES TO BE FULFILLED #7

It used to be customary to think of Jesus as brought up in a Judaism which answered roughly to that of the second century A.D. and derived from that of the Pharisees, and which was much the same all over Palestine. This view is no longer tenable. Certain scholars long ago apprehended from the rabbinical literature that the people of the north and south did not see eye to eye on many things. It was possible even to detect in Primitive Christianity the clash of Galilean and Jerusalem traditions. But only lately has it become appreciated that northern Palestine down to the time of Jesus had retained many features of the old religion of Israel, when it was separate from Judah, and this not only among the Samaritans.

In Galilee those who were of Hebrew stock could be called Jews in that they served the God of Israel, but they differed in many ways from the Judeans. Their Aramean speech was hard to follow because they slurred the gutturals, and in their customs and religious observances they were distinguished in a number of respects from the southerners. The Galileans were proud, independent and somewhat puritanical, more resentful of alien domination and infringements of their liberty. They were to be found in the forefront of the resistance movement to the Romans and to the Jewish authorities subservient to them. When the imperial capitation tax was levied on the Jews in A.D. 6-7, it was the rebel Judas of Galilee who raised again the battle-cry "No Ruler but God". It was with these stubborn, hardy, and intensely patriotic folk that Jesus, himself a Galilean, had to deal.

In the spiritual sphere the Pharisees were not nearly so well entrenched in Galilee as they were in Judea. They had a following in the north because of their piety and because they represented themselves as the People's Party, but they had an uphill struggle to contend with the Galilean way of life. The Gospels indicate that to meet the challenge of the teaching of Jesus the local Pharisees found themselves in need of the help of experts from Jerusalem. That the Galileans and Judeans were still affected by age-old antagonistic feelings is brought out by the Gospel of John. Because of these North vs. South antagonisms we find as expected that at Jerusalem (Judea) there was opposition to the idea that the Prophet or the Messiah could possibly come from Galilee, and Jesus was taunted with being a demon-possessed Samaritan. On the other hand his Galilean followers remonstrated with him for wanting to return to Judea where 'the Jews of late sought to stone thee'. We are so familiar with the application of the term Jew to all persons of Jewish faith that we may not realize that in the New Testament the name is sometimes used in the narrower sense to mean Judeans, the inhabitants of Judea, compared with Galileans or Samaritans.

We have also to think of Galilee as part of a region in which sectarian communities flourished. Some of these, like the Rechabites and Kenites, had an ancient tribal history. The area in which they functioned was in the proximity of the Sea of Galilee, in the Decapolis, Gilead and Bashan, the Gaulan and Hauran, and towards Lebanon and Damascus.

The Damascus Document among the Dead Sea Scrolls tells how in the early history of the Community "the Penitents of Israel (understood as the Essenes or the super-ultra religious...more so than regular Pharisees) went forth out of the land of Judea and sojourned in the land of Damascus". There they entered into the New

Covenant spoken of by Jeremiah the prophet, undertaking to separate themselves from all unrighteousness, not to rob the poor, the widow and the orphan, to distinguish between clean and unclean, sacred and profane, to keep the Sabbath strictly, also the festivals and the Day of Atonement, to love each one his brother as himself, and to care for the poor, the needy and the stranger. This was just one manifestation of the remnant hope of Israel. You need to understand that this "fraction" saw themselves as the "only" hope for Israel...the remnant hope for all of Israel and the world!

This indication of locality should be taken much more seriously and literally. Those who followed the restored Mosaism did not all gravitate towards Qumran. We have every reason to believe that many remained in the northern districts we have mentioned and founded settlements there. These 'Elect of Israel' of the Latter Days would encounter many kindred spirits in northern Palestine among groups carrying on the old ascetic Nazirite way of life abstaining from animal food and intoxicants. The term Essean-Essene appears to have come from the northern Aramaic word Chasya (Greek Hosios) meaning Saint. It would seem that we have to treat the term as generic, covering a variety of loosely related groups. For the people 'the Saints' were the Jewish eclectic bodies, who also bore or were given descriptive names according to their affiliations or characteristics.

There has been emerging ever clearer evidence that in the Galilean region an ancient Israelitish type of religion persisted in the time of Jesus, defying Judean efforts to obliterate it. To an extent we have to think of Jesus in the context of that northern faith which so strongly colored and influenced those communities of 'the Saints' which were spread across this area, and which gave rise to some expressions of Messianism with which he was acquainted. The Gospels identify him with the small Galilean town of Nazareth; but the name he bears, Jesus the Nazorean, has northern sectarian implications. United with the fact that he was of Davidic descent, the prophetic intimations could be seen to be fulfilled in him which spoke of the Messiah as the sprout (nezer) from the root of Jesse (Isa. xi. 1).

Isa 11:1

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: (KJV)

NOW DON'T MISS THIS:

In the north [where Jesus grew up and ministered]:

- **1. The messianic doctrine of the Righteous King would join hands with the idea of a Suffering Just One and...**
- **2. The conception of the plurality of the "Son of Man" would be personified as one individual....the Messiah would be seen as the ideal Israelite, the Son of Man [individual].**

In the book of Daniel, if you read it real closely, you will see that....

the Saints [PLURAL] are to possess the kingdom and are likened to a Son of Man (please notice the plurality of the "Son of Man")! These Elect of the Last Times, amidst great persecutions first from Antiochus Epiphanies during the Maccabean era, then the Hasmoneans who took control of the Zaddok priesthood themselves, then the Romans with their enforced idolatry, regarded themselves as performing an atoning work by their sufferings.

In the Community Rule from Qumran [again the Essenes...super strict] it is said of the leaders of the Council: 'They shall preserve the Faith in the land with steadfastness and meekness, and shall atone for sin by the practice of justice and by suffering the sorrows of affliction ... And they shall be an agreeable offering, atoning for the land and determining the judgement of wickedness, and there shall be no more iniquity" (The Community Rule, viii. The Dead Sea Scrolls in English, Tr. Vermes).

SON OF MAN...COLLECTIVE...BECOME "SON OF MAN"

SINGULAR...PERSONIFIED IN JESUS...THE INDIVIDUAL

Since the Messiah was to be the Branch of Righteousness, the holy one who would bring iniquity to an end [by his preaching a message of repentance accompanied with Israel's repentance and good fruit] and reign over a redeemed people, it was not difficult to move from the Son of Man (collective as the nation as taught in Isaiah) to the Messiah as the Son of Man (singular), from the Elect Ones [plural] of Israel to the Elect One. If the Saints could achieve an atoning work by their sufferings, how much more the Messiah himself.

YOU NEED to understand the attachments of "suffering as an atonement" was primarily an Essenic belief fostered by the difficult times since the times of the Maccabees. The Tanakh teaches atonement quite differently from the way the Essenes envisioned it. What is of monumental importance for the Christian to know is that the Tankah, when translated by Greek Jews in Alexandria, these were Essenes who combined their "current theologies" among the text. We then get mixed into the Greek Translation of the Jewish Scriptures their concepts of crucifies sun-godmen who suffered as well. These concepts carry over of course in their "religious beliefs" to the times of Jesus. Simply said we end up with two different Messiahs; one of the Pharisees and one of the Essenes! **Oral tradition, and its weakness, is that both concepts later became fused together. In the recording of such oral traditions we have the blending the Messiah of the Tanakh [the Messiah expected by the Pharisees] which was a human Davidic King which came preaching repentance in the preparation of Israel to be a Holy Nation and a Royal Priesthood along with the Essenic "Angel- Messiah" of the Cosmos crucified in the Sun. I will later deal with this topic in detail, but I thought you needed to know why in reading the New Testament we are confused without knowing as within it are Two Different Messiah...one real and one fake. It takes years of study and investigation for me to find this out. Now back to the article at hand.**

For the historical Jesus especially with his northern associations, these blending of the above 2 concepts emerged clearly, and governed the character of his messianic mission. **To those of these desperate times the blood of Israelites, especially the quintessential Israelite (the Messiah) and his blood would seal the New Covenant spoken of by Jeremiah for these Northern Essenes, and must be shed for many for the remission of sins." In other words attributed to him, "Ought not the Messiah to have suffered these things, and then enter into his glory (as king)?"**

We can say, therefore, that at the time when Jesus lived not only was there a widespread expectation that the Messiah would shortly reveal himself, but also that in some of the current thinking about "he that should come" there was nothing inconsistent with the way in we Jesus understood the functions of the Messiah.

LETS DEAL WITH THE MESSIAH AND GOD ISSUE

In approaching the historical Jesus no question of his deity arises, since before the paganizing of Jewish belief in the development of Gentile Christianity no authority identified the Messiah with the Logos, the eternal Word of God, or conceived the Messiah to be an incarnation of God.

If you are a Christian you need to read the above sentence again. The very term, the Anointed One (messiah..small letters), indicates a call to office. It was not the title of an aspect of the Godhead. **We do not have to entertain at all the notion that Jesus or any other claimant to be the Messiah in Palestine at this period could suppose himself for one moment to be divine.** In the early history of Christianity it can be sufficiently seen how the doctrine arose out of the impact of the Gospel on the Gentile world, and in the circumstances was almost inevitable. There are plenty of instances still today of Christianity in many lands being colored by the polytheistic faiths the Church has conquered and absorbed. Our concern must be to overcome this barrier to our comprehension of Jesus, and reaching back to the core of Christianity to deal only with the requirements of the messiahship as he would have known

them.

SON OF GOD.....LEARNING THE TRUTH FINALLY

Answer for yourself: What, then, of the term Son of God?

The Messiah was not directly so-called; yet he could be thought of as having a filial relationship to God without any idea among Jews that such a description implied deity, and this could happen in so far as the Messiah appeared as the representative Israelite and as the preordained King of Israel. Israel is called the Son of God, the First-born the Only-begotten and Dearly Beloved One, and Solomon son of David and by interpretation the Messiah is brought into a filial relationship with God. But this Sonship only meant close association in representing God and carrying out His will; it never meant that the "son" was himself a God as Gentile Christianity would later change the concept to pattern their false gods.

Sonship of God meant something quite different to the Jewish mind than to the Gentile mind. It does so even today!

The right understanding of Jesus commences with the realization that he identified himself with the fulfillment of the Messianic Hope. Only on this basis do the traditions about him become wholly intelligible. He was no charlatan, willfully and deliberately misleading his people, well knowing that his posing as the Messiah was fraudulent. There is not the slightest suspicion of presence on his part. On the contrary, no one could be more sure of his vocation than was Jesus, and not even the threat of imminent death by the horrible torture of crucifixion could make him deny his messiahship.

We have to accept the absolute sincerity of Jesus. But this does not require us to think of him as omniscient and infallible. The Old Testament's depiction of Messiah was fully human and not Deity. It is possible to hold that the Messianic Hope was not only a justifiable but indeed an inspired conception, and yet in many respects the predictions and expectations of the interpreters of the Scriptures could be quite wrong. It is one thing to see visions and dream dreams, and quite another when it is demanded that such visions and dreams be acted out on the plane of history in all their apocalyptic grandeur. How could Jesus soberly imagine that this could and would be accomplished? He could do so because he was a Jew, belonging to a people whose history, as they read it, was a record of miracles wrought on their behalf by God and who believed in greater miracles to come. But what Jesus anticipated would happen was no more likely to be correct than that of any other interpreter of the prophetic legends. During his lifetime he could to an astonishing extent because of his personal qualities enact and obtain compliance with the messianic scheme as he apprehended it. But he had no control over what lay beyond, and in much that he anticipated, the imminent appearance of the Kingdom of God, he was sadly mistaken. His only mistake was that he believed Israel, beginning in Galilee, would respond to his message of repentance and return to the Commandments of God. When the seventy returned he knew quite well at that moment that all his preaching had not produced the fruit he intended. He also knew one more thing; namely, that if where he had ministered for so long had failed to produce works in response to the message of repentance, then there would be little change of it as well when he would later go to Jerusalem. He knew at that time that the same fate awaited him as did ever previous failed "messianic hope".....he would die. It was at this time that he began to teach his followers that it was appointed of him to die! The Kingdom, in the absence of repentance by Israel, would not appear. His ministry to prepare Israel for the priesthood for all nations had failed.

FAILURE OF THE KINGDOM OF GOD TO APPEAR

The Church had to face before very long the acute problem of the postponement of his expectations, and dealt with it rather lamely and unconvincingly by largely spiritualizing them. The dogma of his deity did not allow it to be admitted that he had been in error.

The convictions Jesus had, as we must appreciate, rested on the oracular treatment of the Old Testament. The Jewish circles in which he moved were accustomed to applying the text of the sacred books not only to the messianic figures, but to other individuals concerned in the Cosmic Drama, and in general to the circumstances of what they believed to be the Last Times. Abundant illustrations of this kind of prophetic exegesis are furnished by the Dead Sea Scrolls and the apocalyptic literature. The Bible had secrets to yield which could be extracted by the right methods for the guidance and instruction of the Elect of the End of the Days.

Christianity got going when the followers of Jesus started to proclaim that in him the Messiah had come, and sought to prove this in the only way which would carry conviction, by demonstrating from that all that had befallen him had been foretold. Thus the need for the creation of documents stating such thoughts. There is now every reason to believe that the first written presentation of the gospel took the form of a compendium of such Biblical Testimonies, a work which in its various recensions underlies the canonical Gospels, and whose influence can be discerned on other parts of the New Testament and on much of the patristic literature. What the traditional Christian fails to understand is that such "documents" were created out of the need for religious propaganda more than the expression of historical truth. To do so much of the Old Testament had to be "reworked" to make it look as if the prophets had been speaking about Jesus when in reality their message was not of him or about his ministry in such cases used by the New Testament writer in their attempts to line Jesus to the Old Testament.

Thus the New Testament becomes a mixture of traditions of the Davidic Messiah along with the Essenic "cosmic redeemer as modeled by the "Angel-Messiah" of the Essenic Buddhists.

We have evidence that some accounts of the activities of Jesus became colored and elaborated by prophecies which it was deemed appropriate to identify with them regardless if the original intent of the author was to point to Jesus or not. Prophetic authority was needed to give weight to the message being taught by some of the current followers of Jesus. So in doing such the Old Testament passages from the Tanakh were purposefully misquoted, mistranslated, and taken out of context in order to "Jesusize" them. One's lack of understanding and familiarity of the Jewish Tanakh is the reason one can read the Old Testament from the KJV, for example, and not notice that what is being said, let alone quoted in the New Testament as "thus being fulfilled" in anything but that!

The Gospels insist that Jesus had some foreknowledge of his fate [death] which he had derived from the Scriptures ... both canonical as well as uncanonical. Significantly, he began to communicate this information only after he had seen the response from sending out the seventy and the lack of "repentance" in the testimonies of his disciples.

From that time forth began Jesus to show unto his disciples how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day." He declared this on the ground that these things were written concerning the Messiah, as he as you remember, was the "Jew of all Jews...the quintessential Jew...the anointed Jew of all Israelites...the Messiah. Isaiah 53, understood corporately as the nation who suffered for the whole world, was not pictured in Yeshua as the epitome of all Jews. Jesus understood and saw this as his role after the failure of the mission of the seventy.

Jesus exhibited such foreknowledge and this would be nothing extraordinary since it would be expected that he had access to such information as seems to be indicated by his familiarity with the idea of a Suffering Just One and with a Son of Man Christology. Josephus tells us of the Essenes: "There are some among them who profess to foretell the future, being versed from their early years in holy books and oracular utterances of prophets." In his writings he gives instances of their powers, and no doubt many in such circles did acquire remarkable insight and capacity for seership as a result of their training.

Believing himself to be the Messiah, it would not be surprising if Jesus should have sought to learn from "the saints" as much as he could of what was required of him and what would befall him. **The early Christians delighted to pursue the quest for such fulfillments in his life to the extent that, with the help of the Greek Bible which had already been purposefully mistranslated by the Greek Jews and Essenes in Alexandria, Egypt. It was this Bible you remember which only the first 5 books were translated by the Rabbis and the rest by the Greek Jews of Alexandria. It is said of these Greek Jews of Alexandria, by Christian D. Ginsburg, in The Essenes-Their History and Doctrines, 1863, on page 32: "[speaking of the Greek Jew of Alexandria, Egypt] employed them to translate the Prophets and the Psalms into Greek, and that they availed themselves of the opportunity to introduce their tenets and rites into this version, now called the Septuagint." Thus the concept of the Buddhist Angel-Messiah, which finds its origin in sun-worship of the ancients, is written within the pages containing the Prophets and the Writings of the Bible which would serve as the foundation for all later Latin and English translations. Even worse the New Testament would quote from these Old Testament Prophets and Psalms and apply this to Jesus. The problem is that the Jewish Prophets and Writings in many cases never said such things let alone intended they be referenced to one named Jesus who would live 3 centuries later! These Greek Jews of Alexandria would produce the foundation which the followers of Jesus would later use to uncover allusions to Jesus in the most unlikely texts, and even create incidents in the life of Jesus to conform with supposed prophetic necessities.**

Now...let us proceed.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



LOOKING AT JESUS AND THE FAILURE OF THE MESSIANIC PROPHECIES TO BE FULFILLED #8

We are now standing with Jesus on the threshold of his ministry, as he began to follow that course of action which should accomplish what the will of God, as revealed to him from the Scriptures, demanded as the first phase of the work of the Messiah. In this phase he was called to function as the Teacher of Righteousness of the Last Days, as the Prophet like Moses, to preach repentance to Israel and reveal the character of the Kingdom of God in which the redeemed would participate. Elijah had come in John the Baptist to present him with the very words to signal the opening of his campaign, "Repent, for the Kingdom of Heaven is at hand."

The Gospels look back on the activities of Jesus with the help afforded by the prophetic testimonies which the Nazoreans had zealously assembled as well as "created" as proof that he was the Messiah.

As an indication of his immediate function Jesus could use the words of Isaiah, 'The Spirit of the Lord God is upon me; because the Lord bath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord...' (Isa. 58:5). The region in which Jesus began to proclaim his message was in his native Galilee, among people of strongly independent spirit, whose faith and love of liberty made it hard for them to stomach the heathen domination of Rome and the immediate government of Antipas, son of their old enemy King Herod. Galileans were in the forefront of rebellious movements, and though at this time the zealots among them were relatively quiescent, they were ever ready to demonstrate passionately whenever a situation outraged their sentiments, and to resort to armed violence. If at this stage of his mission Jesus let it be known in Galilee that he was the Messiah the consequences could well be disastrous. To be the Messiah the Son of David, we must remember, meant that he was the legitimate king of Israel, to whom the militant elements would readily have rallied. He would openly be committing an act of treasonable sedition and treason which would not be tolerated by Rome and its representatives. However peaceful were his intentions, there would be outbreaks of violence. He would be hunted down by the Government forces, and either killed or seized and crucified. Even if by luck he managed to make his escape abroad the result would still have been complete failure. He would have been Messiah for a day, and patently a false Messiah into the bargain.

All this had long been known to Jesus, though most Christians even today have never given serious thought to the situation he faced. They simply have not realized the political implications, and how explosive the conditions were. But Jesus was well aware of them and proceeded circumspectly. He chose as his headquarters a small town on the shores of the Sea of Galilee which was essentially a commercial center with a fairly mixed population, including Roman and Jewish government officials. Capernaum was not the sort of place where the disaffected and those zealous for the Law of Moses congregated, which a conspirator would be likely to use as his base. When Jesus traveled round the country preaching the highly political as well as spiritual theme of the Kingdom of God along with "repentance and preparation for the imminent appearing Kingdom of God" he was forced to preach in parables, so that the spies and informers who made it their business to be present wherever crowds gathered round a public speaker would be unable to detect anything subversive or inflammatory in what he said. He conveyed that he was speaking cryptically in his parables by adding, "He who bath an ear to hear, let him hear," in other words, "He who can catch my meaning, let him do so."

Jesus was not interfered with at this time because so far as the State was concerned he gave the impression of being a harmless religious enthusiast. Some of his sayings, indeed, would meet with the full approval of the authorities. His instructions were excellent for these stubborn rebellious Galileans, and might help to keep them in order. "Resist not evil," the preacher declared, "and whosoever shall smite thee on the right cheek, turn to him the other also." And "whosoever shall force thee to go a mile, go with him two." This was with reference to the angaria, military requisitioning of labor and transport. "'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Such was types of repentance preached to those in captivity by the Romans.

But Jesus was not acting as an unpaid Government agent, though he was intentionally warning the people against taking the law into their own hands and retaliating. If they resorted to violence, if they even nourished hatred in their hearts, not only would they be playing into the hands of their enemies to their own undoing, they would be abandoning the path God had marked out for them as a 'kingdom of priests and a holy nation' to win the heathen to God. They would be behaving like the rest of the nations, and would be unworthy to share in the Kingdom of God. Many of the Pharisees taught in the same vein.

While his call to repentance was going out to the lost sheep of the house of Israel, Jesus had to take double precautions. He had to prevent the abrupt interruption of his activities, as those of John the Baptist had been cut short, by getting himself arrested and imprisoned as a menace to public security. He had also to guard against some ill-advised contrivance by his followers, or spontaneous outburst by the people, to acclaim him as king. He was to meet with narrow escapes in this connection. In the early part of his ministry, when anyone most unwisely hailed him as Son of David he silenced him immediately. He was in any case walking on a knife-edge by creating faith in his powers of healing. What he was doing could not fail to cause excited speculation about who he was. The people were expecting a deliverer, and flocked to anyone who might be the medium of the fulfillment of their hopes. Jesus denounced the hypocrites and false prophets, and the false Messiahs as well, as much as he did the men of violence. All were misleading the nation and diverting it from carrying out the will of God, trading on the people's emotions and longings. "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. But narrow is the gate and constricted the way, which leadeth unto life, and few there be that find it."

Another step Jesus took was to enlist a small band of close disciples. The first group were fishermen from the lakeside township of Bethsaida. We do not know for certain whether Jesus was previously acquainted with some of them, though this is stated in the Fourth Gospel. Men like the brothers Simon and Andrew, James and John, were valuable recruits. They were patriotic and had a simple direct faith: they were physically strong and their personal loyalty could be counted on. Jesus nicknamed Simon 'the Rock' (Kepha, Peter), and James and John 'the Stormy Ones' (Boanerges). They would make a useful bodyguard. They also had boats; so that if danger threatened, or the attentions of the crowds became too overwhelming, a line of escape or retreat was open across the lake to the independent territory of the Decapolis, a league of ten self-governing mainly Greek cities.

By these various devices and tactics Jesus assured for himself, so far as he could, safety and freedom of movement, and opportunity to deliver his message without hindrance. Already he was proving, and we should remark this, a skillful strategist and planner, alert and resourceful. He could be very gentle, but there was nothing meek about him. He is revealed as a man of inflexible determination and keen perception with all the qualities of the born leader.

There was one thing, however, which Jesus may not sufficiently have taken into account, the extent of his fame as a wonder worker. As the days passed into weeks it speedily became evident that his mission was being gravely hampered by the multitudes who thronged to him, not primarily to listen to his teaching, but to be cured of their complaints or bring their relations for healing. Sometimes he had the utmost difficulty in getting about because of the press of people. He was aware that the time available to him was short, and at his present rate of progress the ground he would be able to cover would be very limited.

Some of the things Jesus had to say in defense of his conduct were beginning to antagonize a small but influential section of his audience, the local Pharisees. At great pains this fraternity of devout Jews had

labored for upwards of a century to promote a stricter obedience to the Law (the Torah) among the people, so that they might merit God's favor and salvation. This needs to be appreciated by Christians for this was the same work as taught and labored at by Jesus! **It was uphill work because there was an ingrained resistance, especially in Galilee, to being told what to do and what not to do.** Like the Essenes, the Pharisees among other things regarded the rigid keeping of the Sabbath as imperative, for it was a divine institution marking the difference between the holy and the profane, between Israel and the nations. **It was written: "If thou call the Sabbath a delight, the holy day of the Lord, honorable; and shalt honor him, not doing shine own ways, nor finding shine own pleasure, nor speaking shine own words; then ... I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord bath spoken it" (Isa. 58:13-14).**

Now what I say next needs to be fully understood and contrasted with the work of the Pharisees and Jesus. The Essenes had abandoned all present hope of converting the people to the exact performance of the requirements of the Torah, and had withdrawn into their own disciplined camps and communities. But the Pharisees struggled gamely on with their missionary and educational work. Sometimes in their zeal, as is often the way, they lost sight of the spirit of an institution in stressing its strict observance; but their intentions were good. The anti-Semitic writers of the New Testament have purposely severely miscast the Pharisees in the worst possible light. Nothing could be further from the truth as discernible from historical records.

THE CALLING OF THE TWELVE

The people listened gladly, but only a meagre handful responded But Jesus understood the whole nation was called to be a Priest of YHVH to the seventy nations and not only a few. Jesus knew time was short and that he needed to reach more than just a few with his message. **The decision Jesus took was to appoint twelve of his more intimate followers as envoys (apostles). Their number was symbolic of the twelve tribes of Israel. They were to travel through the country on his behalf. He gave them precise instructions. They were to confine their mission to Israelites, and not visit Gentile territory or enter any city of the Samaritans. They were to travel light and in poverty, as the Essenes did. They were to stay where they were welcomed, but only long enough to** deliver their message of repentance and preparation for the imminent appearance of the Kingdom of God. Let us not forget that Israel was to merit based upon their righteousness the fulfillment of prophecies regarding the Kingdom of God. **Where they were not received they were not to delay, but shake the dust of that house or city from their feet. "I tell you positively," he said, "it shall be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment than for that city." They must exercise the utmost care in their speech and conduct. "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."**

THE SENDING OUT OF THE TWELVE/SEVENTY...THE FIRST FRUITS OF ISRAEL....BAD FRUIT

Many scholars believe that the sending out of the "seventy" is a later adaptation of the sending out of the twelve. After Jesus' Great Commission the story was later changed and applied to what was then understood to be the seventy nations of the world at that time. So it is quite possible that the story of the "seventy" is in reality nothing but the story of the "twelve."

This action on the part of Jesus reveals his recognition of the urgency of his task and that the time available to him was short. Despite these endeavors to make every minute work, however, he had soon to admit to himself that his message had largely fallen on deaf ears. **The result of the sending out of the seventy sealed it! The apostles when they reported back told of demons (understood as sicknesses being healed in the first century) being subject to them,** but not of any other success. Strangely lacking was any

word of "repentance" or the "testimonies of repentance" from those which were sent out to preach "repentance for the Kingdom of God was nigh." It was evident that the call to repentance had largely gone unheeded. By failing in Galilee, his own land, Jesus had lost the whole country. Notice that mankind today is no different. Men flock to hear prosperity messages and to get their healings, but few respond when the message is to tear their hearts and not their garments. Repentance and the return to holiness and living the Commandments of God today is not popular; not was it then when Israel just wanted a quick fix against their Roman persecutors. Jesus saw that Israel needed a spiritual healing more than a physical one. The people were blind to such needs. Modernism, the sin of today, captivated them as it does us today. Repentance is something for other people and "not me." The message of the seventy, lacking testimonies of tears of sorrow over sin, and the breaking of men's hearts before God due to their sinful natures, the lacking of testimonies of the seventy indicating there was a spiritual turn around in the lives of the people, made Jesus face the harsh reality that stared him right in the face....Israel was not fit for the Kingdom of God:

Luke 9:62

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. (KJV)

Through his study of the Scriptures Jesus must have believed that his message would probably be rejected. But he was in duty bound to proclaim it. There was always the hope of a miracle. He spoke more than once of the Prophet Jonah, born at Gath-Hepher in Galilee not very far from Nazareth, whose tomb was a place of pilgrimage. Though God had declared by Jonah that in forty days Nineveh would be overthrown, yet the people (Gentiles no less) repented and turned from their evil way; and God had spared Nineveh and the prophecy did not come to pass. The same thing could happen again. Jesus had at one time had hope and faith that Israel would finally become worthy of her high calling as a Holy Nation and a Royal Priesthood for the world.

But it was not to be. Strangely absent from the culmination of the ministry of Jesus in Galilee, as seen in the analysis of the report of the seventy, was the total absence of any word of repentance. Nevertheless Jesus was deeply moved and hurt at his failure, even though it had not really looked as if he would succeed. And being human he was angry too, angry at the stupidity, the senseless waste, the awful suffering that was bound to come upon his nation. Contemplating this fearful prospect the certainty now of his own fate paled into insignificance.

Jesus found vent for his feelings in bitter and scathing words. "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah. For as Jonah was a sign unto the Ninevites, so shall also the Son of Man be to this generation. The queen of the south shall rise up in the Judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, what is greater than Solomon is here. The men of Nineveh shall rise up in the Judgment with this generation, and shall condemn it: because they repented at the preaching of Jonah; and, behold, what is greater than Jonah is here. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon in the Day of Judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the Day of Judgment than for thee. Whereunto shall I liken this generation? It is like children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they say, He bath a devil. The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of tax collectors and sinners. But wisdom is justified of her children" (Matt 11:16-19, 21-23; Matt.12: 39-42; Luke 10:13-15, Luke 11: 29-32).

Yet it was of no avail for Jesus to be searingly reproachful, and useless to grieve. Luke alone reports a final effort in sending out seventy disciples to preach as previously he had sent out the twelve. The fact had to be

faced that the ministry of Jesus had failed in accomplishing its goal. The Teacher of Righteousness, along with his message of repentance and preparation for leading the world to the Kingdom of God, had been rejected by Israel. The Christian need to understand this; Jesus as their Messiah deliverer was "not rejected" by the people for all wanted to be delivered from the Roman yoke, but Jesus the Prophet from God which brought them a message from God to "repent before the Kingdom of God could come" was rejected. **Unhappily it had come to pass as foretold, "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should turn again, and I should heal them" (Isa. 7:9-10; Matt. 13:13-15).**

Now, as the prophecies had indicated to Jesus, the second phase of the work of the Messiah would come into operation. There was no time to be wasted in vain regrets. Sadly but resolutely he braced himself to face the future, and carry out God's will to the end. Jesus understood that as every prior failed Messianic Movement had ended in the death of its "leader" so likewise was his fate. It was unavoidable. Jesus knew he would die not. It could NOT be prevented! The Kingdom would not come.

He would not be King. Israel would not repent and be worthy of the Priesthood to all nations. God would not intervene from Heaven and change the laws of nature. The Gentiles would not be at that time coming up to Zion to hear the words of the Torah. The dead will not be raised. The lamb would not be laying down with the lamb; there would not be world peace. And if that was not enough, the Messiah would be killed in a failed Messianic attempt. Israel would fail her day of visitation.

Did people think he was harsh when he refused one would-be follower's request to be permitted first to bury his father, and another's to take leave of his family? The words were drawn from an aching heart when he said, "Leave the dead to bury their dead" and, "No man, having put his hand to the plough and looking back, is fit for the Kingdom of God."

In the next and final articles in this series I wish to trace in the New Testament what you just read. Upon planting , watering, and tilling the soil in which the Olive Tree of Israel has been planted, and seeing that there was not fruit in due season, Jesus would recognize that Israel had literally cursed itself.

The prophecy of John the Immerse was coming true:

Matt 3:10

10 And now also the axe is laid unto the root of the trees: therefore every tree [Israel being symbolically represented as an Olive Tree in Scripture] which bringeth not forth good fruit is hewn down, and cast into the fire.

Luke 3:8-9

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

Luke 3:9

In the absence of the fruit of repentance, Jesus had no recourse but to say when finally entering Jerusalem:

Luke 19:41-44

41 And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

He knew he was to die in light of the failure of the seventy to bring a good testimony...that Israel had brought forth fruits worthy of repentance. The prophecies would not be fulfilled. The Kingdom would not come. The Messiah, Jesus, would not fulfill them. YHVH would not allow His will to fulfill them. His agent, Jesus, as the anointed of Israel, would not be recognized as King by all mankind. The failure of the prophecies to be fulfilled in no way takes away for the man Jesus of the Bible.

In an attempt to explain away the failure of the Jewish Scriptures to be fulfilled by those believing Jesus to be the Messiah, the Gentile Church chose to use the Greek translation of the Jewish Scriptures which already been altered by the Greek Jews of Alexandria, Egypt, and began to attribute to Jesus events which were recorded by these Greek Essenic Jews which took such beliefs from their prior Pythagorean and Buddhist heritages. In this way parallels to his live could be read back into these texts and called "fulfillments" because there was no way one could look at the live of Jesus and the Jewish Scriptures as written by the Prophets along with the Writings and say they were fulfilled, let alone by Jesus.

Oral traditions were created about Jesus following his death by these Essenic Greek Jews and later Gentiles as well which found their origin in the mistranslations of the Jewish Bible by the Greek Jews of Alexandria which wrote into these volumes many of their myths of their sun-godmen who were crucified in the cosmos. Only in developing "fulfillments" that coincided with the sun-godmen of the Essene Phythagorean-Buddhists could Jesus be made to look as it he was fulfilling anything. Israel prevent the real fulfillments and the ball is in their court as well today.

The Jewish Old Testament Prophecies laid unfulfilled after his death and remain so today! The Jews familiar with the Tanakh knew it then and know it today. It is the Christians who have the grossly mistranslated Old Testaments in their Christian Bibles who are unaware!

One must understand that the Essenes which retired to the desert in 170 B.C.E. as a righteous Zaddok movement in defiance of the corrupt Temple practices were a far cry from existed as "Essenic beliefs" in the days of Jesus. The best account of this "spiritual de-evolution" that I have ever read or found in Martin Larson who documents the evolution of these Essenes. Let me recommend many of his books which will lay this out for you:

The Essene Christian Faith

The Story of Christian Origins

The Essene Heritage

The Religion Of The Occident

After getting one or all of the above works and reading them, along with books by Hugh Schonfield, a Jewish scholar who believes Jesus to be Messiah, these aspects of which I wrote become crystal clear.

Now in the next article...we will trace Jesus recognition that he was to die following the return of the seventy and the failure of them to recount the repentance of Israel in preparation of the Kingdom of God which was imminently to occur according to Daniel chapter 9.

Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



LOOKING AT JESUS AND THE FAILURE OF THE MESSIANIC PROPHECIES TO BE FULFILLED #9

Of the Branch of David for whom pious Jews waited it was written: 'With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isa. 11:4).

Answer for yourself: In the above passage what are to be the "tool" of the Messiah to effect change?

- **Judge (implied vocal)**
- **Reprove (implies vocal)**
- **Rod of his mouth**
- **Breath of his lips**

Answer for yourself: What is the common denominator in the above 4 actions from Israel's expected Messiah? That was easy, or was it? The Messiah will "speak" and in his speech will be "judging, reproving, smiting, and slaying". Without a doubt we find that the actions of the Messiah will effect change through the vessel of teaching and preaching. Such will be the hallmarks of the ministry of the Messiah. Through the Messiah's ministry of teaching and preaching mankind will be moved to repent.

The sharp two-edged sword of the Messiah would be no physical weapon, but justice and righteousness. This is critically important to understand if we are ever to come to terms with why the Kingdom did not appear during the days of Yeshua or following his ministry.

Dating from the first century B.C. we have an exposition of the kind of Messiah who was expected, based on the passage from Isaiah just quoted.

"And a righteous king and taught of God is he that reigneth over them: and there shall be no iniquity in his days in their midst (in the nation of Israel….remember Israel needed to merit the Kingdom through righteousness), for all shall be holy and their king is the Lord Messiah. For he shall not put his trust in horse and rider and bow (not in a military Messiah), nor shall he multiply unto himself gold and silver for war, nor by ships shall he gather confidence for the day of battle ... For he shall smite the earth with the word of his mouth even for evermore ... He himself also is pure from sin, so that he may rule a mighty people, and rebuke princes and overthrow sinners by the might of his word. And he shall not faint all his days, because he leaneth upon his God: for God shall cause him to be mighty through the spirit of holiness, and wise through the counsel of understanding, with might and righteousness' (Psalms of Solomon, 17: 35-42).

Answer for yourself: As what was to be the result of such "words of Messiah" and "might of his words"? We are told in the verse 35 of the Psalms of Solomon that "there would be no iniquity in his midst"? And where was Messiah to come? To Israel of course. There were to be no iniquity in his midst!

That means the Messiah's ministry would succeed and that the people of Israel would respond by tearing their hearts and not their garments when hearing his words. This was the only way to prepare the fallow ground of the hearts of Israel to merit the Kingdom and her King. This was the only way for Israel to be heirs to "fulfilled Messianic promises". Israel had to merit her calling; she had to be worthy of such a high calling as of God's Holy Nation and God's Royal Priesthood for the nations. It all depended upon God's servant being worthy of her calling. Now you understand the steady stream of prophets with the same message: repentance manifested in true love through the obedience of the Commandments of God!

Isa 5:7

7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. (KJV)

God had tried to prepare His vineyard for the sake of the world. The hope of the world and the coming of His Messiah was determined upon His nation rising to the great call God had given them.

Isa 5:1-9

- **1 Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill:**
- **2 And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.**
- **3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.**
- **4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?**
- **5 And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down:**
- **6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.**
- **7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.**
- **8 Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!**
- **9 In mine ears said the LORD of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.**

Jesus would say of this nation:

Matt 23:31

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. (KJV)

The last chance for Israel was at hand. The last chance for the world as well. The Messiah was among them finally. His job was to evaluate the fruits of repentance of God's people. He looked for a holy people.

Matt 21:19

19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

And....

Matt 21:33-41

- **33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:**
- **34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.**
- **35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.**
- **36 Again, he sent other servants more than the first: and they did unto them likewise.**
- **37 But last of all he sent unto them his son, saying, They will reverence my son.**
- **38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.**
- **39 And they caught him, and cast him out of the vineyard, and slew him.**
- **40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?**
- **41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.**

THE TIME WAS ALMOST UP FOR THE REVELATION OF THE MESSIAH ACCORDING TO DANIEL CHAPTER 9

The Son of David who was to come would be holy and just, 'the Messiah of righteousness', as he is called in the Dead Sea Scrolls, living in close communion with God and obedient to his will. It is by the word of truth that he will convict and defeat his adversaries and not through military might!

That the Messiah should have such a character fully accords with what I have brought out about the nature of the Messianic Hope. The goal was the universal rule of God acknowledged by all men, when war, strife and wickedness should cease. To reach that goal it was required that Israel should be 'a kingdom of priests and a holy nation'. I have said nothing new since the beginning of these articles but only reinforced concepts which lay silent in the Christian Church.

Answer for yourself: How much more must the Messiah, who would come in God's name, be the perfect Israelite?

To him would apply the words of the Psalmist: 'Thou lovest righteousness, and hatest wickedness: therefore God, even thy God, bath anointed thee with the oil of gladness above thy fellows ... Then said I, Lo I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea thy law is within my heart' (Ps. xlv. 7, xl. 7-8). This was the likeness to which the Messiah was expected to conform, and this is what Christians should have been taught.

It was said of him: 'And he shall gather together a holy people, whom he shall lead in righteousness: and shall judge the tribes of the people that bath been sanctified by the Lord his God. And he shall not suffer iniquity to lodge in their midst; and none that knoweth wickedness shall dwell with him. For he shall take knowledge of them that they be all sons of their God, and shall divide them upon the earth according to their tribes ... He shall judge the nations and the peoples with the wisdom of his righteousness. Selah' (Psalms of Solomon, xvii. 28-31).

Answer for yourself: What kind of people was the Messiah coming for? A holy people whom he will lead in righteousness. The Messiah was to gather about himself a holy people. Of course not all is expected to be holy, but definitely a remnant is expected.

Israel had been told repeatedly the necessity of being "spiritually ready" to accept her Messiah. Israel's failure in this regard would mean that the

Messiah would not be revealed and that the Kingdom would be postponed!

Let me reiterate one more time as a refresher as noted on a previous article. Most Christians are familiar with the Apostle Paul and his statement in the Book of Romans, chapter 11:26 where it says: "And so all Israel shall be saved: even as it is written: 'There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob'".

Answer for yourself: Paul states in Romans 11:26 "even as it is written." Do you know where Paul is referring to as it being written? He is referring to Isa. 59:20.

If you look up this passage in the Septuagint you will find the same as quoted above. Normally you might think the Rabbis translated this Greek passage from their Hebrew manuscripts for this is the party line held by most. However, serious study if done in this area will disclose to you that the Rabbis only translated the first five books of the Torah and did not translate from Hebrew into Greek the Prophets or the Writings. That means other then Jewish Rabbis translated these passages. We have their example as given above.

If you consult the Jewish Scriptures in the Palestinian Masoretic text as contained today in the Stone Edition Tanakh for example, Isa. 59:20 reads entirely different. Let me quote it for you as taken from the Stone Edition Tanakh on page 1057: "A redeemer will come to Zion, and to those of Jacob who repent from willful sin---the word of Hashem."

The Messiah will come only to those in Jacob who turn from sin. Such turning from sin will be accomplished in these last days (Daniel 9 timetable) through Messiah's words as we have seen before (preaching "repentance"....the message of Jesus by the way). Such words, if kept in the mouth of God people and not withdraw from their hearts and minds, will cause them to walk in the Commandments of God. Such will produce a righteous remnant in Israel which would qualify as the necessary remnant thus representing the Holy Nation and the Royal Priesthood to whom the Messiah would come. Such spiritual condition by the people of Jacob would be necessary to fulfill their calling as a light to the nations. This concept is totally foreign to the ideas of Paul who prided himself that he was no longer under such "Law" but under grace. Somebody got it wrong?

Somebody did just what the Tanakh warned not to do when it said: "My words that I have placed in your mouth will not be withdrawn from your mouth nor from the mouth of your offspring….from this moment and forever."

IN THE ABSENCE OF FRUITS OF REPENTANCE.....JESUS KNEW ISRAEL MISSED HER VISITATION...AND THAT HE WOULD DIE....AND THE PROPHECIES WOULD NOT BE FULFILLED...AT LEAST NOT THEN

We now close this series as we look at the sending out of the seventy as depicted in the Gospel of Luke chapter 10 and the final realization of Jesus that the prophecies will not be fulfilled. Again, this does not make him any less the Messiah, but explains why the Gentile Church would alter the Scriptures to "protect the image" of Jesus....a failed Messiah. Again, it was not his fault! And again you should want to know the truth about Jesus and not accept an altered revelation because of the ignorance and anti-Semitism of the early Gentile Church.

Now, let us finish.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



LOOKING AT JESUS AND THE FAILURE OF THE MESSIANIC PROPHECIES TO BE FULFILLED #10

We have spent considerable time looking at the expected Messianic revelation as seen through the eyes of the Scriptures as well as the religious leaders of Jesus' day. We saw that the three major movements of the Essenes, the Sadducees, and the Pharisees attempted in their own ways to promote strict adherence to the Commandments of God as the sole way of adverting a further judgment by God let alone merit the coming of the Kingdom of Heaven and the revelation of Messiah King. In this way all three of these religious movements without First Century Judaism agreed that the only way to merit and be worthy of the prophecies being fulfilled was for the nation of Israel to rise up spiritually and be worthy of her calling as a Holy Nation and a Royal Priesthood. Remember this, that before the Priest could bring sacrifices in behalf of the people, he had to deal with his own sin first! The only hope for the peoples of the world was for Israel to be worthy of the Priesthood to which see was called.

Isa 2:3

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Zech 8:23

23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Understand that the above scenarios would never happen unless Israel merited her calling as the Priest of YHVH and function like said Priest by being a bridge between the people and God!

We have seen when reading the Bible how God continually sent His ambassadors with the message of repentance to Israel. We also saw that such a lineage of "holy ones" with such messages of "repentance and renewed obedience to the Commandments of God" included not only Moses, the Judges, and the Prophets, but that it culminated with Jesus of Nazareth. We saw how not only Jesus, but John the Immerser as well as Peter began their ministries with the same first word: "Repent...for the Kingdom of God is nigh." Again this was the first step in the arrival of the Kingdom of God for the world.

We saw how Jesus continually taught repentance in hopes of elevating Israel in that most auspicious time to merit and be worthy of her calling to be a Holy Nation and a Royal Priesthood. We saw as well that in judging the fruit Jesus ultimately saw that the fruits unto repentance was missing. We then saw the inevitable as understood by Jesus that he was to die. Now let us examine this in detail as we close.

THE MESSAGE INTENDED TO PREPARE ISRAEL FOR HER

CALLING

Matt 3:2

2 And saying, Repent ye: for the kingdom of heaven is at hand.

Matt 4:17

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Mark 1:15

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and *believe the gospel.*

Answer for yourself: Did you notice that in every scripture above that "repentance" is irreversibly connected with the coming and manifestation of the Kingdom of God and her King?

Answer for yourself: Did you also notice that the admonition of "believe the Gospel" referred to repentance and not Paul's version of his own gospel which was to believe in his understanding of Jesus? The "good news" for Jesus was not for one to believe that he was God or that he was to die for their sins; rather, it was that God forgives the sins of the repentant for such actions by Israel will bring her Messiah.

Mark 6:12

12 And they went out, and preached that men should repent.

Answer for yourself: Did you notice in the above passages that "repentance" was preached as the prerequisite to the manifestation of the Kingdom of God and not Paul's Christology or the deity of Jesus. Nothing could be further from their minds.

Luke 13:3

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

Matt 3:8

8 Bring forth therefore fruits meet for repentance:

Mark 2:17

17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

Luke 3:8

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

Acts 5:31

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Answer for yourself: How could just one man like Jesus accomplish such a great task as reaching and preparing

a whole nation for his Priestly calling? To accomplish this Jesus first called and sent twelve disciples to Israel with this message.

Matt 10:1

1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

Matt 10:7

7 And as ye go, preach, saying, The kingdom of heaven is at hand. As you have previously seen such preaching of the Kingdom of God's nearness included the admonition "to repent."

Luke 9:1-2

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

Notice that Jesus and his disciples and apostles were seeking a Israel worthy of their Messiah and worthy of leading the world as God's Holy Nation and Royal Priesthood. It was through the preaching of the "word" of Yeshua that Israel, or those who had ears to hear, would repent and turn their hearts back to the fathers of the faith.

Mal 4:5-6

- **5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:**
- **6 And he shall turn the heart if the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. John the Baptist had begun the final hour push to repent for the time was short and Jesus only picked the ball up so to speak when John was killed.**

WITH THE MESSAGE TO REPENT….WAS GOD'S MERCY AS SEEN IN PHYSICAL HEALINGS

Matt 10:8

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

What is important to notice is that healings of physical sicknesses went with the preaching of repentance. God's love heals us often when we are not worthy. This will be very important when we later come to the report of the "seventy" when they returned from the mission on which they were sent by Jesus.

WAS ISRAEL WORTHY….TO BE YHVH'S PRIEST TO THE NATIONS?

Matt 10:11

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence.

Matt 10:13

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

Matt 10:38

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

Matt 22:8

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

Luke 3:8

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

Luke 15:19

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

Sadly, Luke 15:19 would certainly be fulfilled in Israel in 70 C.E.!

IF ISRAEL WAS NOT FOUND WORTHY…WHAT DID JESUS SAY WOULD HAPPEN?

Matt 10:15

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

God's Divine judgment would be forthcoming. Understand this, in the failure of Israel to repent, to return to God with all their heart, to cleave to the commandments of God, and make themselves fit for their calling as YHVH'S Priest to the Gentile Nations, then punishments and the death of the nation would be inevitable. One only needs to read Matt. 10: 16-22 to see that persecutions and possible death was in store for those who preached repentance and preparation for the Kingdom of God from those who rejected the message.

Matt 11:20-24

- **20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:**
- **21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.**
- **22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.**
- **23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.**
- **24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.**

This was literally a prophecy of the impending doom for Israel in 70 C.E. if she failed to head her last warning

to repent.

JESUS GIVES THEM THE SIGN OF JONAH…WHAT WAS IT?

Jesus continues his teachings and warnings by promising that the only sign Israel would get would be the sign of the prophet Jonah.

Matt 12:38-45

- **38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.**
- **39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:**
- **40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.**

Now I am going to ask you to think deeply. Since childhood we have been told that the sign of Jonah was that he was swallowed by a great fish for three days and then spit out and lived. Let me ask you, who saw him in the belly of the great fish? Would not someone need to "see" that for it to be recognized as a "sign?" Jesus said that the current generation would see Jonah's sign and was Jesus to be swallowed by a great fish and be seen by all of that generation? It seems to me that if Jonah's sign was being swallowed by a great fish then Jesus would need to be swallowed by a great fish as well. But what if Jonah's sign was something else and we have not learned it properly? Could that be possible? Yes. How could the people of Jesus' day see him in the belly of a fish? Was this not something that "all" could see in that generation?

Answer for yourself: Ask yourself what was Jonah called to do? He was to preach "repentance" to the generation of Nineveh. Does this sound familiar to what you have been hearing Jesus both say and preach?

The sign of Jonah to which Israel was to witness was nothing more than another Prophet of God (Jesus) sent to them to preach repentance to that generation for the time was short and judgment was at their door if they failed to respond just the way it was for Nineveh. Nineveh repented but Israel did not and would be judged severely by God in 70 C.E.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. [NOTICE the lack of repentance in Jesus' mind concerning Israel's present generation].

Answer for yourself: Why would the generation of Nineveh rise up and judge Israel? Because they repented and Israel was not to.

Now Jesus says something of an allegorical nature by referring to the Nation of Israel through the picture of a man.

- **43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.**
- **44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.**
- **45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation. [NOTICE the lack of repentance in Jesus' mind concerning Israel's present generation].**

So, being given the opportunity to repent to the next generation which is roughly 40 years, in the failure of such repentance the end result would and judgment upon them would be so much worse had they done so. Also

notice Jesus calls this present generation a "wicked generation" because there were not repenting and not rising to their calling of their Priesthood.

NOT EVEN JESUS' FAMILY WOULD HEAR HIS MESSAGE

Matt 12:46-50

- **46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.**
- **47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.**
- **48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?**
- **49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!**
- **50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.**

NOTICE WHERE JESUS GREW UP AND WHERE HE MINISTERED MOST HIS MESSAGE WAS NOT HEEDED

Understand it is to these same people that he would later send the "seventy" with the messages of repentance.

Matt 13:53-58

- **53 And it came to pass, that when Jesus had finished these parables, he departed thence.**
- **54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?**
- **55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?**
- **56 And his sisters, are they not all with us? Whence then hath this man all these things?**
- **57 And they were offended in him. But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house.**
- **58 And he did not many mighty works there because of their unbelief.**

JUST A QUICK SUMMARY

If you have not noticed I basically have taken the text of the Gospel of Matthew in order and demonstrated to you the story hidden within it. Since the calling of the twelve and equipping them with the message of the Kingdom of God, this message has been rejected repeatedly; and not by strangers, but by those who knew Jesus best and whom watched him grow up amidst them. In the wake of such rejections Jesus promised God response of judgment and destruction. The whole of the mission and message of Jesus was one of repentance and return to the obedience of the Commandments of God which, if heeded, would assure Israel not miss her calling nor her King nor the Kingdom of God which was, according to Daniel 9, imminent.

YET JESUS HAD HOPE HIS MESSAGE WOULD SUCCEED...AND THE KINGDOM WOULD COME

Matt 10:23

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. One can see from this the imminent expectation

of Jesus that Israel would yet respond and be worthy of her calling.

FINALLY…JESUS IS RESOLVED TO THE FAILURE OF ISRAEL TO REPENT…WATCH WHAT HE SAYS

Matt 16:21

21 From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

I would have you notice one more important thing. I have, in order, read and cut from the texts of the New Testament the same theme as taught by Jesus; from the calling of the twelve and their commissioning to the self-realization of Jesus that his mission has failed. We say in the mind and life of Jesus that he came to realize that Israel will not repent, that he will not be ushered in as Israel's Messiah, that the Kingdom of God will not materialize, and that the prophecies of the Old Testament will not be fulfilled at this time. Also, he knew that as a failed Messiah he would go the way of all failed "anointed leaders;" he would be killed.

LETS LOOK AT THE SEVENTY

Luke 10:1

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

Scholars maintain that this account in Luke is nothing more than a "doublet;" a retelling of the same previous account of the sending of the twelve with a few additions. It was customary to believe that there were seventy nations in the world at that time, and it would customary to adapt the "sending of the twelve" to the "sending of the seventy" in order to imply the message was intended to be taken to the whole known world. We must remember that oral traditions from various places, which often differed, were collected and finally put into written forms much later. This made it quite easy for twelve to become seventy.

Luke 10:9

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you (implies repentance).

Luke 10:10-18

- **10 But into whatsoever city ye enter, and they receive you not (reject the message of repentance), go your ways out into the streets of the same, and say,**
- **11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.**
- **12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.**
- **13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.**
- **14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.**
- **15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.**
- **16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.**

Again, we have the admonitions as we did with the twelve along with the same instructions.

ANALYSIS OF THE SENDING OUT OF JESUS' DISCIPLES AND THEIR REPORT BACK TO JESUS

Now the New Testament does not record the reporting back of the twelve to Jesus following their missionary journey. But it does contain the report of the seventy.

Now notice something rather puzzling in this report:

17 And the seventy returned again with joy, saying, Lord, even the devils ("devils" and "demons" was understood in the first century as the expression for the healings of diseases) are subject unto us through thy name.

Now again notice something rather puzzling:

18 And he said unto them, I beheld Satan as lightning fall from heaven.

Answer for yourself: What is wrong with this picture? Do you see it?

Answer for yourself: Don't you find it rather puzzling that as I have shown you that Jesus continually and continually preached "repentance" as a necessity for the "emergence of the Kingdom of God" but yet the "praise reports" from the seventy, whom he sent out to preach the Kingdom and repentance, upon their return their comments and testimonies are completely devoid of any mention of any repentance from their ministry efforts? Not one mention of a contrite heart or tears. Not one mention of brokenness and crying over sin. Not one mention of sin at all. Not one report of turning back to Moses and the Commandments of God. Not one report of heightened obedience to the Commandments of God. Finally, not one report of anyone in Israel rising to their high calling to be a Holy Nation or a Royal Priesthood to the Gentile Nations of the world.

In fact these "missionaries" sound so familiar to what we hear today on our radios and televisions. It is never difficult to gather a crowd when one preaches "how to get rich," or "God's prosperity," or "God wants you healed" messages. People will flock to such gatherings. Everything is a success; or at least it seems that way. But when was the last time you went to hear a preacher preach on "sin" and "repentance?" When was the last time you turned out to hear how we have broken God's Commandments? Do you care to know how you do everyday because of the wrong gospel that has been preached to you in Jesus' name no less? Probably few of our readers can relate to this in this Christian climate of "we are OK, you are OK" messages. I can just hear Benny Hinn, Paul Crouch, or Rod Parsley say, if they had been there to hear the reports of the seventy: "Praise God, we need more satellites, more antennas, we need a bigger auditorium next time, we need to rent Madison Square Garden, we need prime time, we need to sell handkerchiefs, we need more cassettes to see, more books, we need to send out 700 next time."

Something was missing from their report and Jesus knew it! They did not. Do you?

As long as the gospel we preach today is not the one Jesus believed and preached then we only postpone the coming of the Kingdom of God and her King. then and as long as we preach As long as our churches fail to hear the words of Jesus and prefer the words of Paul then the coming of the Messiah is pushed further off into the distance. Conspicuously absent in the Gospel preached by Jesus is any mention that belief in his Messiahship is necessary for one's salvation. Conspicuously absent in the Gospel preached by Jesus is any mention that belief in his blood and death is required by God as an atonement for one's sin. Conspicuously absent in the Gospel preached by Jesus is any mention that the Law and the Commandments of God have passed away or will be modified by his soon coming death.

Repentance seems to always be for someone else; not for those who go to churches and hear perversions of the gospel that Jesus taught. The gospel writers had to cover up the fact that Jesus' response to this tragic report from the seventy was that he was to die! God forbid that you read the New Testament and understand the Gospel Jesus taught; you are supposed to hear and believe in the Gospel of Paul instead. God forbid you get the idea in your head that the Law has not passed away and that you begin to examine Biblical Atonement for yourself. If that were to happen you might see Biblical Judaism as the religion of Jesus and as a non-Jew find your place within it as a Godfearer. Rome could not have that.

So the account is passed off as a joyous expression of healings. Now don't get me wrong, there is nothing wrong in being healed. Such is God love. But what of our love for God as demonstrated in repentance and a return to living according to His Commandments?

DID JESUS CONSIDER THE MISSION OF THE SEVENTY A SUCCESS?

If you just casually read the New Testament you might be led to think that Jesus had considered it a success as well. But you would not what comes next which I will show you.

One has to wonder if Jesus saw it that way; especially in light of what he teaches next. Let us put on the shelf for now Jesus' response that he "beheld Satan as lightning fall from heaven" which was inserted into the traditions about Jesus in order to protect him again from being the leader of a failed Messianic Movement. But again I stress the problem was not him; but the lack of righteousness and the failure of Israel to repent and return to God with all their heart and soul; for such was demanded of God's Royal Priests.

LET US CONTINUE TO READ MATTHEW AND SEE WHAT JESUS SAYS NEXT

Jesus continues to teach following his declaration that he was going to die because Israel will not measure up and merit the Kingdom of God in that generation. In chapter 19, Jesus continues to teach about the Kingdom of God and its benefits.

Matt 19:16-17

16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.

Matt 19:17

One thing is certain. When the eschatalogical Kingdom of God appears death will cease. Eternal Life will be a realization. So, in veiled words, the man above asked Jesus a very deep question that has many different levels. He was asking first of all about what he must DO and NOT BELIEVE to have Eternal Life. Notice that Eternal Life is something that comes in response to our actions and not to just mental ascent to a fact or tradition.

Interestingly Jesus directs him to the Commandments of God as the answer to how to obtain Eternal Life. This is completely opposite to the Gentile Christian message today which teaches obtaining Eternal Life by ascribing to Paul's vision of Jesus. Repentance and obedience to the Commandments of God is how the Kingdom of God was to be brought, is to be brought, and will always be brought.

THE PARABLE OF THE VINEYARD COMES NEXT

Matt 20:1

1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his

Again we read the teachings of Jesus in succession. I will not quote the whole of the parable as it is too long for this article, but understand Jesus mentions that in the vineyard of God those given oversight to bring forth fruit stand idle. He says it three times. Little was being done to bring forth the harvest and the Kingdom of God by Israel.

Now Jesus says something startling!

Matt 20:17-19

- **17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,**
- **18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,**
- **19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.**

Now please listen to this.

Matt 20:16

16 So the last shall be first, and the first last: for many be called, but few chosen.

In the vineyard of God all of Israel was called to repent and prepare to be a Holy Nation and a Royal Priesthood. After all the preaching by Moses, the Judges, Samuel, the Prophets, and finally Jesus, the fruit of such preaching was not to be found in the vineyard of God nor on the Olive Tree of Israel. All of Israel was called to be a Holy Nation; too few responded. This is verified in the response of the seventy which failed to utter one word about repentance and a return to God and His Commandments by the people of Galilee where Jesus had ministered for almost 3 years. Israel had failed its calling and its purpose being sanctified out by God at Sinai.

NOW …HERE IT COMES…DON'T MISS IT

Jesus realized that he had not see the fruit of repentance he had hoped to see and which was so desperately needed if his ministry and message was to succeed. In the failure to see such works of repentance he acknowledged: "many were called to be a Holy Nation and a Royal Priesthood….too few responded."

Right after the above realization and acknowledgment on the part of Jesus…..he immediately says:

Matt 20:17-19

- **17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,**
- **18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,**
- **19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him...**

Jesus was resided to the fact that he had lost Israel, or should I say Israel had lost herself and her calling. She had missed the days of her visitation.

THE CURSING OF THE FIG TREE

If we keep reading in succession on the way to Jerusalem Jesus sees a fig tree (again a symbol for Israel). One needs to know that a fig tree bears its fruit before its leaves which is somewhat unusual. This means that if the tree had leaves one would expect normally to find fruit as well. Jesus saw leaves but no fruit. Again this was not the normal course of affairs expected. The analogy is that with all the preparation given to God's vineyard to prepare it for its calling as a Priest to the Nations from Moses on down through Jesus one would expect Israel to be ready to bring the Kingdom and her King and be heir of the fulfilled prophecies of the Old Testament.

Matt 21:17-19

- **17 And he left them, and went out of the city into Bethany; and he lodged there.**
- **18 Now in the morning as he returned into the city, he hungered.**
- **19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. The reader needs to understand that a fig tree bears its fruit before its leaves, and finding leaves only and no fruit it was to him a picture of Israel. The pronounced only pictorially what he knew God was to do in the event of the continued failure of Israel to be worthy of and merit the calling...he cursed it.**

NEXT THE WICKED HUSBANDMAN

Again I would direct your attention to this very long parable which is taken in succession again. We find that the vineyard of God was handed over to the "tenant farmers" called "husbandmen." These "custodians" of the vineyard of God were sent God servants to increase the fruit (repentance and obedience unto God) of the vineyard. These messengers from God were stones, beaten, and killed (just read the Old Testament) [Matt. 21:35-36]. Next was sent the vineyard owner's son and he was killed (Matt. 21:37-39).

Jesus knew this was what he was facing.

The final result of such a gross failure of a Nation to rise to its holy calling was obliteration:

Matt 21:40-41

- **40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?**
- **41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.**

The inevitable was fast approaching and Jesus unfortunately knew it because he was right in the middle of it.

Matt 21:43

43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

The Kingdom of God would not come. The King Messiah would not be enthroned and corronated. The prophecies would not be fulfilled. The Messiah would be killed. Israel would miss the day of her visitation. The dead will not be raised. World peace will not occur and no one will beat their swords into plowshares. Disease will not vanish. The Torah will not be taught to all nations as they come up to Zion. The blind will not see, the deaf not hear, the lame will not walk. Death will continue along with man's hatred for his brothers. Racial bigotry will continue along with violation of the Commandments of God.

Religions would increase. We will end up with over 2000 different denominations of Christianity all of which professes it is the "way." Gentile perversions of Judaism will be born and call itself Christianity. Millions will be put to death by the Church-State in the name of Jesus no less. The Sabbath will be changed to sun-worship day. The Biblical Festivals will be changed and cease for the followers of Jesus and be replaced with pagan religious worship to which Jesus' name would be attached. Biblical atonement as given by God will be replaced with a paganized atonement drawn from sun-worship and the mystery religions and taught as it was truth that Jesus and his followers believed. And I could go on!

THE PROPHECIES WERE NOT FULFILLED

But you probably don't know that because the New Testament you carry if filled with "might be fulfilled " or "scriptures be fulfilled," or "then was fulfilled what was spoken." At one time in my life I accepted these as it there were inerrant and inspired and infallible. Over the years serious and mature Bible study indicated to me that very few of them were valid fulfillments. One would never know this without many years of intense study that escapes the normal individual. First of all you don't know that the Jewish Scriptures have been horrible translated into the Greek. You don' know, because you never looked nor read the sources that indicate so, that when the Jewish Scriptures were translated by Greek Jews at Alexandria, Egypt (all but the first 5 books which were done by the Rabbis from Jerusalem), many of their Pythagorean and Buddhist religious beliefs were put into this Greek translation at the expense of what the "holy men of old" actually wrote. Concepts such as the Angel-Messiah were infused in the texts that originally taught only the Davidic Messiah. False atonements were written into Isaiah which the original Prophet never wrote. Zechariah was altered to make it look as if God was crucified in the form of another which was at that time a pattern for their crucified sun-gods. Later because Jesus would also die such a death, it would be said of him Zechariah was writing of Jesus when nothing could be further from the truth if one would only read the Hebrew translation instead of the corrupted Zechariah in the Christian Bible. Remember a translation is first taking the Hebrew and relating the very same idea to the Greek and later into the English. Simply said: "A=B=C." They should all read the same. The Hebrew should be conveyed in the Greek the same and the English from the Greek the same. Well…THEY DON'T! And let me say up front this is not just "minor" alterations, but MAJOR THINGS WERE CHANGED INVOLVING DOCTRINES AND DOGMAS.

Please listen up. That means so very often when you read in the New Testament something quoted about Jesus as "fulfilled prophecy" more than likely if you were to investigate the original Hebrew translations then the Old Testament that is quoted from the Hebrew texts does not read anything like the English rendition of it you have in your New Testament. That simply means these Pythagorean and Buddhist ideas concerning the Angel-Messiah have taken the place of what God gave His messengers and you don't know it.

This also means that what you think are fulfilled prophecies in the New Testament are in reality aberrations of the Jewish Prophecies from the Jewish Scriptures which were purposefully taken and misquoted, mistranslated, and taken out of context. All of this again was on purpose to create religious concepts that mirrored those of those doing the translation of the Hebrew Scriptures by these Pythagorean and Buddhist Greek Jews. These Greek Jews and Pythagorean-Buddhists literally added to and took away from the Holy Word of YHVH. If you get a Tanakh and compare with the LXX and compare again with the Old Testaments in your Christian Bibles you can find line upon line and precept upon precept altered. So many of these are easily see that you will be hard pressed to attribute them to human error alone. Literally this was done on purpose and many scholars document this for your inspection. I found out about this and so can you.

So the quotes in the New Testament are anything but true fulfillments of the Jewish Scriptures in so many places; rather they are fictional creationisms having nothing to do with Jesus at all or never were intended to be applied in that manner to the Messiah. The bottom line is that the Jewish Scriptures and the prophecies expected to be fulfilled at the advent of the Messiah remain unfulfilled. The New Testament have false-fulfillments passed off as "true" fulfillments to the unsuspecting and there are far too many of these types in the world. Having never the Messianic prophecies in the Jewish Tanakh nor the original Hebrew the typical Christian has to fall back upon all that he has any familiarity to; namely, those passages "touted" in the New

Testament as Messianic. Again I have found through my research that the Jewish Messianic prophecies remain today unfulfilled and those purported to be so in the New Testament to be anything but Messianic as they never existed in the first place in the Jewish Tanakh or the Jewish Masoretic Text.

Here for you in a nutshell is what was to occur at the coming of Messiah. The Jews who know the uncorrupted Old Testament knew and waited for these things to happen. Only when they began to be fulfilled would they know the Messiah was among them:

The Messiah's arrival will be accompanied by the following...

- **1. Universal peace and freedom.**
- **2. Resurrection of the of God's people.**
- **3. Regathering of the clans of Israel.**
- **4. The Torah will go forth from Jerusalem.**
- **5. Rebuilding of the Temple**
- **6. Resumption of animal sacrifices in the Temple and no longer corrupt scarifies to Ceasar would be mandatory**
- **7. All nations will come to the land of Israel to observe Succoth.**

After Jesus' death and with the failure of Israel to merit him and the Kingdom of God came...

- **1. Instead of universal peace came the wars...of 66 c.e. and 135 c.e.**
- **2. Instead of a resurrection, over a million Jews were killed and thousands sold in to slavery.**
- **3. Instead of a regathering, there was diaspora.**
- **4. Instead of the Torah going forth from Jerusalem, the Torah was declared dead and Jerusalem became a pagan city.**
- **5. Instead of a Temple being rebuild, one was destroyed.**
- **6. Instead of the continuation of animal sacrifices, they ceased.**
- **7. Instead of all nations observing Succoth in Jerusalem, the Holy day was prevented from being observed in Jerusalem and the Gentile Church replaced all the Biblical Festivals with pagan religious days to which they attached the name of Jesus.**

Now….realistically…..can we blame the Jews for not believing in this Christian Jesus? A Jewish Jesus is a totally different matter, but understand, Christianity does not teach a Jewish Jesus. They do not teach the true Jesus!

What the world needs today is not more Jews for Jesus, but more Christians for Moses!

The Jewish prophecies remain unfulfilled and if you read this series of articles with understanding then you know why. It was not the fault of Jesus that they remained unfulfilled in his day nor in our day as well. This whole series of articles had been intended to show you the reader that the prophecies were not fulfilled by no fault of Jesus, but the blame of the whole fiasco could be laid at the feet of those in Israel who failed to repent and turn to God in the highest manner possible thereby manifesting holiness and a humble contrite heart as prerequisites for not only being a Priest before God but the Royal Priesthood. The Kingdom of God did not come then, nor will it now unless we put away the leaven from our lives and turn in repentance to God accepting His Commandments as a guide and corrector for our lives.

The failure of the prophecies to be fulfilled was not the fault of Jesus as Messiah. In the selling of Jesus to the Gentiles by the early apocalyptic believers who were heavily influenced by the Essenes and their Greek translation of the Hebrew Scriptures called the Septuagint had been so corrupted by these Greek Jews of

Alexandria that many read such accounts of the Buddhist Angel-Messiah and attributed them to Jesus after his death. Those who gave us many of the oral traditions of Jesus and molded them in the context of "one greater than Moses is here" were the ones responsible for contributing to this myth. The Jews of Palestine did not accept nor use the Greek Septuagint or the Greek Old Testament because of such errors. Later when such things were taught to the non-Jews as well as the diaspora Jews about this man from Galilee as "fulfillments" of a corrupted Bible the Jews and Rabbis of Palestine were infuriated. Sadly such legends stuck and were eventually blended into the overall picture of Jesus and we have today the written accounts of those influenced by such mixtures in Jewish and Pythagorean-Buddhist beliefs…is is called the New Testament. Within the New Testament is both fact and fable; truths from the Jews concerning one from David to be an anointed leader and much from the pagan's sun-myths with their crucified sun-godmen. You just have not studied it out for yourself yet. Many have. If you do, then you will see that what I say is true. But to discount Jesus as the Messiah of Israel because the prophecies were not fulfilled does him and his memory great harm. This is a message the Jewish people need to hear as well as my Christian brethren. But lastly I must say that I take great offense to the adding to and the taking away of the Jewish Scriptures given by the God who changes not. Such adulteration of the Holy Jewish Scriptures as has been done in the Greek translation and later carried over into the Latin Vulgate and all the following English Bibles, as well as the quotations found in the New Testament, should make you both hurt and angry at what has been done. If you truly love God and His Word then you cannot learn this and be passive. May we love God enough to find the truth before we die and defend His true word against falsity and reclaim Jesus as His Messiah in spite of the prophecies not be fulfilled. But to make up false ones and teach them to multitudes to reinforce false beliefs about Jesus only makes one an idolater. May God for them and us for believing such when some serious study would have delivered us from such sin and ignorance. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #1

As a Christian you hear others often speak about Isaiah 53 and make connection with Yeshua as if this passage was prophetic for Yeshua. In fact, often you may encounter questions from Jews who are involved in or considering Christianity. Among the questions, one chapter of our Jewish Scriptures keeps coming up: Isaiah 53.

Answer for yourself: Wasn't the Prophet, in fact, referring to Yeshua in this chapter?

Answer for yourself: And didn't all Jews before the Middle Ages recognize this chapter as "messianic"?

We at Bet Emet Ministries hope to assist you in interpreting a chapter which has become a cornerstone of Christian theology and the impetus for evangelism to Jews.

Answer for yourself: After reading these articles please answer for yourself: should Isaiah 53 be used in such a manner any longer by Christians? On with the study.

Jewish sages teach that "whoever saves a single Jewish soul is considered as if he had saved an entire world." How precious is the human soul! We hope that you too will value your soul highly enough to prayerfully ponder that which follows. God's truth is not always easy to discern, but we are possessors of a Divine promise; "you will find Him if you search after Him with all your heart and all your soul" (Deut. 4:29). As faithful child of God you know that it's worth the effort. And now - on with the search!

Before engaging in an examination of Isaiah 53 itself, some preliminary issues must be considered.

First is the issue of circular reasoning. Even if we interpret the chapter as most Christians do (forgetting for a minute the mistranslations and distortions of context which will be noted below in the following articles), the most that could be said is this: Isaiah 53 is about someone who dies for the sins of others.

Answer for yourself: People may have seen Yeshua die, but did anyone see him die as an atonement for the sins of others?

Of course not; this is simply the meaning which the New Testament gives to his death, and that only many years later as his followers try to explain his death in light of the failure of his return as prophesied by him and others earlier. Only if you already accept the New Testament teaching that his death had a non-visible, spiritual significance can you than go back to Isaiah and say, "see - the Prophet predicted what I already believe." Isaiah 53, then, is in reality no "proof" at all, but rather a contrived confirmation for someone who has already chosen

Christianity and chooses to read into the text what they wish regardless of what the Prophet intended to confer in his original message.

DID THE FOLLOWERS OF YESHUA AND OTHER JEWS OF THE TIME VIEW ISAIAH 53 AS A MESSIANIC PROPHECY?

Second (and consistent with all Jewish teaching at the time), Yeshua's' own disciples didn't view Isaiah 53 as a messianic prophecy. For example, after Peter identifies Yeshua as the Messiah (Matt. 16:16), he is informed that Yeshua will be killed (Matt. 16:21). His response: "God forbid it, lord! This shall never happen to you" (Matt. 16:22). See, also, Mk. 9:31-32; Mk. 16:10-11; Jn. 20:9. Evidently this was "news" to him and something that he was not aware of as an adult Jew which was most assuredly familiar with his own religion.

DID YESHUA VIEW ISAIAH 53 AS A MESSIANIC PROPHECY?

Even Yeshua didn't see Isaiah 53 as crucial to his messianic claims - why else did he call the Jews children of the devil for not believing in him before the alleged resurrection (Jn. 8:39-47)?

Answer for yourself: And why did he later request that God "remove this cup from me" (Mk. 14:36) - didn't he know that a "removal of the cup" would violate the Gentile understanding of Isaiah 53 which his church would come to realize later after his death?

Answer for yourself: And third, even if we accept the Gentile Christian interpretation of Isaiah 53, where is it indicated (either in Isaiah 53 or anywhere else in the Jewish Scriptures) that you must believe in this "Messiah" to get the benefits?

THE CONTEXT OF ISAIAH 53 IS COMPLETELY OVERLOOKED BY CHRISTIANS TODAY

Since any portion of Scripture is only understood properly when viewed in the context of God's revelation as a whole, some additional study will be helpful before you "tackle" Isaiah 53.

Look at the setting in which Isaiah 53 occurs. Earlier on in Isaiah, God had predicted exile and calamity for the Jewish people. Chapter 53, however, occurs in the midst of Isaiah's "Messages of Consolation", which tell of the restoration of Israel to a position of prominence and a vindication of their status as God's chosen people. In chapter 52, for example, Israel is described as "oppressed without cause" (v.4) and "taken away" (v.5), yet God promises a brighter future ahead, one in which Israel will again prosper and be redeemed in the sight of all the nations (v.1-3, 8-12).

Chapter 54 further elaborates upon the redemption which awaits the nation of Israel. Following immediately after chapter 53's promise of a reward for God's servant in return for all of its suffering (53:10-12), chapter 54 describes an unequivocally joyous fate for the Jewish people. Speaking clearly of the Jewish people and their exalted status (even according to all Christian commentaries), chapter 54 ends as follows: "`This is the heritage of the servants of the L-rd and their vindication is from Me,' declares the L-rd."

ISAIAH 53…A QUICK OVERVIEW BEFORE WE BEGIN

In the original Hebrew texts, there are no chapter divisions, and Jew and Christian alike agree that chapter 53 is actually a continuation of the prophecy which begins at 52:13. Accordingly, our analysis must begin at that verse.

52:13 "Behold, My servant will prosper." Israel in the singular is called God's servant throughout Isaiah, both explicitly (Isa. 41:8-9; 44:1-2; 45:4; 48:20; 49:3) and implicitly (Isa. 42:19-20; 43:10) - the Messiah is not.

This is of major importance for our study.

Other references to "Israel as God's servant" include Jer. 30:10 (note that in Jer. 30:17, the servant Israel is regarded by the nations as an outcast, forsaken by God, as in Isa. 53:4); Jer. 46:27-28; Ps. 136:22; Lk. 1:54. The "servant" is the nation of Israel and not one individual!

Answer for yourself: Given the Christian view that Yeshua is God, is God His own servant?

52:15 - 53:1 "So shall he (the servant) startle many nations, the kings will stand speechless; For that which had not been told them they shall see and that which they had not heard shall they ponder. Who would believe what we have heard?" Quite clearly, the nations and their kings will be amazed at what happens to the "servant of the L-rd," and they will say "who would believe what we have heard?". 52:15 tells us explicitly that it is the nations of the world, the gentiles, who are doing the talking in Isaiah 53. See, also, Micah 7:12-17, which speaks of the nations' astonishment when the Jewish people again blossom in the Messianic age.

53:1 "And to whom has the arm of the L-rd been revealed?" In Isaiah, and throughout our Scriptures, God's "arm" refers to the physical redemption of the Jewish people from the oppression of other nations (see, e.g., Isa. 52:8-12; Isa. 63:12; Deut. 4:34; Deut. 7:19; Ps. 44:3).

53:3 "Despised and rejected of men." While this is clearly applicable to Israel (see Isa. 60:15; Ps. 44:13-14), it cannot be reconciled with the New Testament account of Yeshua, a man who was supposedly "praised by all" (Lk. 4:14-15) and followed by multitudes (Matt. 4:25), who would later acclaim him as a prophet upon his triumphal entry into Jerusalem (Matt. 21:9-11). Even as he was taken to be crucified, a multitude bemoaned his fate (Lk. 23:27). Yeshua had to be taken by stealth, as the rulers feared "a riot of the people" (Mk. 14:1-2).

53:3 "A man of pains and acquainted with disease." Israel's adversities are frequently likened to sickness - see, e.g., Isa. 1:5-6; Jer. 10:19; Jer 30:12.

53:4 "Surely our diseases he carried and our pains he bore." In Matt. 8:17, this is correctly translated, and said to be literally (not spiritually) fulfilled in Yeshua's healing of the sick, a reading inconsistent with the Christian mistranslation of 53:4 itself.

53:4 "Yet we ourselves esteemed him stricken, smitten of G- D and afflicted." See Jer. 30:17 - of God's servant Israel (30:10), it is said by the nations, "It is Zion; no one cares for her."

53:5 "But he was wounded from (NOTE: not "for") our transgressions, he was crushed from (AGAIN: not "for") our iniquities." Whereas the Gentile nations had thought the Servant (Israel) was undergoing Divine retribution for its sins (53:4), they now realize that the Servant's sufferings stemmed from their OWN actions and sinfulness against the nation. This theme is further developed throughout our Jewish Scriptures - see, e.g., Jer. 50:7; Jer. 10:25. ALSO: Note that the Messiah "shall not fail nor be crushed till he has set the right in the earth" (Isa. 42:4). This is serious business, as you can see; when Messiah comes he will a major bone to pick with the Roman Church which spawned both anti-Semitic Catholicism and his child Protestantism.

53:7 "He was oppressed and he was afflicted, yet he did not open his mouth. Like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so he did not open his mouth." Note that in the prior chapter (Isa. 52), Israel is said to have been oppressed and taken away without cause (52:4-5). A similar theme is developed in Psalm 44, wherein King David speaks of the corporate nation of Israel and her faithfulness even in the face of gentile oppression (44:17- 18) and describes Israel as "sheep to be slaughtered" in the midst of the unfaithful gentile nations (44:22,11).

Regarding the claim that Yeshua "did not open his mouth" when faced with oppression and affliction, see Matt. 27:46, Jn. 18:23, 36-37.

53:8 "From dominion and judgment he was taken away." Note the correct translation of the Hebrew. The Christians are forced to mistranslate, since - by Yeshua's own testimony - he never had any rights to rulership or judgment, at least not on the "first coming." See, e.g., Jn. 3:17; Jn. 8:15; Jn. 12:47; Jn. 18:36.

53:8 "He was cut off out of the land of the living."

53:9 "His grave was assigned with wicked men." See Ez. 37:11-14, wherein Israelis described as "cut off" and God promises to open its "graves" and bring Israel back into its own land. Other examples of figurative deaths include Ex. 10:17; 2 Sam. 9:8; 2 Sam. 16:9.

53:8 "From my peoples' sins, there was injury to them." Here the Prophet makes absolutely clear, to anyone familiar with Biblical Hebrew, that the oppressed Servant is a collective Servant, not a single individual. The Hebrew word "lamoh", when used in our Scriptures, always means "to them" never "to him" and may be found, for example, in Psalm 99:7 - "They kept his testimonies, and the statute that He gave to them."

53:9 "And with the rich in his deaths." Perhaps King James should have changed the original Hebrew, which again makes clear that we are dealing with a collective Servant, i.e., Israel, which will "come to life" when the exile ends (Ez. 37:14).

53:9 "He had done no violence." See Matt. 21:12; Mk. 11:15-16; Lk. 19:45; Lk. 19:27; Matt. 10:34 and Lk. 12:51; then judge for yourself whether this passage is truly consistent with the New Testament account of Yeshua.

53:10 "He shall see his seed." The Hebrew word for "seed", used in this verse, always refers to physical descendants in our Jewish Scriptures. See, e.g., Gen. 12:7; Gen. 15:13; Gen. 46:6; Ex. 28:43. A different word, generally translated as "sons", is used to refer to spiritual descendants (see Deut. 14:1, e.g.).

53:10 "He will prolong his days."

Answer for yourself: Not only did Yeshua die young, but how could the days be prolonged of someone who is alleged to be God?

53:11 "With his knowledge the righteous one, my Servant, will cause many to be just." Note again the correct translation: the Servant will cause many to be just, he will not "justify the many."

The Jewish mission is to serve as a "light to the nations" which will ultimately lead the world to a knowledge of the one true God, this both by example (Deut. 4:5-8; Zech. 8:23) and by instructing the nations in God's Law (Isa. 2:3-4; Micah 4:2-3). This mission, however, has been tragically circumvented by the Roman Church throughout history by the editing and adulterating the documents we call the New Testament today. What was once a Torah centered faith has become a religion based upon "believing in the identity of a man" instead of "living a life in obedience to the Law/Commandments of God." Today "grace" had completely nullified "personal accountability before God." Needless to say the "light" of Divine Truth as been replaced by Gentile Christianity's Catholic Church Council's decisions upon the "identity" of Yeshua as it evolved over the first 500 years of the church. The identity of the Servant of God, the Jewish People, who paid in their blood the price that I might know God today, has been completely obliterated by Christian theology whereby "one man" has replaced an entire nation.

53:12 "Therefore, I will divide a portion to him with the great, and he shall divide the spoil with the mighty."

Answer for yourself: If Yeshua is God, does the idea of reward have any meaning?

Answer for yourself: Is it not rather the Jewish people - who righteously bore the sins of the world and yet remained faithful to God (Ps. 44) - who will be rewarded, and this in the manner described more fully in Isaiah chapters 52 and 54?

In the following articles in this series we will examine in depth many of the above items for your study and evaluation. When we finish you will no longer have any doubt or confusion regarding the correct interpretation of Isaiah 53 and whether it refers to Yeshua or not. Who Is The Servant of God? We address that next.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #2

ISAIAH'S USE OF SERVANT IN REFERENCE TO ISRAEL-THE NATION

In order to begin our study with the proper background it is important that you familiarize yourself with the following Scriptures and the meaning of the prophet Isaiah in writing them. The following are *every* mention of "servant" from Isaiah. 40-66. Please read and see if Isaiah is consistent throughout the book by describing *the nation of Israel as the servant and not a man.* This is of utmost important that we understand the context of the prophet Isaiah due to all the improper teaching we have heard during our lives that have preconditioned us to "read into the passage" meanings not ever intended by the Prophet Isaiah.

I ask that you take the time to read each of the chapters listed below in order for you to get the context. Then, and only then, can you be certain that the "servant" in question is not an individual man, but a collective of people: namely; the people of Israel which included Yeshua, but never was intended to reference him to the exclusion of the whole of the Jewish people.

Isa 41:8

8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. (KJV)

Isa 41:9

9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. (KJV)

Isa 42:1

1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. (KJV)

Isa 42:19

19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant? (KJV)

Isa 43:10

10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. (KJV)
[notice the explicit reference to the servant in both the singular and plural in the same verse]

Isa 44:1

1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen: (KJV)

Isa 44:2

2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. (KJV)

Isa 44:21

21 Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. (KJV)

Isa 44:26

26 That confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof: (KJV)

Isa 48:20

20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob. (KJV)

Isa 49:3

3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified. (KJV)

Isa 49:5

5 And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. (KJV)

Isa 49:6

6 And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. (KJV)

Isa 50:10

10 Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. (KJV)

Isa 52:13

13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. (KJV)

Isa 53:11

11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (KJV)

By now you should be able to see for yourself that the Prophet Isaiah intended the "nation of Israel" be understood as the Servant of YHVH, and it is this who is the "Suffering Servant" of Isaiah 53.

Now we continue.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #3

I suppose Isaiah 53 is possibly the most misunderstood and misused passages in the whole Bible. The reason as you will quickly come to see is partly due to the purposefuly misquoting of the Jewish Masoretic text whereby the verses have been terribly altered. This not only destroys the original meaning intended by Isaiah but substitutes a "foreign" meaning instead.

Ever since I was a child I was told to believe that this passage refereed to Yeshua. Does it? You might be surprised when you study it in detail as I have. If you undertake to read these series of articles the results you will discover will reveal a completely different understanding from what many of you supposed that Isaiah, as recorded in your Christian Bibles, actually means. Besides the reason "highlighted" above, another reason why we did not understand this passage correctly as most of us grew up in the church is that our spiritual authorities chose to "read into the text" ideas that could not be "drawn from the text". Let me explain.

In Seminary I learned that there are laws of interpretation that must be applied to the text of scripture if one wanted to arrive at the truth of what the passage is saying. There is only one problem outside of the Seminary classroom; namely few pastors or church adhere to such rule and laws of interpretation of scripture. I learned that there is a big difference between "exegesis" and "eisegesis." Let me explain by looking at the definitions of these two very important words.

Exegesis, [from exegeomai in the Greek, to explain-ex, and hegeomai, to lead, to guide] The exposition or interpretation of any literary production, but more particularly the exposition or interpretation of Scripture; also the principles of the art of sacred interpretation; exegetics; hermeneutics.

Eisegesis noun : personal interpretation of a text (especially of the Bible) using your own ideas. In other words, reading into the text concepts and ideas totally foreign to the text.

As you can see for yourself if we follow the laws of eisegesis we can be assured of arriving at an erroneous interpretation of the text and lose the truths the prophet or writer intended to convey. Conversely, only by rigid application of the laws of exegesis can we be assured of arriving at the truths God desires we both understand and possess. Let us go on.

Since this article is intended for Christian readers, I will not go into depth regarding the traditional interpretation that the "Suffering Servant" has been taught to be Yeshua in the Isaiah 52 and especially the

Isaiah 53 passages by the Christian Church for centuries. I would only ask that you read these series of articles closely and limit your "eisegesis" (reading into the text your personal interpretation received through sermonizing) and let the truths of the passage derived from "exegesis (whereby we explain, interpret, and critically examine the text) speak to you and determine what your religious belief system should be in light of the facts as they are "taken from the passage" and not "read into" the passage. After you have completed these articles the decision will be up to you what you believe Isaiah 53 is teaching. But until you read these articles and see this information for yourself you are limited by the knowledge withheld from you and are sadly unable to make an intelligent decision. With this as my motive let us begin a critical examination of the text.

ISA 52:13---ISA 53:12...(AS TAKEN FROM THE MASORETIC TEXT [THE JEWISH BIBLE] AND NOT THE ALTERED OLD TESTAMENTS FROM MOST CHRISTIAN'S BIBLES (THE KJV FOR EXAMPLE)

13. Behold, My servant shall prosper; he shall be exalted and lifted up, and shall be very high.

14. As many wondered about you, "How marred his appearance is from that of a man, and his features from that of people!"

15. So shall he cast down many nations; kings shall shut their mouths because of him; for what had not been told to them they shall see; and that which they had not heard they shall consider.

Let me interject that the word for "nations" in the Hebrew is as follows:

1471 gowy rarely (shortened) goy- as a noun, masculine: nation, people

- **a) nation, people**
- **1) usually of non-Hebrew people**
- **2) used of descendants of Abraham**
- **b) used of a swarm of locusts or other animals (figurative) as a proper noun, masculine:**
- **c) Goyim? = "nations"**

Now back to the text....

1. **Who bath believed our report? And to whom is the arm of the Lord revealed?**
2. **And he came up like a sapling before it, and like a root from dry ground, he had neither form nor comeliness; and we saw him that he had no appearance that we should have desired him.**
3. **Despised and forsaken by men, a man of pains and accustomed to illness: and as one who hides his face from us; despised, and we esteemed him not.**
4. **Indeed, he bore our illnesses, and our pains - he carried them, yet we accounted him as plagued, smitten by God and oppressed.**
5. **But he was pained from our transgressions, crushed from our iniquities; the chastisement of our welfare was upon him, and with his wound we were healed.**
6. **We all went astray like sheep, we have turned, each one on his own way, and the Lord accepted his prayers for the iniquity of all of us.**
7. **He was oppressed, and he was afflicted, yet he would not open his mouth; like a lamb to the slaughter he would be brought, and like a sheep that is mute before her shearers, and he would not open his mouth.**
8. **From imprisonment and from judgment he is taken, and his generation who shall tell? For he was cut off from the land of the living; because of the transgression of my people, a plague befell them.**
9. **And he gave his grave to the wicked, and to the wealthy with his kinds of deaths, because he committed no violence, and there was no deceit in his mouth.**

10. **And the Lord wished to crush him, He made him ill; if his soul makes itself restitution, he shall see seed, he shall prolong his days, and God's purpose shall prosper in his hand.**
11. **From the toil of his soul he would see, he would be satisfied; with his knowledge My servant would vindicate the just for many, and their iniquities he would bear.**
12. **Therefore, I will allot him a portion in public, and with the strong he shall share plunder, because he poured out his soul to death, and with transgressors he was counted; and he bore the sin of many, and interceded for the transgressors.**

WE MUST DECIDE WHO IS DOING THE "SPEAKING" IN THESE VERSES IN ORDER TO INTERPRET THEM CORRECTLY

Isaiah 52:15-53:

- **Isa. 52:15. So shall he cast down many nations; the kings shall shut their mouths because of him; for that which had not been told to them they shall see; and that which they had not heard they shall consider.**
- **Isa. 53:1. Who hath believed our report? And to whom is the arm of the Lord revealed?**

Notice first with me "certain" words. They are in the "plural." Kings of nations (Gentile kings of non-Jewish nations) are speaking here in their numbed astonishment. For what they are finally witnessing is in stark contrast to everything they had ever heard and considered (or even heard preached about the Jews). Understandably, the first question on their lips is, "Who would have ever believed such a thing?" These Gentile leaders and "kings" are utterly astounded that the Jewish people, whom all the non-Jewish nations have together despised and molested, will be vindicated and enjoy the promised salvation of God. *This is totally foreign to their theologies and what they were accustomed to hear taught and preached and what they expected to happen to the Jewish people.* In other words these thoughts and beliefs about the fate of the Jewish people and their salvation have been totally in error as held by these non-Jewish people. Understand that the vast majority of Christianity today, if asked, will say the Jewish people are damned to hell if they don't believe in the Messiah or the blood of Yeshua. Let us go on.

The palpable shock that the gentile nations will experience and express at the end of days is a common theme throughout the Bible. But this fact can only be know if you spend a lot of time in the Hebrew Scriptures, and lets face the truth, most Christians today spend the vast majority of their time reading only the New Testament and find little use for the Jewish Scriptures.

Bear in mind that nowhere in scripture do the prophets foretell that the Jewish people will ever proclaim shock, or admit any mistake to the gentiles in the messianic age. On the contrary, the Bible clearly testifies that in the messianic age ten gentiles of different languages will grasp the shirt of a Jew and say, "Let us go with ,YOU, for we have heard that God is with ,YOU." (Zechariah 8:23)

Micah 7:15-16

15 According to the days of thy coming out of the land of Egypt will I show unto them marvelous things. 16 *The nations (non-Jewish peoples) shall see and be confounded at all of their might: they shall lay their hands upon their mouth,* their ears shall be deaf.

Isaiah 41:11

11 Behold all those who were incensed against you shall be ashamed and *confounded;* those who quarreled with you shall be as naught and be lost.

Jeremiah 16:19-20

19 O Lord, my strength, and my fortress, and my refuge in the day of affliction, the *Gentiles* shall come unto thee from the ends of the earth and shall say, *"Surely our fathers have inherited lies, vanity, and things wherein there is no benefit.* 20 Shall a man make Gods unto himself, and they are no Gods?

Please listen. As a Seminary graduate with a Master's degree no less, the tools I received while at Seminary were put to further use after I graduated as I proceeded to be involved in in-depth study of Biblical language, Biblical history, culture, etc. I must admit that upon 15 years of in-depth research and study, sometimes up to 10 hours a day, I have found that I have fulfilled Jeremiah 16:19-20. I have come to the conclusion that Jeremiah is totally correct: my non-Jewish forefathers, having accepted the legacy of Nicea and Constantine, and others who replaced a Jewish faith with one of Rome, and who altered the manuscripts to make sure that all subsequent non-Jewish followers accept "their" brand of religion, propagated religious lies, vanity, and vain worship. Faced with such knowledge which most have not had the opportunity to be exposed to themselves, I endeavor to reach out to others to inform them of the truths long held from the Christian community in order that their knowledge and faith in both God and Messiah be correct and not after the traditions of men.

REGARDLESS OF WHAT YOU HAVE HEARD PREACHED IN YOUR CHURCH....WHO DOES ISAIAH IDENTIFY AS "THE SERVANT"?

Isaiah 41:8-9

But thou, *Israel, art My servant,* Jacob whom I have chosen, the seed of Abraham My friend. 9 Whom I grasped from the ends of the earth, and from it nobles I called you, and I said to you. *"You are My servant";* I chose you and I did not despise you.

Isaiah 44:1-2

1 Yet hear now, O Jacob My servant and Israel, whom I have chosen. So said the Lord your Maker, and He who formed you from the womb shall aid you. 2 Fear not, My servant Israel, and Jeshurun whom I have chosen.

Isaiah 44:21

21 Remember these, O *Jacob and Israel, for thou art My servant,* I have formed thee; *thou art My servant, O Israel*, thou shalt not be forgotten of Me.

Isaiah 45:4

4 For the sake of *My servant Jacob,* and Israel My chosen one, and I called to you by your name...

Isaiah 48:20

20 Leave Babylon, flee from the Chaldeans; with a voice of singing declare, tell this, publicize it to the end of the earth; say, The Lord has redeemed *His servant Jacob."*

Isaiah 49:3

3 And said to me, *thou art My Servant,* O Israel, in whom I will be glorified!

Psalm 136:22

22 Even a heritage unto Israel His servant; for His mercy endures forever

Jeremiah 30:10

10 Therefore fear not, *O My Servant Jacob*, says the Lord, neither be dismayed, O Israel: for, behold, I will save you from afar....

Answer for yourself: So what do we learn about the identity of the "Servant" of God?

The Suffering Servant of God is the nation of Israel and not an individual; that is, the Suffering Servant of God is a collection of people and not just one person.

Answer for yourself: What are the implications of reading only "one" person into Isaiah 53 then?

Simply, we are guilty of not drawing out of the passage the intended meaning of the prophet (exegesis), but rather, misinterpreting the passage by "reading into" the passage a preconceived belief formed by what others have said (eisegesis) which cannot be supported by critical examination of the text. Our religious belief system is in error, and often this leads us to vain worship.

Answer for yourself: If we read "Yeshua" into Isaiah 53 and not understand that the "suffering servant" is the collective nation of Israel, then are we not guilty of "reading into the text our personal interpretation" irrespective of the intended meaning of the prophet and guilty of "eisegesis"? We sure are.

THE ONLY CONCLUSION WE CAN RIGHTFULLY DRAW FROM TRUTHFUL EXAMINATION OF THE TEXT IS THAT THE IDENTITY OF THE "SERVANT" IN THE PROPHET'S FOURTH SERVANT SONG, ISAIAH 53, MUST BE THE NATION OF ISRAEL AND NOT ONE INDIVIDUAL

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU WERE NEVER TAUGHT…THE TRUTH ABOUT ABOUT ISAIAH 53 #4

In the previous article I made a strong case for correctly interpreting the "Suffering Servant" of Isaiah 53 in the plural and not the singular [the "servant" is the corporate nation..and not one individual]. **That means if we want to correctly interpret the Bible we cannot any longer read "Jesus" into Isa. 53 no matter what our theology is at present. Let us now examine more concrete testimony which validates the interpretation of Isaiah 53 as referring to the nation of Israel and not just one man.**

THROUGHOUT THE SERVANT SONGS THE "NATION OF ISRAEL" IS SPOKEN OF IN THE SINGULAR...BUT THE PRONOUN IS UNDERSTOOD AS THE "NATION"

As I grew up in the church I was continually told that since Isaiah 53's references to the Servant is in the singular that this conclusively proves that this chapter is speaking of a single individual rather than the entire nation of Israel.

To say that the "singular" reference, as applied to the Suffering Servant in Isaiah 53, definitely refers to Jesus disregards the entire context and surrounding poetic motif of Isaiah 53.

I cannot ask you to believe this unless I can prove it to you. So let us investigate the matter in detail.

In Isaiah 43:10, the prophet clearly identifies the "servant" (singular) as *God's "witnesses" (plural).*

Notice that the "servant" is plural thus referring to more than one individual. Also, all Christians agree that the two chapters that sandwich Isaiah 53 (52 and 54) consistently speak of the Jewish people as a single individual. **When considering that "Isaiah 53" actually begins in the latter part of the 52nd chapter, Christianity's argument becomes increasingly weak. Furthermore, as I will show you momentarily,** the prophet alternately speaks of the servant in Isaiah 53 in both the singular and plural.

As the book of Isaiah progresses into the 54th chapter, it continues to speak of the Jewish people as though they are a single individual. **This barren woman, a picture of a tormented Israel, will be saved from her affliction and jubilate wholeheartedly in her final vindication.**

Isaiah 43:10

10 Ye are *My witnesses* saith the Lord, and My *servant* whom I have chosen: that you may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me.

Notice how the plural "witnesses" refers to only "one servant" (singular).

Isaiah 52:1-2

1 Awaken, awaken, put on your strength, *O Zion;* put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you. 2 Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, *O captive daughter of Zion.*

Isaiah 54:1

"'Sing you *barren woman* who has not born, burst out into song and jubilate, you who have not experienced birth pangs, for the children of the desolate one are more than the children of the married woman," says the Lord.

DOES THE WRITER OF THE GOSPEL OF MATTHEW TAKE VERSES OUT OF CONTEXT TO CREATE HIS UNIQUE THEOLOGY? YES...HE DOES!

Matthew does to Hosea precisely what other Christians do to Isaiah. In Hosea 11:1, the prophet is referring to national Israel (plural) in the singular as God's son. The writer of the Gospel of Matthew 2:15 takes half the verse out of context, and quotes this verse as if it is speaking about the messiah (singular).

Similarly, the context of Isaiah 53 reveals that Isaiah is speaking of national Israel (many people) in the singular, yet I was led to believe that this chapter is speaking about Jesus. Such is not the case.

Hosea 11:1-2, 5

1 When Israel was a child, then I loved him, and out of Egypt I called my *son (referring to a nation)*. 2 The more *they* called them, the more *they* went from them, *they* sacrificed unto the Baalim, and offered to graven images

5 *He* shall not return into the land of Egypt, but the Assyrian shall be his king, because *they* refused to return.

Again you can see that the prophet is referring to the nation of Israel (numbering in hundreds of thousands" in the singular with the use of "he"along with the plural use of "they."

Exodus 4:22

22...thus saith the Lord, *Israel is My son,* My first born.

So you can see that the nation, numbering thousands and thousands, is referred to collectively in the singular. Thus the Suffering Servant, as revealed as the nation of Israel continues to be the collective people of Israel in

Isaiah 53 and to refer to Jesus alone is a grievous error of interpretation.

LET US NOT FORGET WHO IS SPEAKING IN ISAIAH 53...WHO IS?

As we prepare to delve into the text of Isaiah 53 we must at the beginning come to an accurate understanding of who is speaking. Without such an understanding we can be assured we will interpret the passages of Isaiah 53 incorrectly and thereby attribute meanings to them that the original author never intended.

Let me state right up front that the original manuscripts, even copies of manuscripts we have discovered, never had chapter divisions within them. These were added much later by the Church. So often we find chapter divisions put in the most unlikely of places. Sometimes the chapter division obscures the meaning of the text as well as who is doing the actual speaking as I will show you in Isaiah 53. Failure to notice who is speaking in Isaiah 53 is compounded by the chapter division which was artificially created centuries after the text was originally written. Search as you will, you will not discern the identity of the speaker by reading Isaiah 53 because the identity of the speaker is given in the verses above the chapter division of Isaiah 53. Failure to look to Isaiah 52 to discern the true speaker will cause you to believe that since Isaiah is the writer, he must be speaking himself and we erroneously connect such a concept in our minds to the idea that he is speaking for Israel. Nothing could be further from the truth. To this very important issue we now turn.

The following is taken from the Jewish Scriptures and the Tanakh [and not the corrupted Old Testaments in the Christian Bibles]

Isa 52:13-15

Indeed, My servant shall prosper. Be exalted and raised to great heights. 14 Just as the many were appalled at him So marred was his appearance, unlike of man, His for, beyond human semblance- 15 Just so he shall startle many nations. Kings shall be silenced because of him, For they shall see what has not been told them, Shall behold what they never heard.

Now notice the next verse...called Isaiah 53:1

“Who can believe what we have heard? Upon whom has the arm of the LORD been revealed?...

Answer for yourself: Did you notice anything different between the translation in the Tanakh and the KJV?

Well, the Tanakh makes note that Isaiah 53:1 is a quote from the Gentile kings and nations. What follows in Isa. 53 is the testimony of the Gentile Kings which represent the Gentile Nations. The Christian Bible, the KJV, does not make this as plain and we tend to think that Isaiah is speaking; thereby making the following testimony apply to the Jews when it refers to the non-Jewish world! This is very, very important!

One immediately notices, since put on the alert what to look for it, that the speaker is designated in Isaiah 52 just a few verses before Isaiah 53. The kings/rulers of the nations are engaged in a dialogue concerning the Jewish people. It is the Gentile kings of the nations which are speaking and not the Jewish people. For too long now Christians read Isaiah 53 without noticing in the latter part of Isaiah 52 that the speaker is not Isaiah or the Jewish people, but rather the Gentile nations. Failure to notice this guarantees misinterpretation of Isaiah 53!

Not only should we notice this, but in the Jewish translation given above we should take note of the quotations surrounding the verses which literally the Gentile kings are speaking. This further makes certain we

understand that the following dialogue is from a Gentile's perspective and not a Jewish perspective. This again is of paramount importance. The "incrimination" of the testimony that follows in Isaiah 53 is not the testimony of the Jews, but rather the testimony of the Gentiles of the world regarding the nation of Israel. **Such quotations are absent in my KJV bible. The failure to note this helps one mistranslate Isaiah 53.**

Bearing constantly in mind that the servant of God has, and will be shown to be corporate Israel, let us look at some passages in a KJV Christian Bible.

Isaiah 52:13-15

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

As many were astonished at thee: his visage was so marred more than any man, and his form more than the sons of men:

So shall he sprinkle many nations ; the kings shall shut their mouths at him: for *that* which they had not been told them shall them see; and *that* which they had not heard shall they consider.

We are told that the nations of the world (non-Jewish nations) along with their kings/rulers will consider God's servant. We are told they are in line for revelation concerning God's servant (Israel). Understanding that the servant is again the Jewish people, the non-Jewish people and their authorities will come to an understanding concerning the Jewish people that they did not possess earlier. **Their consideration of the Jewish people is enumerated for us beginning at Isaiah 53:1.**

Isaiah 53:1

Who hath believed our report? And to whom is the arm of the Lord revealed?

Remembering chapter divisions are artificial creations, if we read Isaiah 52:13-15 consecutively along with Isaiah 53:1 we see the beauty of the continuing story. **The kings/rulers and Gentile nations will see what they had not previously seen and will hear what they had not previously heard. Understanding these Gentile kings and nations get revelation concerning the Jewish people we have their response to such new insights beginning in Isaiah 53:1. The KJV does not put this verse in quotes as noted earlier. The Jewish Scriptures does!** Isaiah 53 needs to be understood as the Gentile response to new revelation as God lifts their blindness to see and understand the role of God's servant, Israel, through the ages. This new insight goes against what they had previously been told to believe. Such will probably be your response as well.

These Gentile kings are literally saying "who is going to believe this…who is going to believe what we now see in light of what we were taught as well as taught about the Jewish people?" These Gentile rulers and nations are literally saying "who else sees the truth considering the Jewish people to which we were once blinded but not see?" These Gentile kings and nations begin in Isaiah 53:2 to delineate the role of Israel as they now comprehend it in truth. This new enlightenment concerning Israel as the servant of God causes a massive repentance in both their perspective and religious belief system. These Kings of Gentile nations [in Isaiah 53] recount for us the tragic story of Israel and how she has been mistreated, persecuted, and rejected by the Gentile nations throughout history. These Gentiles admit their guilt. Line upon line of Isaiah 53 is the unfolding of the tragic truth concerning the barbarism of the Gentile nations toward their Jewish neighbors. Yet the role God gave Israel never changed. She was faithful to be a light to the non-Jewish nations. With this understanding, all of Isaiah 53 must be re-read, for if we fail to remember who is speaking verse after verse, which is easy to do because of our past erroneous teachings, we will miss entirely what God

wished we see through the eyes and pen of the Prophet Isaiah.

CHRISTIANITY WILL HAVE TO FINALLY ADMIT THEY WERE WRONG...ABOUT THE JEWS AND ABOUT THEIR "THEOLOGY"

Notice that the surprised kings of nations will witness the final vindication and salvation of Israel irrespective of what they though or believed about the Jews previously. That means our narrow theology as Christians, and that of our religious leaders regarding the salvation of the Jewish people will one day crumble in the light of God's truth which will finally be forced upon the non-Jewish nations by Divine intervention and the ultimate salvation of Israel. Woe to men like the early anti-Semitic church fathers, and men like Luther and Calvin which helped shape theology today which denies the people of Israel their place in God's plan of salvation of the world.

With that understanding let us continue noticing who is speaking in these verses.

Isaiah 53:1

1. Who hath believed our (non-Jewish nations) report, and to whom is the arm of the Lord revealed?

The common anthropomorphic reference to the arm of the Lord throughout scripture signifies the spiritual and military salvation of the Jewish people from the gentile nations.

Answer for yourself: Did you hear that? This is salvation from gentile nations and gentile theology!

Israel's final vindication and redemption in the eyes of the world's nations is the central theme of the last 27 chapters of the book of Isaiah (40-66).

Notice in the following verses the theme in Isaiah 52 which "sandwiched" between Isaiah 53 and Isaiah 54.

Isaiah 52:9-12

9 Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord bath comforted His people, He hath redeemed Jerusalem. 10 ***The Lord hath made bare His Holy Arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God!*** **11 Turn away, turn away, get out of there, touch no unclean one; get out of its midst, purify yourselves, you who bear the Lord's vessels. 12 For not with haste shall you go forth and not in a flurry of flight shall you go, for the Lord goes before you, and your rear guard is the God of Israel-**

Isaiah 54:7-10

7 "For a small moment have I forsaken you, and with great mercy will I gather you. 8 With a little wrath did I hide My countenance for a moment from you, ***and with everlasting kindness will I have compassion on you,"*** **said your redeemer, the Lord. 9 "For this is to Me [as] the waters of Noah, as I swore that the waters of Noah shall never pass over the earth, so have I sworn neither to be wroth with you nor to rebuke you. 10 For** ***the mountains shall depart and the hills totter, but My kindness shall not depart from you, neither shall the covenant of My peace totter,"*** **says the Lord, Who has compassion on you.**

So you see that throughout the chapters that surround Isaiah 53, the prophet

is speaking of the salvation of the afflicted Jewish nation in the presence of their persecutors, the gentile nations with their anti-Semitic hatred for the Jewish people.

Deuteronomy 7:19

19 The great miracles that you saw with your own eyes - the signs, the wonders, the *mighty hand and the outstretched arm* with which God brought you out of Egypt.

Again, the subject is the nation and not an individual. Thus the astonishment of the Gentile rulers and kings, including the religious rulers among the Gentiles, when God supernaturally intervenes and saves the nation of Israel despite what the Gentiles have taught theologically about the Jewish people.

THROUGHOUT THEIR PERILOUS EXILE, ISRAEL (THE NATION AND NOT JUST ONE PERSON) STRUGGLED AS A YOUNG TREE GROWING ON A PARCHED LAND

Isaiah 53:2

2 And he (the nation and not an individual) came up like a sapling before it, and like a root from dry ground, he had neither form nor comeliness; and we saw him that he had no appearance that we should have desired him.

Now you are beginning to see that this does not refer to Yeshua, but the Jewish people in total. Just be honest with yourself for a moment.

Answer for yourself: Does Christianity today desire to learn from the Jewish people?

Answer for yourself: Does Christianity today desire to keep the Jewish Sabbath which is different from their own which can be shown to be a creation of Rome in reaction to the Jewish Sabbath?

Answer for yourself: Does Christianity today desire to keep the Biblical Festivals or does it have its own Roman calendar filled with pagan holidays to which Yeshua's name has been added?

Let it not be misunderstood that for the most part, non-Jewish Christianity today views the nation of Israel, God's Suffering Servant, and sees little within it that they desire.

Hosea 14:6-8

6 I will be as the dew unto Israel: he shall grow as the lily, and cast forth his root*s* as Lebanon. 7 His *branches* shall spread, and his beauty shall be as the olive tree, and *his* smell as Lebanon. 8 They that dwell under *his* shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon.

Again further proof that the nation of Israel [corporate] is described in the singular [see above the "his" and its connection with "Israel"]. But also notice this, those who allow the branches of Israel to spread whereby they dwell under Israel's shadow shall return.

Answer for yourself: **Return to what?**

The true faith of God where we are truly grafted into Israel and correctly understand the Hebrew Scriptures.

Answer for yourself: **Why do we as former Christians need to return to the faith once given to the saints?**

Simply...

Jeremiah 16:19-20

19 O Lord, my strength, and my fortress, and my refuge in the day of affliction, the *Gentiles* shall come unto thee from the ends of the earth and shall say, *"Surely our fathers have inherited lies, vanity, and things wherein there is no benefit.* 20 Shall a man make Gods unto himself, and they are no Gods?

One such lie is that Isaiah refers to Yeshua as God's only Suffering Servant in Isaiah 53. Hopefully by now God is opening your eyes to the beauty of the Jewish people and their Torah and the wonderful role they play and always have played at God's true Suffering Servant.

Let us continue.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #5

In our previous articles we have demonstrated that the Suffering Servant in Isaiah is to be understood as the collective peoples of Israel and not just one person. Thus to say that Isaiah 53 refers to Yeshua is to misinterpret the intended meaning of the prophet Isaiah.

As we continue along we noticed that the Gentile rulers, both political and spiritual will be utterly amazed as the events in the future when God intervenes and saves the Jewish people in spite of what Christianity has taught about the Jewish people.

We again showed that pronouns used in Isaiah 52, 53, and 54, normally in the singular, in reality does not refer to Yeshua but again to the collective nation of Israel.

Now in this article we will deal with common misconceptions and misinterpretations of Isaiah 53 which erroneously have been applied to Yeshua, when again if we correctly interpret the passage, refers to the corporate nation once again.

THE NATIONS OF THE WORLD DESPISED, ABANDONED, AND AFFLICTED ISRAEL...NOT ONE PERSON [JESUS]

Isaiah 53:3

3 Despised and forsaken by men, a man of pains and accustomed to illness: and as one who hides his face from us; despised, and we esteemed him not.

Answer for yourself: With the understanding brought by the previous two articles, can you begin to see that the singular "man" and "him" must refer collectively to the nation of Israel as shown in the previous two documents?

Answer for yourself: Can you now better understand why I began the first article with stressing the differences between eisegesis and exegesis (reading into the text something not there or allowing the texts and context surrounding the Biblical text to define its meaning)? I hope so.

ISAIAH 49

The 49th chapter of Isaiah stands out as one of the most stirring sections of the Bible, and continues to set the stage for Isaiah 53. Its verses contain a moving conversation between Israel and God. As in all the Servant Songs, Isaiah repeatedly refers to nation of Israel in the singular.

Throughout this chapter the Jewish remnant cries out to God; the nation feels forsaken, afflicted, and abandoned. These passages do not refer to Yeshua (one person) and his passion but the Jewish peoples of all ages. These are the very same descriptions of torment that the Servant endures in Isaiah 53.

In response to their agony, the Almighty reassures His distressed nation that His love for His people even exceeds the intense affection a new mother feels for her hurting infant. As in Isaiah 53, the final vindication and salvation of the Jewish people is the chapter's central theme.

Isaiah 49:3, 7-8, 13-15

3 And said to me, thou art My servant, O Israel in whom I will be glorified!

7 For so said the Lord, the redeemer of Israel, his Holy One, *about him who is despised of men,* about him whom the nation abhors, about a slave of rulers, "Kings (understood as nations) shall see and rise, princes, and they shall prostrate themselves, for the sake of the Lord Who is faithful, the Holy One of Israel, and He chose *you (understood as the nation and not one person).*" 8 So said the Lord, "In a time of favor I answered you, and on a day of salvation I helped you; and I will watch you, and I will make you for a people of a covenant, to establish a land, to cause to inherit the desolate heritages. 13 Sing, O heavens, and rejoice, O earth, and mountains burst out in song, for the Lord has consoled His people, and He shall have mercy on His afflicted. 14 But Zion said, "The Lord has forsaken me, and the Lord has forgotten me." 15 Shall a woman forget her suckling child, from having mercy on the child of her womb? These too shall forget, but I will not forget you (again referring to the nation).

Isaiah 54:4-7, 11, 14, 17

4 Fear not, for you shall not be ashamed, and not embarrassed, for you shall not be put to shame; for the shame of your youth you shall forget, and for the humiliation of your widowhood you shall no longer be remembered. 5 Nor your maker is your husband; the Lord Hosts is His name, and your redeemer the Holy One of Israel shall be called the God of all the earth. 6 For like a wife who is forsaken and afflicted in spirit has the Lord called you, and a wife of one's youth who was rejected, said your God. 7 For a small moment have I forsaken you, and with great mercy will I gather you.

11 O thou afflicted, who was not consoled, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires.

14 With righteousness shall you be established, for you will be far from oppression, for you will not fear; and from ruin, for it will not come near you.

17 No weapon that is formed against you will prosper, and any tongue that rises against you in judgement, you shall condemn; this is the heritage of the servants of the Lord and their righteousness is from Me, says the Lord.

Understandably, one's familiarity with the chapters that precede and follow Isaiah 53 will determine the conclusions individuals come to regarding this crucial scriptural text. Those who are only familiar with this chapter (Isa 53) often wonder how anyone can conclude that Isaiah is speaking of anyone else but Yeshua. On the other hand, those who read Isaiah 53 in context, with its surrounding chapters as its backdrop, have difficulty understanding how anyone can honestly conclude that Isaiah 53 is speaking of anything else but the nation of Israel.

Isaiah 60:14-15

14 The sons of them (Gentiles) that afflicted *you* shall come bending unto you; and all they that despised you shall bow themselves down at the soles of your feet; and they shall call you, the city of the Lord, Zion of the Holy One of Israel. 15 Whereas you have been forsaken and despised, with no passerby, I will make you an everlasting pride, the joy of every generation.

Isaiah 40:2

2 Speak to the heart of Jerusalem and call to her, for she has become full from her host, for her iniquity has been appeased, for she has taken from the hand of the Lord double for all her sins (from the Gentiles).

Zechariah 1:15

15 And I am very angry with the nations that are at ease, for I was wroth a little, and they helped to do harm.

Isaiah 52:4-5

4 For so said the Lord God, "My people first went down to Egypt to sojourn there, but Assyria oppressed him without cause. 5 And now, what have I here," says the Lord, "that My people have been taken for nothing, *his* rulers boast," says the Lord, "and constantly all day My name is blasphemed."

Isaiah 62:2-4, 12

2 And the Gentiles shall see your righteousness, and all kings your glory, and you shall be called a new name, which the mouth of the Lord shall pronounce. 3 And you shall be a crown of glory in the hand of the Lord and a Kingly crown on the land of your God. 4 No longer shall "Forsaken" be said of you, and "Desolate" shall no longer be said of your land, for you shall be called "My desire is in her," and your land, "Inhabited," for the Lord desires you, and your land shall be inhabited.

12 And they shall call them the holy people, those redeemed by the Lord, and you shall be called, "Sought, a city not forsaken."

These above passages, some before Isaiah 53, and some afterwards, all show one thing. The Gentile nations of the world despised, abandoned, and afflicted God's Servant. All passages have one thing in common as well....namely; that those who were called "desolate, forsaken, afflicted, humiliated, despised, etc., refer to the collective people of Israel and cannot be applied as if referring to one man...namely Yeshua.

HAS THE TRANSLATION OF ISAIAH 52 IN YOUR CHRISTIAN BIBLE BEEN ALTERED FROM WHAT IT ORIGINALLY READ IN THE HEBREW MANUSCRIPTS FROM WHICH IT WAS TRANSLATED? YEP!

It is sad to say, but attempts of many Gentile Christians over the ages, in order to change the original messages of the Hebrew prophets, have altered the text of your Bible and its translation to create their own theology. This is every evident to the "informed believer." You can investigate this for yourself not only below in this website when we deal with the alteration of the "Messianic prophecies" in the Christian's Bibles, but at our other

websites:

Let us investigate on a smaller scale in this article.

It was shocking for me to finally admit that many Christian Bible translators have altered the texts of the Christian's Bible for ulterior motives and goals. It occurs way more often than you could imagine. For example, Isaiah 52 was altered by Christian translators because this chapter is crucial as it serves as an indictment against the Christianization of Isaiah 53. The close relationship between Isaiah 52 and 53 is outstanding because the theme, poetic structure and motif of Isaiah 53 closely mimics the illustrative language of Isaiah 52. In addition, the chapter break between Isaiah 52 and 53 is completely artificial. If Isaiah 52 is translated correctly, it is difficult to ignore the parallelism between these two chapters. Corresponding to Isaiah 53, Isaiah 52 clearly identifies Israel in the singular, suffering innocently as a result of the destructive arrogance and spiritual recklessness of the gentile nations as well as Gentile Christianity.

The (KJV) King James Version of the Bible and the (NIV) New International Version translators were certainly concerned about how Bible readers would accept the notion that Isaiah 53 is referring to Yeshua, when Isaiah 52 so clearly describes the corporate nation of Israel as a single individual, innocently suffering as a result of the iniquity and sinful behavior of the nations of the world.

Answer for yourself: How did Christianity deal with this when printing their own Bibles..the Bibles like you most likely carry?

Get ready! Unscrupulous Christian translators, in effort to preserve their theology over truth, reconstructed crucial parts of the first half of Isaiah 52 so as not to resemble Isaiah 53's theme and poetic language.

For example, in Isaiah 52:4 the prophet recounts that "Assyria oppressed him [Israel the corporate nation as again spoken of in the singular] without a cause" As I have already attested, this concept that the nation of Israel innocently suffering as a single individual in Isaiah 52 is precisely the underlying theme of Isaiah 53.

Again, in Isaiah 52:4 the prophet speaks of the Jewish people in the singular as does Isaiah 53. Thus the NIV altered the text by removing the most offensive words of this verse. The NIV therefore reads: "lately, Assyria has oppressed them." The crucial words "without cause" have been removed.

Again, and even more important, the KJV as well as the NIV change the singular pronoun "him" in this verse to "them."

Answer for yourself: Why would they change the Hebrew "him" into "them" in Isaiah 52:4?

Answer for yourself: Again, can you begin to see that we who owned Christian Bibles were set up in hopes when we read Isaiah we might not make the connection that the singular pronoun "him," as used in such close proximity in Isaiah 52 where it means the corporate nation of Israel, would carry over in our thoughts when we read Isaiah 53?

In Isaiah 52:5 the Hebrew word "moshlov" means "his rulers," referring to the nation of Israel's rulers. The nation of Israel once again is spoken of in the singular. Therefore, the KJV and NIV translators again change the singular pronoun "his" into the plural "them."

Isaiah 52:4 in Hebrew

Assyria oppressed him without cause

Isaiah 52:4 in the KJV

the Assyrian oppressed them without cause

Isaiah 52:4 in the NIV

lately, Assyria has oppressed them

Answer for yourself: Do you see for yourself the efforts expended in changing the Word of God so as to destroy your ability to connect the singular pronouns of Isaiah 53 with corporate Israel?

Isaiah 52:5 in Hebrew

his rulers boast

Isaiah 52:5 in the KJV

they that rule over them make them howl

Isaiah 52:5 in the NIV

and those who rule them mock

Answer for yourself: Can you again see such lengths taken (changing "his" [singular] to "them [plural] by Christian Bible translators to change the Holy Word of God in order that you will accept their interpretation (that Isaiah 53 refers to Yeshua instead of Israel) instead of what God originally intended the texts to teach?

Answer for yourself: Can you begin to see how such drastic steps were take as altering, adding, and deleting from the Word of God in order to make sure that when your read Isaiah 52 you don't interpret the Suffering Servant as the nation of Israel?

The KJV therefore reads, "rule over them." The irony of all this Bible-tampering is that these Christian translators changed the singular reference to Israel in Isaiah 52 into the plural and the plural references in Isaiah 53 into the singular. All this was done in the name of religion. Such is the strength of anti-Semitism masquerading in religion.

Answer for yourself: So how come as Christians we don't know this when we read our Christian Bibles?

The answer is quite simple. When we bought a Bible we went to a Christian Book Store and bought what we were told and believed to be the infallible written Word of God. But as I have shown you, unless you compare the Old Testament writing in your Christian Bible with the Jewish Scriptures from the Jewish Publication House and their Hebrew Bible, we cannot know if there are errors or changes in our Christian Bibles that led us astray from the intended meaning of the text when first given by God.

Answer for yourself: How many of you can actually say that when you go to church you compare every passage quoted in the New Testament from the Hebrew Scriptures with the original Jewish Scriptures?

Answer for yourself: Before now, were you aware that such alterations, additions, and deletions occurred in your Christian Bibles?

Answer for yourself: Can we be confident that when reading from a Christian Bible that the passage we are reading in the Old Testament is accurately translated from the Hebraic original? No! The examples given in this article is but the tip of the iceberg!

Let us continue.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #6

- In our previous three articles we have demonstrated that the Suffering Servant in Isaiah is to be understood as the collective peoples of Israel and not just one person. Thus to say that Isaiah 53 refers to Jesus is to misinterpret the intended meaning of the prophet Isaiah.
- As we continue along we noticed that the Gentile rulers and nations of the world despised, abandoned, and afflicted Israel. We noticed that the imagery as well as the pronouns used by the prophet in Isaiah 52 through 54 applied to the nation of Israel and not to only one man. We noticed that although Christianity does not interpret Isaiah 53 correctly today, that both the world political and spiritual leaders will one day be utterly amazed at the events in the future when God intervenes and saves the Jewish people in spite of what Christianity has taught about the Jewish people.
- We showed repeatedly that pronouns used in Isaiah 52, 53, and 54, normally in the singular, in reality does not refer to Jesus but to the collective nation of Israel.

Now in this article we will continue to deal with common misconceptions and misinterpretations of Isaiah 53 which erroneously have been applied to Jesus which rightfully apply to the nation. We will discover that it was not Jesus who suffered as a result of the iniquity of the world, but that the nation of Israel suffered as the result of the sins of the Gentile nations. We will also examine if it was Jesus who interceded for the world or if it was the nation of Israel. Lastly we will examine if Jesus was the sacrifice Isaiah 53 was speaking about, or if the remnant of Israel was the one massacred like sheep for the slaughter.

ONE DAY CHRISTIANITY AND ALL GENTILE WORLD LEADERS WILL REALIZE THAT THE NATION OF ISRAEL AND THE JEWISH PEOPLE SUFFERED AS A RESULT OF THEIR SINS

To make sure we don't lose focus of who is speaking in Isaiah 53 let me ask again this simple question which was already asked.

Answer for yourself: Let us ask once again...who is speaking? The Gentile political and spiritual leaders of the world

Isaiah 53:4-5

4 Indeed, he [corporate nation of Israel] bore our illnesses, and our pains - he [corporate nation of Israel] carried them, yet we accounted him [the corporate nation of Israel] as plagued, smitten by God and oppressed.

5. But he [corporate nation of Israel] was pained because of our transgressions, crushed because of our iniquities; the chastisement of our welfare was upon him [the corporate nation of Israel], and with his [the corporate nation of Israel] wounds we were healed.

Answer for yourself: Most likely your whole life you have been told that Isaiah 53, when it said "he bore our illnesses" and "was smitten by God and oppressed," was referring to Jesus. Now what do you think since reading the past three articles?

Answer for yourself: When Isaiah [as shown repeatedly before in the first three articles when he repeatedly uses singular pronouns to refer to the corporation nation of Israel], refers to God's Suffering Servant as the singular nation of Israel, whose identity are we now to think of [Jesus or Israel] when we see the prophet saying "he was wounded because of our transgressions, crushed because of our iniquities; the chastisement of our welfare was upon him, and with his wounds we were healed"?

"ARE" HEALED OR "WERE" HEALED?

In order to stress the ongoing and ever-current atonement of Jesus, Christian Bibles incorrectly translate "with his wounds we are healed," in the present tense. Actually, the nations are speaking here of Israel's past suffering, therefore the verse correctly reads "we were healed."

Ezekiel 36:6-9, 15

6 Therefore, prophesy about the land of Israel and say to the mountains and to the hills, to the streams and to the valleys: Thus says my Lord, God: Behold! In My jealousy and in My anger I have spoken, because the shame of the nations you have borne. 7 Therefore, thus says my Lord, God: I have lifted My hand in an oath. Surely the nations which surround you - they will bear their shame. 8 But you, O mountains of Israel - you shall shoot forth your branches and bear your fruit for My people Israel, when they are about to come. 9 For behold! I am for you, and I shall turn to you; then you shall be tilled and sown.

15 And I shall no longer cause the ridicule of nations to be heard about you, and the shame of the nations you shall no longer bear, of your nations you shall never again be bereaved - the word of my Lord, God.

Answer for yourself: Did you notice that there is a time limit for Israel carrying the iniquity of the nations?

Answer for yourself: Did you notice that there is a time limit where Israel will no longer atone for the sins of the world?

Jeremiah 30:8-13

8 And it shall be on that day, says the Lord of hosts, (that) I will *break his yoke off your neck,* and I will break your thongs, and strangers shall no longer enslave them [the nation of Israel].9 And they shall serve the Lord their God and David their king, whom I will set up for them. 10 And you [servant nation], fear not, My servant Jacob, says the Lord, and do not be dismayed, O Israel, for behold I save you from afar and your seed from the land of their captivity, and Jacob shall again be silent and at ease, and no one will frighten them. 11 For I am with you, says the Lord, to save you, for I will make an end of all the nations where I dispersed you, but of you I will not make an end, but I will chasten you in measure, and I will not completely destroy you. 12 For so said the Lord: Your bruise [the nation's bruse] is painful, your wound [nations's wound] grievous.

13 No one deems your wound [nation's wound] to be healed, you have no healing medicines.

As you can readily see the evil manner in which the Gentile nations, as well as Christianity over the centuries, have treated the Jewish people have contributed to the sufferings of Israel. Such sufferings at the hands of Gentiles and Gentile nations is described in Isaiah 53:4-5(my paraphrase)..."Israel bore the pains inflicted upon them by the Gentile nations who misunderstood them, and such suffering was incorrectly interpreted by the oppressors as if Israel had been forsaken by God. Because of the Gentiles' sins against Israel the peoples of God were crushed, and the Gentiles thought they were doing God a favor by persecuting and killing the Jewish people."

IN SPITE OF SUCH CRUEL TREATMENT BY THE GENTILE NATIONS OF THE WORLD...ISRAEL PRAYED FOR THEIR OPPRESSORS

Remembering what we have already learned...that singular pronouns in the Servant Songs of Isaiah refer to the nation of Israel and not to only one person like Jesus, we find the following verses even the more astonishing.

Isaiah 53:6

6 We all went astray like sheep, we have turned, each one on his own way, and the Lord accepted his [the corporate nation of Israel] prayers for the iniquity of all of us.

Jeremiah 29:7

7 And seek the peace of the city where I have exiled you [nation of Israel] and pray for it to the Lord, for in its peace you shall have peace.

Now let us never again under estimate the importance of the prayer service in the Jewish synagogues of the world for by it atonement came for Gentile sins.

THE REMNANT OF ISRAEL HAS BEEN MASSACRED LIKE SHEEP FOR THE SLAUGHTER

Answer for yourself: Are we not led to believe, according to Christianity that Jesus as Messiah was rejected by the people of Israel and ultimately killed by them? Sure are.

Although the Bible explicitly and repeatedly describes the Jewish people [Suffering Servant as corporate Israel] as afflicted and despised by the Gentile nations, there is not even one clear reference to the Messiah as afflicted or despised anywhere in all of the Jewish Scriptures.

In light of what we have discovered about singular pronouns referring to corporate Israel, it is easy to see that is was the nation of Israel again which was afflicted. Just a brief overview of anti-Semitism from the annals of Church history is enough to make you sick. Notice the references below which describe the Jewish nation as afflicted by the Gentile nations.

Isaiah 53:7

7 He was oppressed, and he was afflicted, yet he would not open his mouth; like a lamb to the slaughter he would be brought, and like a sheep that is mute before her shearers, and he would not open his mouth.

Psalm 18:28

29 For you will save the afflicted nation; and you will bring down haughty looks.

Psalm 44 describes the plight of the righteous remnant of Israel. Notice how the language used here to describe the condition of the Jewish people parallels that of Isaiah 53.

Psalm 44:12, 14-15, 22

12 You have delivered us like sheep for the slaughter, and among the gentiles you have scattered us.

14 You made us a disgrace to our neighbors, the mockery and scorn of those around us. 15 You made us a byword among the nations [Gentile nations] to shake their heads.

22 Because for Your sake we are killed all day long, we are considered as sheep for the slaughter.

Ezekiel 34:15-15

15 I will tend My sheep, and lay them down-the words of my Lord, God. 16 The lost, I will seek out; and the banished, I will retrieve; the wounded, I will heal, and the frail, I will strengthen. But the fat one and the strong one, I will destroy. I will shepherd them with justice.

Zechariah 11:4-5, 7

4 So Said the Lord, my God: Tend the flock of the slaughter, 5 whose buyers shall lay them and not be guilty; and whose sellers shall say, "Blessed be the Lord, for I have become wealthy"; and whose shepherds shall not have pity on them.

7 And I tended the flock of slaughter, indeed, the poor of the flock.

THE GENTILE NATIONS ACKNOWLEDGE THAT AS A RESULT OF THEIR INIQUITY TOWARD THE JEWS (THEIR BOTHERS) THAT ISRAEL SUFFERED

Isaiah 53:8 [REMEMBER THE GENTILE KINGS REPRESENTING THE GENTILE NATIONS IS DOING THE SPEAKING IN THESE VERSES]

8From imprisonment and from judgment he is taken, and his generation who shall tell? For he was cut off from the land of the living; because of the transgression of my people, a plague befell them.

Answer for yourself: Who is again speaking in Isaiah 53? The rulers and kings of the Gentile nations.

Answer for yourself: Whose trangressions? The Gentile nations toward the Jewish people!

Answer for yourself: Can you see for yourself that one day the Gentiles will face up to what they have done to

the Jewish people and how they have sinned against them and altered their Jewish Scriptures?

Answer for yourself: To whom did a plague fall? The Jewish people. The nation of Israel who happens to be the subject of the Servant Songs of Isaiah.

The prophet's use of the word (lamo) "them" as a pronoun for the Suffering Servant presents a monumental problem for Christian Bible translators committed to making Jesus fit the Servant of Isaiah 53. Poetically, the prophets often speak of the Jewish nation in the singular to accentuate the nation's distinctive corporate destiny. The prophets, however, never speak of an individual in the plural. Therefore, the use of the Hebrew word (lamo) "them", for the Servant of Isaiah 53, reveals that the Servant is NOT a single individual.

The KJV, and NIV and other Christian Bibles solve this problem by mistranslating the word "them" as "him" in the singular.

Since discovering that the Hebrew Scriptures correctly render "lamo" as "them," then let us look at how the Christian Bible does great injustice to the text by purposely mistranslating the verse to fit their erroneously theology. They change "them" to "him"!

In each of the examples following the Jewish Scriptures tanslate the word as "them" but our Christian translations have "him instead....why?

Isaiah53:8b KJV

for the transgressions of my people was he stricken

Isaiah 53:8b Modern Readers Bible

for the transgression of my people was he stricken

Isaiah 53:8b NIV

for the transgression of my people he was stricken

Isaiah 53:8b Living Bible

it was their sins that he was dying for - that he was suffering their punishment

Nowhere in these above examples was the pronoun intended to be rendered in the singular as "he," rather, the correct interpretation is the plural as "them." Who changed the Jewish Scriptures and why?

If we fail to realize who is speaking in Isaiah 53, then it is easy to see why Christians try to make this death spoken of in Isaiah 53 atone for the sins of the Jewish people, when in reality it is the death of the righteous remnant of Israel [corporate nation] which was due to the result of the sins of the Gentile nations.

But you see, if somehow you make Isaiah 53 to refer to Jesus [by failing to undestand who is doing the speaking in Isaiah 53 and who is making a confession of "guilt" toward the Jewish people as well as changing the pronouns "them" to "him"] which I repeatedly have shown you occured...then and only then can you make a case for Jesus being the "subject" of Isaiah 53.

Dear ones...tampering with the Holy Word of God to make our "theology" fit is a sin and brings God's anger because of us changing His Word [your shall not add or take away...remember?]!

WE SEE THAT CHRISTIAN BIBLE TRANSLATORS CHANGED THE HEBREW WORD "LAMO" WHICH MEANT "THEM" TO THE SINGULAR "HE" IN ISAIAH 53 BECAUSE OF THEIR THEOLOGY...DID THEY DO THE SAME ELSEWHERE?....NO...SO WHY IN ISAIAH 53?

Well the answer is simple....it did not serve their "theological" purpose to not do so!

Deuteronomy 32:35 (King James)

32...for the day of their calamity is at hand, and the things that shall come upon them make haste.

Deuteronomy 33:2 (King James)

2 ...He shined forth from Mount Paran, and he came with ten thousands of saints: From His right hand went a fiery law for them

Job 6:19 (King James)

19 The troops of Tema looked, the companies of Sheba waited for them

Job 14:21 (King James)

2 His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them

Job 24:17 (King James)

17 For the morning is to them even as the shadow of death: if one know them...

Psalms 2:4 (King James)

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Psalms 44:4 (King James, 44:3)

4 For they got not the land in possession by their own sword, neither did their own arm save them

Psalms 119:165 (King James)

165 Great peace have they which love Thy law: and nothing shall offend them

Isaiah 16:4 (King James)

4 Let Mine outcasts dwell with thee, Moab, be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land.

Isaiah 23:1 (King James)

1 The burden of Tyre. Howl, ye ships of Tarshish, for it is laid waste, so that there is no house, no entering in: from the land of Chinim it is revealed to them

Isaiah 44:7 (King James)

7 And who, as 1, shall call, and shall declare it, and set it in order for Me, since I appointed the ancient people? And the things that are coming, and shall come, let them show unto them

Isaiah 48:21 (King James)

21 And they thirsted not when he led them through the deserts: He caused waters to flow out of the rock for them*:* He calve the rock also, and the waters gushed out.

Lamentations 1:19 (King James)

19 1 called for my lovers, but they deceived me: my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

Habakkuk 2:7 (King James)

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

I find it amazing that the same Bible translators who changed the meaning of the Hebrew pronoun for "them" to "he" in Isaiah 53 in order to read into the text the identity of Jesus [individual instead of a corporate nation] instead of the correct meaning of the nation of Israel which the prophet intended, did not follow their own laws of interpretation elsewhere when confronted with the same word. For in the examples given above, they saw no need whatsoever to change the plural "them" to "he" as they did in Isaiah.

Answer for yourself: How reliable are our Christian Bibles when those we trust to accurately translate the Scriptures are changing the very tense of the words to match their pre-formed theologies? Could our beliefs concering Jesus as connected with Isa. 53 be wrong as Christians?

Answer for yourself: If the Christian Gentile Bible translators had not wished to read into Isaiah 53 the identity of Jesus, do you think they would have felt the need to change the tense of the pronoun from "them" to "he" in Isaiah 53?

The bottom line for all Christians to understand is that we have heard way too much preached *about* Jesus and far too little studied from the texts of the Jewish Bible which tell us exactly and accurately what he believed as well as his original mission. If we had studied the original sources available to us, we would not be so mixed up theologically in Christianity today which boasts over 2000 different denominations all maintaining they have the truth about Jesus while at the same time being the most violent and crime ridden nation in the world. May God forgive our laziness to let others tell us what to believe instead of us studying to show ourselves approved unto God.

We continue.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU WERE NEVER TAUGHT IN THE CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #7

- In our previous articles we have demonstrated, beyond any doubt, that the "Suffering Servant" in Isaiah is to be understood as the collective peoples of Israel [the nation] and not just one person. Thus to say that Isaiah 53 refers to Jesus is to misinterpret the intended meaning of the prophet Isaiah.
- As we continue along we noticed that the "speaker" in Isaiah 53 is not Isaiah, or the Jewish people, but rather that the speaker was the Gentile Kings and rulers of the world.
- We also saw that Isaiah is a "testimony" or "confession" from these Gentile leaders amounting to the fact that they had totally misunderstood the Jewish people and their "religious ideas" concerning them had been wrong.
- We saw that the Gentile rulers and nations of the world despised, abandoned, and afflicted Israel. History testifies to this.
- We noticed that the imagery as well as the pronouns [the use of "singular" pronouns to represent the "corporate" nation] used by the prophet in Isaiah 52 through 54 applied to the nation of Israel and was not meant to apply to only one man. We showed repeatedly that pronouns used in Isaiah 52, 53, and 54, normally in the singular, in reality does not refer to Jesus but to the collective nation of Israel.
- We noticed that although Christianity does not interpret Isaiah 53 correctly today, that both the world political and spiritual leaders will one day be utterly amazed at the events in the future when God intervenes and saves the Jewish people in spite of what Christianity has taught about the Jewish people.
- We noticed that the "transgressions" of Isaiah 53:8 refer to the Gentiles and not the Jewish people.
- We saw how the Christian Bibles and their translation of Isa. 53 purposefully alter the pronouns by using "him" for "them" in order to make it more difficult for the reader to see that Isaiah was not speaking about one individual, but the whole nation of Israel as the "Suffering Servant." We saw by falsifying and corrupting Isaiah 53 the Christian Bible translators artificially made the text refer to "one" person and of course that person is to be Jesus to the Christian, but that was never the "message" of Isaiah in the first place.

Now in this article we will continue to deal with common misconceptions and misinterpretations of Isaiah 53 which erroneously have been applied to Jesus which rightfully apply to the nation. We will examine if Jesus died once or many times. This may sound preposterous but just wait. Also we will examine if Jesus' blood or the knowledge of God that went to the Gentile world because of his death brought vindication to the world. This is

very important information for the Biblical believing Christian. So without further ado...

THROUGHOUT THEIR PERILOUS EXILE THE JEWISH PEOPLE ENDURED MARTYRDOM FOR THEIR FAITH...

As has been done to many verses before as exposed in the previous articles in this series, the plural references to the Servant of Yahweh is once again deliberately altered by Christian translators into the singular. The Hebrew word (b'mosov) is plural and correctly translated means "deaths." The KJV, NIV and other Christian translations of Isaiah again change the tense of the word....in order for it to read "death;" again purposefully altering the text in order to conceal the identity of the Servant as the nation of Israel as a "plurality."

Answer for yourself: Did Jesus die once or twice, or three times or more than that? Did Jesus die a "death" or did he die "deaths"?

Let's investigate the matter in detail.

ISAIAH 53:9 FROM THE HEBREW SCRIPTURES...& NOT FROM THE CHRISTIAN'S CORRUPTED OLD TESTAMENT

Isaiah 53:9

9 And he gave his grace to the wicked and to the wealthy with his kinds of deaths, because he committed no violence, and there was no deceit in his mouth.

Answer for yourself: How many times did Jesus die and other than crucifixion is there recorded for us a different type of death that he endured?

Answer for yourself: Presuming you have read the prior 4 articles in this series, are you better equipped now to properly understand that the "deaths" spoken of in the plural in this verse describes the deaths of the Jewish people at the hands of the Gentile nations who misunderstood them or rejected them and their ways of godliness?

HOW DOES THE KJV IN THE CHRISTIAN BIBLE HANDLE ISAIAH 53:9

Isaiah 53:9

9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Answer for yourself: Did you catch the difference for yourself?

As has been done to many verses before as I have carefully documented for you in the previous articles in this series, the understanding of the plural references to the Servant of Yahweh is once again deliberately altered by Christian translators into the singular. In this instance the plural "deaths" in the original become the singular "death" in the Christian Bible. Let me state again the fact that the Hebrew word (b'mosov) is plural and correctly translated means "deaths." The KJV, NIV and others change it to read "death" in order to conceal the identity of the Servant as the nation of

Israel.

IS THERE ANY OTHER REFERENCES TO THE SUFFERING SERVANT OF GOD AS THE NATION OF ISRAEL NOT HAVING DECEITFUL SPEECH?

Zephaniah 3:12-17, 19-20

12 And I will leave over in your midst a humble and poor people, and they shall take shelter in the name of the Lord. 13 The remnant of Israel shall neither commit injustice nor speak lies; neither shall deceitful speech be found in their mouth [notice the plural once more], for they shall gaze and lie down, with no one to cause them to shudder. 14 Sing O daughter of Zion! Shout, O Israel! Rejoice and jubilate wholeheartedly, O daughter of Jerusalem! 15 The Lord has removed your afflictions; He has cast out your enemy. The king of Israel, the LORD, is in your midst - you shall no longer fear evil. 16 On that day it shall be said to Jerusalem, "Have no fear! O Zion, Let your hands not be slack. 17 The LORD thy God is in your midst -a Mighty One Who will save. He will rejoice over thee with joy. He will be silent in His love.

19 He will jubilate over you with song." Behold, I wreak destruction upon all those who have afflicted you at that time. And I will save the one who limps, and I will gather the stray one, and I will make them a praise and a name throughout all the land where they suffered shame. 20 At that time I will bring them, and at (that) time I will gather you, for I will make you a name and a praise among all the peoples of the earth when I restore your daughters before your eyes, said the Lord.

Answer for yourself: Are you beginning to see that what you have been mistakenly taught referred to Jesus in Isaiah 53 really refers to the whole of the nation and not one person?

As you can see for yourself here the prophet Zephaniah describes vividly the righteous remnant of Israel [corporate Israel and not a single person] in precisely the same fashion as the prophet Isaiah did in the 53rd chapter: "The remnant of Israel [afflicted Israel by the Gentile nations] shall neither speak lies; neither shall deceitful speech be found in their mouth."

TO THE REPENTANT GOD PROMISES CHILDREN IN ISAIAH 53, LONG LIFE, AND DIVINE HELP

Isaiah 53:10 in the Jewish Scriptures vs Isaiah 53:10 in the Christian Bibles...what is the truth?

10 And the Lord wished to crush him [corporate Israel..remember?] He made him ill; *if* his soul makes itself restitution, he shall see seed, he shall prolong his days, and God's purposes shall prosper in his hand.

Answer for yourself: Did you notice that the promise of "seed" or children is conditional to restitution and obedience?

Now understand this is the "text" as taken from the Jewish Bible.

Answer for yourself: Do you know that the Christian translations of Isa. 53:10 are completely different? Why is that? Let us examine it from the KJV version of Isaiah 53:10 as taken from my personal Christian Bible.

Isa 53:10-11 10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his

soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. (KJV)

Answer for yourself: Where does the idea of "atonement" and "making a soul an offering for sin" come from when it is not in the Jewish Bible and the Jewish Scriptures?

Answer for yourself: Did someone make this up [soul an offering for sin] when they translated the manuscripts from the Hebrew or added it later in the ?

Answer for yourself: Is someone attributing to Isaiah the prophet things he did not say to give Prophetic authority to religious doctrines [like a false atonement connected to Jesus] that were never written by him in the first place? They sure are.

Answer for yourself: Now, has God previously told "corporate Israel" the same thing; namely, that if they were obedient to Him then they would prosper and see their "seed?" He sure has!

Deuteronomy 30:8-10, 19-20

8 You will repent and obey God, keeping all His commandments, as I prescribe them to you today. 9 God will then grant you a good surplus in all the work of your hands, in the fruit of your womb, the fruit of your livestock, and the fruit of your land. God will once again rejoice in you for good, just as He rejoiced in your fathers. 10 All this will happen when you obey [conditional] God your Lord, keeping all His commandments and decrees, as they are written in this book of the Torah, and when you return to God your Lord with all your heart and soul.

19 I call heaven and earth as witnesses! Before you I have placed life and death, the blessing and the curse. You must choose life, so that you and your seed will survive. 20 *If you choose* to love the Lord your God, to obey Him, and to attach yourself to Him. This is the sole means of survival and long life when you dwell in the land that God swore to you' fathers, Abraham, Isaac, and Jacob, [promising] that He would give it to them.

So we find nothing new here to force upon the interpretation of Isaiah 53:10 a meaning foreign to the text. The message is simple. If the children of God obey Him and His commandments, they will proper both physically (offspring--see their seed) and spiritually. "If his soul (life) makes restitution (repent) then he shall prolong his days in the land and receive blessing. If not, then further exile. What we must never fail to remember is that God often used Gentile nations to chastise His people and bring them to repentance. Such is the message hidden within Isaiah 53.

WITH HIS KNOWLEDGE THE SERVANT-CORPORATE ISRAEL-BRINGS VINDICATION TO ALL MANKIND...THAT MEANS THE GENTILES OF THE WORLD (ie. Christians)

Isaiah 53:11

11 From the toil of his soul he would see, he would be satisfied; with his knowledge My servant would vindicate the just for many, and their iniquities he would bear.

Maybe you need to read that again....now understanding that the "subject" of Isaiah 53 is the corporate nation of Israel and not just "one person," Isaiah is specifically saying that through the knowledge of

the Jewish nation (their Torah and their Bible) that they VINDICATE and BEAR THE INIQUITIES of many. WOW!

Answer for yourself: What does it mean "With his "knowledge"?

In Christian theology it was not Jesus' knowledge that vindicated the world. It was, according to Christian theology it was his blood. Isaiah is not, however, speaking of a crucified messiah in his 53rd chapter. The prophet is referring to the Almighty's Servant Israel and not just one person, who, by their corporate knowledge of God and His precious Torah are witnesses to the world that there are no other gods (Isaiah 43:10-11) and through this Torah (Hebrew for instruction) they, by both witnessing it and sharing it with others (me and you) help redeem the world (conditional that I accept and believe it and live it)!

ISRAEL'S FUNCTIONS AS A PRIEST FOR THE GENTILES...A "ROYAL PRIESTHOOD"...REMEMBER?

Exodus 19:5-6

5 Now if you obey Me and keep My covenant, you shall be *My special treasure among all the nations*, because all the world is Mine. 6 You will be a *kingdom of priests* and a holy nation to Me. These are the words that you must relate to the Israelites.

Immediately before the Ten Commandments were given at Sinai, the nation of Israel was told that they are to be a "Kingdom of priests" (Ex. 19:5), as in Isaiah 61:6. Now it was up to them to live up to their "calling."

Isaiah 61:6-9

6. And you shall be called "The Priests of the Lord, Servants of our God": shall be said of you; the possessions of the nations you shall eat, and with their glory you shall succeed (them). 7 Instead of your shame, which was two fold, and your disgrace, which they [the Gentile nations for rejecting them] shall inherit two fold; they shall have everlasting joy. 8 For I am the Lord, Who loves justice, hates robbery in a burnt offering; and I gave their wage in truth, and an everlasting covenant I will make for them. 9 And their seed shall be known among the gentiles, and their offspring among the nations; all who see them shall recognize them that they are seed that the Lord blessed.

Isaiah 42:6

6 I am the Lord; I called you with righteousness and I will strengthen your hand; and I formed you, and I make you for a people's covenant, for a light to the nations.

Isaiah 49:6

6 And He said, "Is it too light a thing for you to be My servant? To establish the tribes of Jacob and to bring back the besieged of Israel, but I will make you a light of nations, *so* that My salvation shall be until the end of the earth."

Isaiah 60:3

3 **And nations shall go by your light and kings by the brilliance of your shine.**

Proverbs 6:23

23 For a commandment is a candle, and the Torah is light..

Zechariah 8:13, 23

13 'And it shall come to pass that as you were a curse among the Gentiles, O House of Judah and House of Israel, so will I save you - and you shall be a blessing. Fear not; may your hands be strengthened!

23 So said the Lord of Hosts: In those days, when ten men of all the languages of the gentiles shall take hold of the skirt [prayer shawl] of a Jewish man, saying, "Let us go with you, for we have heard that God is with you."

Answer for yourself: How can we be, as Christians and followers of Jesus, enlightened by Israel's light, their Torah, their Bible, and by Israel as God's Priesthood, when our translations of their writings are not faithful to what the Hebrew originally said?

Answer for yourself: How can we be ministered to by God's "Royal Priesthood" when our translations of their Holy Book are corrupted on purpose in order to infect us with solar and sun-worship dressed up like Judaism and "divine prophecies" by Rome and other?

Answer for yourself: How can we "go by their light" when we don't have it and when we even try to read our Bibles we don't know that were are reading purposefully corrupted passages that leads us far from the truth that Isaiah originally communicated to others that he received by revelation of HaShem?

HOW DOES GOD VIEW US....WHEN WE HAVE ACCEPTED A REPLACEMENT RELIGION AND CORRUPT TEXTS OVER HIS HOLY WORD?

Numbers 18:1

'And God said to Aaron, "You and your sons, and your father's house with you, you must bear the Iniquity against the sanctuary, and you and your sons must bear the iniquity against your priesthood.

Answer for yourself: What is our remedy? Simply; we must repent of our false beliefs when shown we are wrong!

Isaiah 2:2-5

2 And it shall be at the end of days, that the mountain of the Lord's house shall be firmly established at the top of the mountains, and it shall be raised above the hills, and all the nations shall stream to it. 3 And many *nations shall go, and they shall say, "Come, let us go up to the Lord's mount, to the house of the God*

of Jacob, and let Him teach us of His ways, and we will go in His paths, " for out of Zion shall the Torah come forth, and the word of the Lord from Jerusalem..." 50 house of Jacob, come let us go in the *light* of the **Lord."**

THE SERVANT IS FINALLY VINDICATED

Isaiah 53:1 2

12. Therefore, I will allot him [the corporate nation of Israel] a portion in public, and with the strong he shall share plunder, because he poured out his soul (life..in bringing knowledge of God to non-Jews) to death, and with transgressors he was counted; and he bore the sin of many (received the sinful treatment of many non-Jews and Christians through the centuries), and interceded for the transgressors (daily prayers-prayer book..Amidah).

Maybe you need to read that again...real slowly!

Ezekiel 34:27, 29-30

"And the tree on the field will yield its fruit, and the earth will yield its produce, and they shall remain securely upon their ground. Then shall they know that I am God, when I break the bars of their yoke and save them from the hands of those who enslave them (from Gentiles)... 29 And I shall establish for them a plantation of renown, and they shall no more be gathered in by famine in the land, and they shall no more bear the shame of the nations. 30 Then they shall know that I, God their Lord, am with them, and they are My people, the family of Israel - the words of my Lord, God.

We continue.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



WHAT YOU WERE NEVER TAUGHT BY YOUR CHRISTIAN CHURCH…THE TRUTH ABOUT ABOUT ISAIAH 53 #8

CRITICAL EXAMINATION OF VERSES FROM ISAIAH 53

As I grew up in church as a child, and even as a young adult, I was assured repeatedly by my spiritual leadership in our church that Isaiah chapter 53 referred to Yeshua. It seems that this one chapter from the Jewish Scriptures kept coming up in church regularly for discussion. In sermon after sermon, I heard that the Prophet Isaiah was referring to Yeshua in this chapter and that Yeshua "fulfilled" Isaiah chapter 53. I heard over and over that Yeshua is the "suffering servant" of Isaiah chapter 53. In fact I was told that I was to use this particular chapter in witnessing to unbelievers. I was even told that all Jews before the Middle Ages recognized this chapter as "messianic," but due to the efforts of a Rabbi Rashi that belief changed. In fact that is what Jews for Jesus claim and publish in their literature. There is only one problem with what Jews for Jesus teach regarding this and other thing; it is a lie and it can be proven so by reading the ancients. We will look at that later in a concluding article on this subject on this website. I suppose if you have an "organiziation" you can say what you will and people will believe you. Christendom has done that for centuries.

I can remember also being told when I was young that the moon was made out of cheese. Seriously, I was willing to accept all these above statements as fact without a personal inquiry on my part to see if these things be so. After many years of Bible study and research I realize that such beliefs attached to Isaiah 53 were in error, and most likely, you have made the same mistake. Later in life I did examine Isaiah 53 in detail for myself as well as the whole book of Isaiah [from the Jewish texts and not just from my Christian sources], and the results I found are the subject of this article. We at Bet Emet Ministries would like to share with you our research in hopes of assisting you in coming to the correct interpretation of a chapter which has become the cornerstone of Christianity let alone evangelism to the Jewish people. Please understand that if what we were told about Jesus and Isaiah 53 cannot stand the test of critical inquiry, then the very foundation of Christianity is rocked and maybe, oh maybe, the Jewish people and scholars have been right all along. Well, get ready, for if you will truly will bow your knee to truth then your legs will have bent before this article is over.

LET EVERY MAN BE A LIAR BUT LET GOD'S WORD BE TRUE!

Answer for yourself: Do you ascribe to the above phrase?

The Jewish sages teach that "whoever saves a single soul is considered as if he had saved an entire world." How

precious is the soul! Though the Bible study which you have begun and yet follows is a lengthy one, we have prepared it realizing that the subject matter is of a very sensitive nature, and that most will not take kindly to someone tampering with their religious belief system, let along showing them that the very core of it is totally incorrect. We at Bet Emet hope that you too will value your soul highly enough to prayerfully ponder that which follows. God's truth is not always easy to discern, but we are possessors of a Divine promise; "you will find Him if you search after Him with all your heart and all your soul" (Deut. 4:29). As faithful Jews have attested for over 3500 years, it's worth the effort. And now - on with the search!

PRELIMINARY ISSUES INVOLVED IN CORRECTLY INTERPRETING ISAIAH 53

Before continuing our examination of Isaiah 53 itself, some preliminary issues must be considered. First is the issue of circular reasoning. Even if we interpret the chapter as most Christians do (forgetting for a minute the mistranslations and distortions of context which you have already seen and will continue to be noted below), the most that could be said is this: Isaiah 53 is about someone who dies both "because of" and "for" the sins of others. Right in the beginning I have to pose for you a very big question.

Answer for yourself: Understanding that the people were familiar with their own Bibles, then when Jesus died, did the people perceive he was dying for their sins?

Answer for yourself: Did the people who watched Jesus die understand his death as fulfilling Isaiah 53, or was this interpretation of his death conceived later by the Gentile Church, and read backward into the accounts of his death?

Answer for yourself: If Jesus' death was the "final sacrifice" for sins according to the Hebrew writer, then why does James instruct Paul to fulfill a nazarite vow in Acts 21 fully knowing that to do he has to bring blood sacrfices for sin offerings and atonement? Did you know that? Maybe you should put together Numbers chapter 6 and Acts 21 and see what the "picture" tells you. Those who crafted the New Testament and its replacement theology should have done a better job ridding themselves of such incriminating facts. Granted such knowledge is beneath the context of Acts 21 but it is there if study and "think."

Answer for yourself: For a moment do you think James would have instructed Paul to do that if he, the spirit-filled leader of Jesus' church, thought or knew for example that Jesus' death was some form of atonement of that Jesus was the long-awaited fulfillment of Isa. 53?

Answer for yourself: Would you have done the same (bring blood sacrifices for atonement) with such a faith "in Jesus" for your sin? I think not!

Answer for yourself: People may have seen Jesus die, but did anyone see him die as an atonement for the sins of others? James and the first church sure did not because this "vow" was 25 years after Jesus' death.

Answer for yourself: Don't you think that within 25 years or so the Holy Spirit would have told James and the mother church the "facts" about Jesus' death [that he was the fulfillment of Isa. 53] as we have come to be instructed if it were "true?"

These are some of the biggest questions you will ever have to answer for yourself. If we are to believe, as we have been taught in the Christian Church, that Isaiah 53 was speaking of the Messiah who was to die for the sins of others, then Jesus' followers, knowing this passage and longing for its fulfillment one day, should not been shocked at the idea of himself going to his death. But they were!

Answer for yourself: Is it possible that James and the mother church did not believe what we are taught about Jesus and Isa. 53 in our Christian Churches today?

The answer is simply they did not for 2 reasons:

- **First...their Jewish Scriptures (in Isaiah 53 and elsewhere) did not read like our corrupted translations today in our Christian Old Testaments so they would not have believed such things about "anyone" let alone Jesus.**
- **Second...their actions, based upon their beliefs, show they did not believe Isa. 53 referred to Jesus as some form of final atonement.**

Acts 21 reveals they did not (when you put that with Numbers 6 where sin offerings and atonements are connected with the nazarite vow that Paul took). The problem is not only the two-faced Paul who performs a "righteous act" that contradicts what he had been teaching but that James, Jesus' hand-picked leader, commands it to be done. Evidnetly James did not believe like Christians today. Who was right? It is pretty simple when you see the corruptions of the Jewish Bible that we have already exposed previousy in these articles on Isa. 53 along with what yet follows.

Answer for yourself: How do we reconcile the supposed Christian's expectation of the Messiah's death for sin against the shock of the followers of Jesus at the announcements of his soon coming death?

Answer for yourself: Would they have not been looking forward for such redemption if that was the promise of the Prophets?

Answer for yourself: Since when is "atonement" connected with the Passover and not with Yom Kippur?

Answer for yourself: Can you find for yourself where atonement for sin is connected to a Passover Lamb" in the Jewish Scriptures? Its not! Many animals were sacrificed as offerings at all times of the year as well as when different situations came up in one's life. But not all of the animals sacrificed carried the idea of "atonement."This may be a shock to you but "atonement" was never, I said never, connected with the death of the lamb at Passover. This should make you wonder about the "types and shadows" we have always connected to the life of Jesus.

Answer for yourself: If Jesus is the Lamb of God, and understanding that the Passover lamb of Israel never atoned for the sins of the people, then how do we make the connection of atonement with the death of Jesus?

We cannot make such a connection between atonement for sin and the Passover regardless that the writers of the New Testament ascribe such a concept to his death as if Isaiah had taught the same thing. Isaiah did not and you are seeing that for yourself! If you have studied with us for a while you have seen for yourself that the original followers and apostles of Jesus had little if anything to do with the writings of the Gospels. Their names were "officially" attached to the anonymous writings by the Church in the fourth century. The first "quote" that names a Gospel by name is found not earlier than 200 A.D.

Answer for yourself: How can that be? Again it is simple. The names of the apostles were later attached to these documents which can easily be shown to have been written by non-Jewish writers much later than supposed by the Church.

Only if you already accept the New Testament teachings, and the corrupted Old Testament passages in your Christian translations, and only if you have been brainwashed since childhood to believe such "things" about Jesus can you accept the current theology of Jesus and his connection to Isa. 53. Any truthful analysis of the Jewish Scriptures and the Jewish Bible (the Old Testament Massoretic text) will reveal that such beliefs about Jesus are misplaced at best. In order to believe that Jesus' death had a non-visible, spiritual significance, you must use your Christian translation and "read into the passage" what you have been conditioned to believe from false preaching since you were a child. Only then can you approach your corrupted Christian Old Testaments and the corruped book of Isaiah within it and say: "see - the Prophet predicted what I already believe." Isaiah

53, in the Christian Bible then, is in reality no "proof" at all, but rather a set-up intended to deceive the reader. It works well because I fell prey to such beliefs unitl I began a serious study of the manuscript evidences that make up our Bibles. I found it by accident. But God's leading is no accident. The real test comes in the courage necessary to teach the truth once you find it. Isaiah 53 in the Christian's Bible is little more (in selected places) than a contrived confirmation for someone who has already chosen Christianity and accepted what they have only heard over and over which they never checked out for themselves to see if "these things be so." I have and they are not what they appear in the Christian's Isaiah in is Bible.

WHY WAS THE MESSIAH'S DEATH - AS ATONEMENT OF SIN - NOT KNOWN BY THE JEWS WHO FOLLOWED JESUS?

Consistent with all Jewish teaching at the time, Yeshua's own Jewish disciples didn't view Isaiah 53 as a messianic prophecy. **"Not so" you say. Well, it is quite understandable that the followers of Jesus were well versed with their own Jewish Scriptures. Just a cursory study of the manners and customs of the Jewish people reveal that at 5 year old the Jewish child had his first book of the Bible memorized (Leviticus). I said "memorized." To think that the Jewish people would not be conversant with their own Prophets is absolutely ludicrous. But that is what the New Testament writers would have us believe. What comes next might shock you so you may need to set down.**

For example, after Peter identifies Jesus as the Messiah (Matt. 16:16), he is informed that Jesus will be killed (Matt. 16:21). His response is not "thank God…for we are dead in trespasses and sins and without your sacrifice for our sins we are lost." No not at all. He says rather remarkably: "God forbid it, lord! This shall never happen to you" (Matt. 16:22). This passage is very alarming and very telling in its scope.

Answer for yourself: Why was this idea of a dying Messiah of such news to Peter? It sure seems to be!

Answer for yourself: Had he forgotten the message of Isaiah 53 which every child knew, or is our Christian concept of a suffering servant being "Jesus," which we have been fed all our lives, really not contained in Isaiah 53?

Mark 9:31-32

- **31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.**
- **32 But they understood not that saying, and were afraid to ask him. (KJV)**

Answer for yourself: Do you find it rather hard to believe that in the first century, with Messianic fervor raging everywhere, that the followers of a presumed Messiah would not understand their own Scriptures, especially those referring to the Messiah who would be killed and resurrected?

Answer for yourself: How could the followers of a presumed Messiah have overlooked something as important in their Scriptures as the death of the coming Messiah?

Mark 16:10-11

- **10 And she went and told them that had been with him, as they mourned and wept.**
- **11 And they, when they had heard that he was alive, and had been seen of her, believed not. (KJV)**

Answer for yourself: Do you find it rather hard to believe that in the first century, with Messianic fervor raging everywhere, that the followers of a presumed Messiah (remember they had already called him the "Christ") would have expressed non-belief at the report of Yeshua's resurrection if they had believed, according to their

Scriptures, that the Messiah was to die according to the Prophets and be resurrected in the first place?

John 20:9

9 For as yet they knew not the scripture, that he must rise again from the dead. (KJV)

Answer for yourself: Do you find it rather hard to believe that in the first century, with Messianic fervor raging everywhere, that the followers of a presumed Messiah would not know their own scriptures? The reason they did not is again simple; such a Scripture in the Jewish Bible does not exist!

Answer for yourself: If it was common knowledge that Isaiah 53 had spoken of a Messiah who was to die for the sins of people as their atonement, then why was this news to Peter and why would he try and prevent such a wonderful thing?

Answer for yourself: Could it be that they did not hold the same beliefs about Isaiah 53 as we have attributed to them as Christians?

Answer for yourself: Do you want to know why they didn't hold the same beliefs about Isaiah 53 as we were taught, and could they have been correct and us wrong [especially in light that I have shown you how our translations of Isa. 53 have been forged on purpose and added to on purpose to create an artificial theology about Jesus]?

EVEN JESUS DIDN'T KNOW OF A DYING MESSIAH EITHER!

Even Jesus didn't see Isaiah 53 as crucial to his messianic claims.

Answer for yourself: Why did Jesus request that God "remove this cup from me" (Mk. 14:36) - didn't he know that a "removal of the cup" [escape an atoning death long awaited for by Israel and the world] would violate the future Christian-Gentile understanding of Isaiah 53?

Answer for yourself: Even if we accept the gentile Christian interpretation of Isaiah 53, where is it indicated (either in Isaiah 53 or anywhere else in our Jewish Scriptures) that you must believe in this "Messiah" to be "saved" or be in right-standing with God His Father? It is nowhere to be found!,

CONTEXT OF ISAIAH 40-66 EXAMINED...BACK TO THE TEXTS

Since any portion of Scripture is only understood properly when viewed in the context of God's revelation as a whole, some additional study will be helpful before you "tackle" Isaiah 53.

Look at the setting in which Isaiah 53 occurs. Earlier on in Isaiah, God had predicted exile and calamity for the nation and the Jewish people. Chapter 53, however, occurs in the midst of Isaiah's "Messages of Consolation", which tell of the restoration of the nation of Israel to a position of prominence and a vindication of their status as God's chosen people. In chapter 52, for example, the nation of Israel is described as "oppressed without cause" (v.4) and "taken away" (v.5), yet God promises a brighter future ahead, one in which the nation of Israel will again prosper and be redeemed in the sight of all the nations (v.1-3, 8-12).

Chapter 54 further elaborates upon the redemption which awaits the nation of Israel. Following immediately after chapter 53's promise of a reward for God's servant in return for all of its suffering (53:10-12), chapter 54 describes an unequivocally joyous fate for the Jewish people. Speaking clearly of the Jewish people and their exalted status (even according to all Christian commentaries), chapter 54 ends as follows: "`This is the heritage of the servants of the L-rd and their vindication is from Me,' declares the L-rd."

What I hope you noticed is that previously to Isaiah 53 [Isaiah 52], and afterward [Isaiah 54], the

subject of the discourse is still the "people of Israel;" the "nation of Israel" and not an individual. **What I hope you also noticed is that following chapter 53 Isaiah is still speaking of the "people" of Israel and not an individual. The context and subject of Isaiah 53 is the same as it has been since Isaiah 40… namely; the corporate nation and the people of Israel. The subject is "plural" and not singular! What throws a lot of people off is that from chapter 40 onward the writer used both "singular" and "plural" pronouns to refer to the "plural" nation of Israel, and used them interchangeably. If one misses this use of pronouns in relationship to the subject of Isaiah 40-66, then his whole interpretation of Isaiah, let alone Isaiah 53, will be in error! If one is not familiar with the subject and context of Isaiah 40 through 66, it is easy to see a passage where a singular pronoun ("he" for example) is used and mistakenly think that the author is speaking of only one person, when previously he has set a precedent of referring to the nation in the singular by describing them as a "he". This is where most make their mistakes in interpreting Isaiah 53.**

ISAIAH'S SERVANT - LOOKING AT THE EVIDENCE THAT IT IS THE NATION AND NOT A PERSON

In the original Hebrew texts, there are no chapter divisions, and Jew and Christian alike agree that chapter 53 is actually a continuation of the prophecy which begins at 52:13. Accordingly, our analysis must begin at that verse.

52:13 "Behold, My servant will prosper." Israel in the singular (notice that the nation is referred to in the "singular") is called God's servant throughout Isaiah (the nation "plural" is called the "singular" servant), both explicitly (Isa. 41:8-9; 44:1-2; 45:4; 48:20; 49:3) and implicitly (Isa. 42:19-20; 43:10) - the Messiah is not.

Isa 41:8-9

- **8 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.**
- **9 Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. (KJV)**

Isa 44:1-2

- **1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen:**
- **2 Thus saith the LORD that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. (KJV)**

Isa 45:4

4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. (KJV)

Isa 48:20

20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob. (KJV)

Isa 49:3

3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified. (KJV)

Answer for yourself: Can you see for yourself that in every instance the "servant" (used in the singular) refers

to the corporate nation of Israel numbering millions and does not pertain to just one person (Jesus)?

Isa 42:19-20

19 Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not. (KJV)

Answer for yourself: Understanding the traditional teaching of Christianity considering Jesus as the Suffering Servant, are you about to say that the above passage from Isaiah 42:19-20 referring to a non-hearing, non-observing, and non-obedient Servant refers to Jesus?

Isa 43:10

10 Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. (KJV)

Answer for yourself: Can you see for yourself from the Isa. 43:10 passage that the plural "witnesses" (referring to the nation of Israel, in the plural) is referred to in the singular as "my servant" as before?

Without a doubt the "servant" (used in the singular) refers to the corporate nation of Israel numbering millions, and it is this same meaning which should be rendered when reading Isaiah 53!

Other references to Israel as God's servant include Jer. 30:10 (note that in Jer. 30:17, the servant Israel is regarded by the nations as an outcast, forsaken by God, as in Isa. 53:4); Jer. 46:27-28; Ps. 136:22; Lk. 1:54.

Jer 30:10

10 Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. (KJV)

Jer 46:27-28

- **27 But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid.**
- **28 Fear thou not, O Jacob my servant, saith the LORD: for I am with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished. (KJV)**

Ps 136:22

22 Even an heritage unto Israel his servant: for his mercy endureth for ever. (KJV)

Luke 1:54

54 He hath helped his servant Israel, in remembrance of his mercy; (KJV)

Answer for yourself: Also, given the Christian view that Jesus is God as well as the Suffering Servant, in Jeremiah 30:10 is God saving Himself?

Answer for yourself: Understanding the traditional Christian teaching that Jesus never sinned, well then if we are to believe that God's Servant is Jesus, then why is Jeremiah 46:27-28 speaking of him being punished?

Answer for yourself: Did you notice that even the New Testament refers to the nation of Israel as the Servant?

READING YOUR THEOLOGY INTO THE VERSES, OR LETTING THE VERSES DETERMINE YOUR THEOLOGY? THE LATTER OR COURSE!

In any conversation there is always at least two parties. One is the speaker and the other the hearer. If we fail to understand who is actually speaking in Isaiah 52 then we will fail to interpret Isaiah 53 correctly. This is where most get it wrong from the get-go! Instead of Israel speaking it is the Gentile kings who are speaking and who are astonished at the errors of their perspective toward the Jewish people when corrected in the Messianic Age…the Gentiles admit their anti-Semitism and theologies have been wrong!

Isaiah 52:15 - 53:1 "So shall he (the servant) startle many nations, the kings will stand speechless; For that which had not been told them they shall see and that which they had not heard shall they ponder. 'Who would believe what we have heard?'" History is full of examples where the Gentile Church thought they were doing God a favor by persecuting the Jewish people. Boy, will they be surprised!

Quite clearly, right here in the beginning of this discourse the speaker is identified. It is none other than the Gentile nations and their rulers and kings which will be amazed at what happens to the "servant of the L-rd" (the Jewish people), and they will say "who would believe what we have heard? " It is right here that most position themselves to incorrectly interpret Isaiah 53 but mis-identifying the speaker in these texts. The future meanings of these verses depend entirely upon who is speaking, and if this is not correctly discerned, then the misinterpretation of the Isaiah 53 passage is ensured. It makes a big difference whether the Gentiles are speaking about the Jewish people or the Jewish people speaking in these texts. But in order to correctly interpret Isaiah 53 we have to go backward into Isaiah 52 to determine who is speaking, for the same speaker will be speaking in Isaiah 53 as well.

Besides Isaiah 52:15 telling us explicitly that it is the nations of the world, the gentiles, who are doing the talking in Isaiah 53, but Micah 7:12-17 is a parallel passage and likewise speaks of the gentile nations' astonishment when the Jewish people again blossom in the Messianic age.

Micah 7:12-17

- **12 In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.**
- **13 Notwithstanding the land shall be desolate because of them that dwell therein, for the fruit of their doings.**
- **14 Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily in the wood, in the midst of Carmel: let them feed in Bashan and Gilead, as in the days of old.**
- **15 According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.**
- **16 The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf.**
- **17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they**

shall be afraid of the LORD our God, and shall fear because of thee. (KJV)

Now back to Isaiah as we exegete the verses:

53:1 "And to whom has the arm of the L-rd been revealed?"

In Isaiah, and throughout our Scriptures, God's "arm" refers to the physical redemption of the Jewish people from the oppression of other gentile nations (Isa. 52:8-12; Isa. 63:12; Deut. 4:34; Deut. 7:19; Ps. 44:3).

Let us look at examples to see if the arm of the lord refers to salvation from Gentile persecutors:

Isa 52:8-12

- **8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.**
- **9 Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.**
- **10 The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.**
- **11 Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD.**
- **12 For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward. (KJV)**

Isa 63:12

12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? (KJV)

Deut 4:34

34 Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes? (KJV)

Deut 7:19

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid. (KJV)

As you can see for yourself, in each of the above quotes the reference concerns Israel being delivered either from Egypt who persecuted them unto death, or the return from captivity in Gentile lands. Definitely, and without a doubt, the references to the "arm of the Lord" have to do with the nation of Israel being delivered and saved from the grasp of Gentile nations [and not one person].

WAS YESHUA DESPISED AND REJECTED OF MEN?

53:3 "Despised and rejected of men."

While this is clearly applicable to the Jewish people and the nation of Israel (Isa. 60:15; Ps. 44:13-14), it cannot be reconciled with the New Testament account of Jesus, a man who was supposedly

"praised by all" (Lk. 4:14-15)

Isa 60:15

15 Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. (KJV)

Ps 44:13-14

- **13 Thou makest us a reproach to our neighbors, a scorn and a derision to them that are round about us.**
- **14 Thou makest us a byword among the heathen, a shaking of the head among the people. (KJV)**

Matt 4:25

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan. (KJV)

who would later acclaim him as a prophet upon his triumphal entry into Jerusalem (Matt. 21:9-11).

Matt 21:9-11

- **9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.**
- **10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?**
- **11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee. (KJV)**
- **Even as he was taken to be crucified, a multitude bemoaned his fate (Lk. 23:27).**

Luke 23:27

27 And there followed him a great company of people, and of women, which also bewailed and lamented him. (KJV)

Jesus had to be taken by stealth, as the rulers feared "a riot of the people" (Mk. 14:1-2).

Mark 14:1-2

- **1 After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.**
- **2 But they said, Not on the feast day, lest there be an uproar of the people. (KJV)**

Such was his popularity.

ISRAEL'S ADVERSARIES ARE FREQUENTLY LIKENED TO SICKNESSES

53:3 "A man [speaking in context of the nation of Israel] of pains and acquainted with disease."

Let us examine passages like Isa. 1:5-6; Jer. 10:19; Jer 30:12.

Isa 1:5-6

- **5 Why should ye be stricken any more? ye will revolt more and more: the whole head [nation] is sick, and the whole heart faint.**
- **6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment. (KJV)**

Jer 10:19

19 Woe is me for my hurt! my wound is grievous: but I said, Truly this is a grief, and I must bear it. (KJV)

Jer 30:12

12 For thus saith the LORD, Thy [the nation] bruise is incurable, and thy wound is grievous. (KJV)

ISRAEL AS BEARING THE BRUNT OF THE GENTILE NATION'S HATRED AND MALICE TOWARD THEM

53:4 "Surely our (remember the Gentile rulers of the nations are speaking) diseases he (the nation of Israel was described in the singular remember?) carried and our pains he (the nation of Israel) bore."

In Matt. 8:17, this passage from Isaiah 53:4 is recorded as being ”fulfilled” in Yeshua's healing of the sick, yet this Matthew passage is totally foreign to the original author’s intention.

Answer for yourself: Was it really fulfilled by Jesus?

This is another blatant misquotation of a Jewish Scripture taken out of context and twisted to bring a different meaning in the New Testament which was totally foreign to the original writer. Where as Isaiah was referring to the nation of Israel being the recipient of Gentile anti-Semitism for centuries whereby the nation of Israel carried the insults and physical pain of Gentile persecution (“surely he hath borne our griefs, and carried our sorrows”- bearing the Gentile diseases, afflictions, suffering), we are led to believe in this supposed “fulfillment” in the New Testament that the meaning of Isaiah was that Jesus was to “carry the diseases of the people who physically healed.” Nothing could be farther from the mind of Isaiah. Instead of Isaiah’s original meaning of Israel being brutalized by the Gentile nations and powers of the world, the quote from Isaiah I stripped from its original context, the meaning twisted, and now in the New Testament it is supposed to mean Israel is blessing others through physical healing. This is absurd. But if you don't look up the quote yourself, read the context from where the quote is taken for yourself, you like I are relegated to reading the New Testament and accepting at face value everything it says without questioning anything. Such is foolish as we are showing you. This is absolutely no “fulfillment” of anything in Matthew 8:17. Saying so does not make it happen. Biblical ignorance is our enemy! You must face the fact that Matthew 8:17 is totally inconsistent with the text from Isaiah.

Not only did the writer take the quote out of context his uses of it in the New Testament, but to apply this verse of Isaiah to Jesus is impossible as we have already shown that the servant is the nation and not an individual!

ISRAEL'S PLIGHT IS MISUNDERSTOOD AND MISJUDGED IN THE EYES OF THE GENTILE NATIONS

- **53:4 "Yet we ourselves (remember the gentile nations are speaking) esteemed him stricken, smitten of G-D and afflicted."**

- **Jer. 30:17 - of God's servant Israel (30:10), it is said by the nations, "It is Zion; no one cares for her."**

ISRAEL WOUNDED BY THE SINS OF THE GENTILE NATIONS...NOT FOR THEM AS SOME TYPE OF GENTILE ATONEMENT

53:5 "But he was wounded from (NOTE: not for) our transgressions, he was crushed from (AGAIN: not for) our iniquities."

Whereas the Gentile nations had thought the Servant (Israel) was undergoing Divine retribution for its sins at their hands (53:4) [they were helping God out by punishing the Jews], the Gentile nations now realize that the Servant's (Israel's) sufferings stemmed from their own (Gentiles) actions and sinfulness. This theme is further developed throughout the Jewish Scriptures such as Jer. 50:7; Jer. 10:25.

Jer 50:7

7 All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the LORD, the habitation of justice, even the LORD, the hope of their fathers. (KJV)

Jer 10:25

25 Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate. (KJV)

Also we must notice that the Messiah "shall not fail nor be crushed till he has set the right in the earth" (Isa. 42:4).

ISRAEL'S VOICE IS NOT HEARD...NO ONE TO TAKE UP FOR HER

53:7 "He was oppressed and he was afflicted, yet he did not open his mouth. Like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so he did not open his mouth."

It is important to note that in the prior chapter (Isa. 52), Israel is said to have been oppressed and taken away without cause (52:4-5). A similar theme is developed in Psalm 44, wherein King David speaks of Israel's faithfulness even in the face of gentile oppression (44:17- 18) and describes Israel as "sheep to be slaughtered" in the midst of the unfaithful gentile nations (44:22,11).

Regarding the claim that Jesus "did not open his mouth" when faced with oppression and affliction we have a different testimony from Jn. 18:23, 36-37.

John 18:23

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? (KJV)

John 18:36-37

- **36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.**
- **37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To**

this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. (KJV)

These are not the only references, but this proves the point. I think you will have a hard time proving that Jesus “opened not his mouth” to his accusers and that he was “silent before his shearers.”

Again in the hands of the New Testament writers reference is made to this being fulfilled in the ministry of Jesus, but let me remind you that originally the quote was used in a corporate or national sense and not an individual sense.

WAS YESHUA EVER RECOGNIZED AS A RULER?

53:8 "From dominion and judgement he was taken away."

We must take note of the correct translation of the Hebrew in this passage. Without a doubt Israel is the apple of God’s eye. It is to them God called to be a Kingdom of Priests, a holy nation, to lead all other nations to God. Israel has always had preeminence. From this exalted status and position they were repeated taken into captivity and subjugated to Gentile cruelty and debasement. Instead of being the ruler and example (the scepter shall not depart from Judah), the nation of Israel became ruled and dominated by those to whom they were sent.

Most Christians writers are forced to mistranslate this verse, since - by Yeshua's own testimony - he never had any rights to rulership or judgement, at least not on the "first coming."

John 18:36

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. (KJV)

The King James version of the Bible states in Isaiah 53:8 that “he was taken from prison.” There is no record of Yeshua ever “doing time” in prison to the best of our knowledge.

"FIGURATIVE" OR A "LITERAL" DEATH?

- **53:8 "He was cut off out of the land of the living."**
- **53:9 "His grave was assigned with wicked men."**

Ez. 37:11-14 describes Israel being "cut off" and God promises to open its "graves" and bring Israel back into its own land. Other examples of figurative deaths include Ex. 10:17; 2 Sam. 9:8; 2 Sam. 16:9.

CONFIRMATION OF PLURALITY AND NOT SINGULARITY

53:8 "From my peoples' sins (remember the Gentile nations are speaking), there was injury to them (the Jewish people)."

Here the Prophet makes absolutely clear, to anyone familiar with Biblical Hebrew, that the oppressed Servant is a collective Servant, not a single individual. The Hebrew word "lamoh", when used in our Scriptures, always means "to them" never "to him" and may be found, for example, in Psalm 99:7 - "They kept his testimonies, and the statute that He gave to them."

"ONE" DEATH OR "MANY" DEATHS?

53:9 "And with the rich in his deaths."

Perhaps King James should have changed the original Hebrew, which again makes clear that we are dealing with a collective Servant, i.e., Israel, which will "come to life" when the exile ends (Ez. 37:14).

Ezek 37:14

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD. (KJV)

NON-VIOLENCE AT THE HANDS OF THEIR PERSECUTORS?

53:9 "He had done no violence."

One need only look at Matt. 21:12; Mk. 11:15-16; Lk. 19:45; Lk. 19:27; Matt. 10:34 and Lk. 12:51; then judge for themselves whether this passage is truly consistent with the New Testament account of Yeshua.

Matt 21:12

12 And Yeshua went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, (KJV)

Mark 11:15-16

15 And they come to Jerusalem: and Yeshua went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any vessel through the temple. (KJV)

Luke 19:45

45 And he went into the temple, and began to cast out them that sold therein, and them that bought; (KJV)

Luke 19:27

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. (KJV)

Matt 10:34

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. (KJV)

Luke 12:51

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: (KJV)

This certainly does not lend well to pacifism.

WHERE ARE YESHUA'S PHYSICAL CHILDREN?

53:10 "He shall see his seed."

The Hebrew word for "seed", used in this verse, always refers to physical descendants in the Jewish Scriptures. (Gen. 12:7; Gen. 15:13; Gen. 46:6; Ex. 28:43). A different word, generally translated as "sons", is used to refer to spiritual descendants (Deut. 14:1, e.g.). The New Testament paints a picture of Yeshua as unmarried. This is rather surprising since Christianity teaches that Yeshua never sinned, forgetting that the first positive commandment is to procreate. For Yeshua not to be married and have children literally would be a violation of the Law, and I John 3:4 tells us that transgression of the Law is sin.

DID YESHUA LIVE A LONG LIFE?

53:10 "He will prolong his days."

Answer for yourself: Not only did Yeshua die young and childless, but how could the days be prolonged of someone who is alleged to be God?

CAUSE OTHERS TO BE JUST OR JUSTIFY THE UN-GODLY?

53:11 "With his knowledge the righteous one, my Servant, will cause many to be just."

Please notice again the correct translation: *the Servant will cause many to be just, he will not "justify the many."*

The Jewish mission is to serve as a "light to the nations" which will ultimately lead the world to a knowledge of the one true God, this both by example (Deut. 4:5-8; Zech. 8:23) and by instructing the nations in God's Law (Isa. 2:3-4; Micah 4:2-3).

Deut 4:5-8

- **5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.**
- **6 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.**
- **7 For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for?**
- **8 And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day? (KJV)**

Zech 8:23

23 Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you. (KJV)

Isa 2:3-4

- **3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.**

- **4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. (KJV)**

Micah 4:2-3

- **2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.**
- **3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. (KJV)**

As you can see, we Gentiles are not "just" by something Israel does in our place; rather, we are just because we learn from them the principles, ordinances, and laws of God contained in God's Torah, which when obeyed and kept, makes one righteous before God. God's ways are enumerated in His Law: 248 positive commandments, and 365 negative commandments. Each individual Law is a part of a Covenant foundation; whether it be the laws pertaining to the Covenant of God with the Jews or the non-Jews of the world. Each of these laws are Covenant stipulations whereby when obeyed we maintain right-standing before God.

HOW CAN GOD GIVE HIMSELF ANYTHING...HE HAS IT ALL!

53:12 "Therefore, I will divide a portion to him with the great, and he shall divide the spoil with the mighty."

Answer for yourself: If Yeshua is God according to traditional Christian teaching, does the idea of reward have any meaning?

Answer for yourself: Is it not rather the Jewish people - who righteously bore the sins of the world and yet remained faithful to God (Ps. 44) - who will be rewarded, and this in is described more fully in Isaiah chapters 52 and 54?

For your next study I suggest you concentrate on the articles on true Biblical Atonement on our other website:

http://www.faithofyeshua.faithweb.com

THE ONLY CONCLUSION WE CAN RIGHTFULLY DRAW FROM TRUTHFUL EXAMINATION OF THE TEXTS IS THAT THE IDENTITY OF THE "SERVANT" IN THE PROPHET'S FOURTH SERVANT SONG, ISAIAH 53, MUST BE THE NATION OF ISRAEL AND NOT ONE INDIVIDUAL...NOT YESHUA BY HIMSELF...AND YESHUA IS NOT THE FULFILLMENT OF ISAIAH 53

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DID THE JEWS ALWAYS INTERPRET ISAIAH'S SUFFERING SERVANT OF CHAPS. 52 & 53 AS THE NATION....OR DID RASHI CHANGE THE INTERPRETATION AS CHRISTIANITY MAINTAINS?

Jews for Jesus publish in their literature that Rashi, a Jewish Rabbi around 1000 A.D., is responsible for the altering of the interpretation of Isaiah 53 for all of Israel whereby they, after his influence, no longer interpreted Isaiah 53 as an "individual" but as a "nation."

Answer for yourself: Is such a statement made by Jews for Jesus accurate?

The following is from Contra Celsum 1:55 …from around 248 C.E./A.D. [long before Rashi] by the early Church Father Origen:

"Now I remember that, on one occasion, at a disputation held with certain Jews, who were reckoned wise men, I quoted these prophecies (Isaiah 52:13-53:8); to which my Jewish opponent replied, that these predictions [referring to Isaiah 52 and 53] bore reference to the whole people, regarded as one individual, and as being in a state of dispersion and suffering, in order that many proselytes might be gained, on account of the dispersion of the Jews among numerous heathen nations. And in this way he explained the words, "Thy form shall be of no reputation among men;" and then, "They to whom no message was sent respecting him shall see;" and the expression, "A man under suffering." Many arguments were employed on that occasion during the discussion to prove that these predictions regarding one particular person were not rightly applied by them to the whole nation. And I asked to what character the expression would be appropriate, "This man bears our sins, and suffers pain on our behalf;" and this, "But He was wounded for our sins, and bruised for our iniquities;" and to whom the expression properly belonged, "By His stripes were we healed." For it is manifest that it is they who had been sinners, and had been healed by the Saviour's sufferings (whether belonging to the Jewish nation or converts from the Gentiles), who use such language in the writings of the prophet who foresaw these events, and who, under the influence of the Holy Spirit, applied these words to a person. But we seemed to press them hardest with the expression, "Because of the iniquities of My people was He led away unto death." For if the people, according to them, are the subject of the prophecy, how is the man said to be led away to death because of the iniquities of the people of God, unless he be a different person from that people of God? And who is this person save Jesus Christ, by whose stripes they who believe on Him are healed, when "He had spoiled the principalities and powers (that were over us), and had made a show of them openly on His cross?" At another time we may explain the several parts of the prophecy, leaving none of them unexamined. But these matters have been treated at greater length, necessarily as I think, on account of the language of the Jew, as quoted in the work of Celsus." Now if you read this close you see two opinions concerning the interpretation of the text:

- **the Jewish and**
- **the Gentile Church Fathers.**

But without a doubt, the Jews, at this early date, believed that the Isaiah 52 and Isaiah 53 passages dealt with corporate Israel and not an individual and to say that Rashi changed the traditional interpretation of Isaiah 53 because of Jesus is a lie of the greatest magnitude and one made routinely by "Jews for Jesus".

This is all the more important because the Christians [Jews for Jesus] teach that the Jews interpreted Isa. 53 as referring to the Messiah (individual) until the medieval commentator Rashi who began to explain it as referring to the people of Israel, thus changing the prior interpretation that the passages referred to only an individual. Nothing could be further from the truth. The evidence speak for itself. So when Christians claim that it was only with the commentary of Rashi (1040-1105) that the Jews began to refer to Isaiah 52:13-53:12 as referring to the entire nation of Israel then they are in error and their message is false .

This misconception began with Edward Pusey, who wrote in his 1876 introduction to The Suffering Servant Of Isaiah According To Jewish Interpretations (trans. Driver and Neubauer, New York: Hermon Press, 1969) that "The new interpretation began with Rashi" (p. XLIV).

As you have seen the interpretation of corporate Israel for Isa. 52 and 53 is neither new, nor did it begin with Rashi. Over 800 years before Rashi the Church Father Origen records for us that the Jews contemporary with him interpreted this passage as referring to the entire nation of Israel.

This material can be found on the Internet or by obtaining Contra Celsum, trans. Henry Chadwick, Cambridge: Cambridge Univ. Press, Book 1:55, 1965, p. 50).

So the bottom line is this: Jewish Biblical exegesis subscribing to the belief that the people of Israel was the suffering servant spoken of throughout the entire passage pre-dates Rashi by many centuries and Jews for Jesus, or anyone who says different is simply wrong.

Looking at this whole series of articles it now become painfully apparent for the Christian that in no way can Isaiah 53 be considered a prophecy of a later Jesus of Nazareth let alone a prophecy of the world's atonement accomplished by the death of one person.

- **Bet Emet Ministries**
- **902 Cardigan**
- **Garland, Texas 75040**
- **Craig Lyons M.Div.**
- **972-4964238**

Bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



GNOSTICISM AND THE MELCHIZEDEK PRIESTHOOD #2

WILL THE MELCHIZEDEK PRIESTHOOD BECOME THE PRIESTHOOD OF ISRAEL?

We have already learned a lot but there is more to come as we not get to where the rubber meets the road. We have to look at the Priesthood of Melchizedek and see if it was understood by normative Judaism and James and the Jerusalem Church to be the replacement for the Aaronic Priesthood.

Let us preface our study by remembering that the writer of the Book of Hebrews teaches that not only has the Mosaic Covenant been replaced with a "NEW" Covenant but that the Aaronic Priesthood had been replaced by the Melchizedek Priesthood. Added to this was the writer's belief that Yeshua was the heir apparent to this Melchizedek Priesthood owing to the fact that he was resurrected from the dead.

Answer for yourself: Is this the truth and can this be shown from the Hebrew Scriptures?

Psalm 110:4

4 The L-rd ["YHVH"] has sworn, and will not change His mind, "on my word, you are to serve for ever, my righteous king." [or, alternatively, "you are a priest for ever, in the manner of Melchizedek."]

As noted previously the passage in Psalm 110:4 is used as a 'proof text' by Christian missionaries to support the notion that Jesus will be both the king (Messiah) and a high priest, as Melchizedek was, with the Aaronic/Levitical priesthood supplanted by a new priesthood like that of Melchizedek. These claims are supported by passages such as Heb 7:21,

Heb 7:21 21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchizedek:) (KJV)

and,

Hebrews 7:3 (KJV) - Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Answer for yourself: What are we to believe? Has the Melchizedek Priesthood supplanted the Aaronic Priesthood and is Jesus our new Melchizedek Priest?

In order to arrive at truth we need to remember that, at the time of the crucifixion, the New Testament didn't exist – it was written over a period of a fair number of years and quite some time after the event. Much oral

teaching was later written down and some of it accepted by the people of various theological persuasions. Over time some of this was written down and some even made its way later into what we call the New Testament. The Book of Hebrews was officially accepted into the Canon of the New Testament around 600 A.D. The Scripture in force at the time of the crucifixion was the Hebrew Bible and not the New Testament. We need to understand that much of the "later" theologies came into being because of the events surrounding and following the destruction of the Temple in 70 A.D. In other words, much of the theologies we as Christians accept today are "hindsight" after the fact. This as best is reverse prophecy! Prophecy predicted what was to happen; "Reverse prophecy" is the evaluation and attempted understanding of what has happened since what was expected was not fulfilled. This best describes the Book of Hebrews.

Instead of looking into "why" the Messianic Prophecies were not fulfilled and "why" the Temple was destroyed we find the writer of the Book of Hebrews reacting to what happened by trying to dissuade others from turning to Biblical Judaism in repentance following the judgment of God upon Israel and the apostate religious leaders. The problem we saw in a prior article was not with the "Sacrificial System" or the Temple but with those who represented God to the people and who had led the people astray. We are speaking of the apostate Sadducees which were little more than puppets of Rome. It was they that had allowed idolatry into the Temple along with sacrifices to Ceasar. This was outright idolatry and blasphemy. The people and the Pharisees strongly resisted this and religious movements were birthed to stop such apostasy such as the Zealots and the Scarii.

The author of Hebrews has taken some editorial liberties with things that he may have learned from reading the Hebrew Bible (or a Greek rendition of it). So, first we need to set the record straight on that score. Let's discuss Melchizedek. The Hebrew expression "malki-tzedek" (which means 'my king is righteousness/my righteous king') appears only twice in the Hebrew Bible - in Gen 14:18 and in Ps 110:4,

Genesis 14:18 - And Melchizedek ["malki-tzedek"], king of Shalem, brought out bread and wine; and he is a priest of the most high God.

[There is also a related, but not identical, reference to an "adoni-zedek" (which means 'my lord is righteousness/my righteous lord') King of Jerusalem in Josh 10:1,3.] In Gen 14:18 the reference is to the King of Shalem (an earlier designation for the city of Jerusalem) in Abraham's days. Melchizedek was a Gentile priest-king who worshipped the 'One True God' as one of the righteous Gentiles who were unconnected with Israel (i.e., such as Noah, Jethro, and Job of Biblical times).

We saw previously that in Ps 110:4 the likely reference is to King David by the psalmist. King David's legendary power came through Divine favor earned through his righteousness. The English translation of the Hebrew term "koheyn" which appears in this verse as 'a priest' can be challenged on two grounds.

The Hebrew word for "koheyn" from Gen. 14:18 as found in the Strong's Concordance?

3548 kohen (ko-hane'); active participle of 3547; literally, one officiating, a priest; also (by courtesy) an acting priest (although a layman): KJV--

chief ruler, priest, prince, principal officer.

As we see from the earliest mention of the Hebrew word "koheyn" the meaning of the word is NOT limited to "priest" but comprises the meaning of a "chief ruler," "prince," and "principal officer." According to the "Law of First Mention" this first occurrence of the word "koheyn" sets the tone and example for all further meanings of the word. It also carries the meaning of "do the office " and these terms are non descript. Reference can be either a religious one or political one.

Let us not confuse the situation that existed before the Jewish nation with Melchizedek and after the Jewish nation was established and given the Sacrificial Laws concerning the Temple and the Priesthood following the

Golden Calf [the Law that was added]. First, according to the Hebrew Bible, God clearly has a different plan for Israel – a separation between the functions ofpriesthood and monarchy; something like a separation of 'church' and 'state', if you will, as described in the Torah. We see this clearly when we read Deut. 17:14-20.

Deut 17:14-20 14 When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; 15 Thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. 16 But he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. 17 Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. 18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites [SEE THE SEPARATION BETWEEN THE OFFICE OF THE KING AND THE PRIEST]: 19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: 20 That his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel. (KJV)

The passage Deut 17:14-20 defines the selection, qualifications, and duties of the king – the political leader. And starting with the Davidic dynasty (II Sam 7:12-16), the king has to be from the Tribe of Judah and a biological descendant of King David through King Solomon.

The very next passage, Deut 18:1-8, describes the other category of leadership – the spiritual leaders, the Priests and Levites, who will all be from the Tribe of Levi..

Deut 18:1-11 1 The priests the Levites, and all the tribe of Levi, shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance. 2 Therefore shall they have no inheritance among their brethren: the LORD is their inheritance, as he hath said unto them. 3 And this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw. 4 The firstfruit also of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. 5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever [NOTICE THE AARONIC PRIESTHOOD IS TO LAST FOREVER]. 6 And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the desire of his mind unto the place which the LORD shall choose; 7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD. 8 They shall have like portions to eat, beside that which cometh of the sale of his patrimony. (KJV)

Answer for yourself: What can we conclude from this in addition to the listed qualifications? The two positions – king and priest – are mutually exclusive, i.e., a king may not be a priest, and vice versa and that the Levitical/Aaronic Priesthood is to last forever! It cannot be replaced or nullified not matter what the writer of the Book of Hebrews maintains!

Answer for yourself: How do we know that for sure? Take a look,

Leviticus 4:22-26 – (22) When a ruler [KING] has sinned, and done something through ignorance against any of the commandments of the L-rd his God concerning things which should not be done, and is guilty; (23) Or if his sin, where he has sinned, come to his knowledge; he shall bring his offering, a kid of the goats, a male without blemish; (24) And he shall lay his hand upon the head of the goat, and kill it in the place where they kill the burnt offering before the L-rd; it is a sin offering. (25) And the priest [DIFFERENT OFFICE] shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering. (26) And he shall burn all its fat upon the altar, as the fat of the sacrifice of peace offerings; and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

This passage describes the King's sin-offering ritual. He must be as subservient as any commoner must be in the performance of the ritual –the priest must perform certain functions which the king may not perform (vs. 25-26). The Priest and King are NOT THE SAME PERSON OR HOLD THE SAME OFFICE!

Second, the term "koheyn" (plural, "kohanim"), in addition to having the meaning of ministering as a priest, also means to serve in an official ruling capacity, a context in which it is occasionally used in the Hebrew Bible (even as correctly understood and translated by the KJV!), e.g.,

- *II Samuel 8:18 (KJV) - And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were chief rulers ["kohanim"].*
- *II Samuel 20:26 (KJV) - And Ira also the Jairite was a chief ruler ["koheyn"] about David.*
- *I Kings 4:5 (KJV) - And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer ["koheyn"], and the king's friend:*

As shown before the term "koheyn" does not necessary have to mean priest as we might think. The Hebrew Bible records David and his sons performing certain priestly functions,

II Samuel 6:14,17 – (14) And David danced before the L-rd with all his might; and David was girded with a linen ephod. (17) And they brought in the ark of the L-rd, and set it in his place, in the midst of the tabernacle that David had pitched for it; and David offered burnt offerings and peace offerings before the L-rd.

Here we find the King performing functions normally reserved for religious leaders and Priests.

This, too, will be the case with the King/Messiah of Israel in the messianic era,

Ezekiel 45:17 - And it shall be the prince's part to give burnt offerings, and meal offerings, and drink offerings, at the feasts, the new moons, and the Sabbaths, in all the appointed feasts of the house of Israel; he shall prepare the sin offering, and the meal offering, and the burnt offering, and the peace offerings, to atone for the house of Israel.

Ezekiel 46:12 - And when the prince shall prepare a voluntary burnt offering or peace offering to the L-rd, the gate facing east shall be opened for him, and he shall prepare his burnt offering and his peace offerings, as he did on the Sabbath day; then he shall go out; and after he goes out, the gate shall be closed.

The above passage does not mean the abolishment of the Aaronic Priesthood

in the Messianic era any more than the Davidic passages meant the abolishment of the Levitical/Aaronic Priesthood in his day. All is said is that the King will in a symbolic way function in like capacity as the Priests.

So the status of David is defined in Ps 110:4, which also confirms that the distinctive monarchy of David would be continued in his successors.. In addition to his regal dignity, he would also perform certain priestly functions, albeit not of the same standing as Aaron and his male descendants. Just as Melchizedek was not consecrated into the priesthood (Gen 14:18), King David was not; but he ruled his people in the light of God's will and, as such, symbolically functioned as a priest-king. That was the ideal for the Davidic dynasty - A JEWISH KING SHOULD BE SYMBOLICALLY LIKE A PRIEST, drawing the Jewish people closer to serving God...BUT David was not a REPLACEMENT for the Priesthood nor did he render it obsolete or annul it!

According to the teachings of the Hebrew Bible, the possibility of a valid priestly order outside of the Aaronic/Levitical priesthood is not recognized within Judaism. Any priesthood that predated Levi was outside of Judaism, not within it.

The Levitical priesthood has been established for eternity in spite of what the Gnostic writer of the Book of Hebrews has to say or the publishers of Christian Bibles who insert italicized words into their translations in order to foster such concepts!

Exodus 40:15 - And you shall anoint them [Aaron's sons], as you did anoint their father, that they may minister to Me in the Priest's Office; for their anointing shall surely be an everlasting priesthood throughout their generations.

Numbers 25:12-13 – (12) Therefore say, "Behold, I give to him My covenant of peace; (13) And he shall have it, and his seed after him, the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the people of Israel.

Consequently, the references in the Letter to the Hebrews to a Jesus being a priest of the order of Melchizedek are irrelevant to Psalm 110 - the two are in entirely different contexts.

There is one additional point that needs to be made regarding the claim that the Melchizedek priesthood is superior to the Aaronic/Levitical priesthood of Israel because Melchizedek conferred a blessing on Abraham and, thereby, he also blessed Levi, one of Abraham's great-grandsons. This is a flawed argument. Though it is Melchizedek who is being acknowledged as a priest/king of the "…Most High God" (Gen 14:18), it was ABRAM who "…gave him a tenth of all" (Gen 14:22). The salient point here is that this was done prior to ABRAM's name being changed to ABRAHAM and his formal entry into Hebrew Monotheism (i.e., Judaism) through the covenant of circumcision Gen 17:5-14. In other words, ABRAM was still a Gentile at the time he received that blessing and, therefore, it cannot be claimed that Melchizedek's priesthood is superior to Aaron's.

This presentation has demonstrated that Christian claims about Psalm 110, a central 'showpiece' in their 'proof text' collection are based on mistranslations and false assumptions.

Though there are several different interpretations of Psalm 110 by the Jewish sages, they are all consistent with the teachings of the Hebrew Bible. On the other hand, the common Christian interpretation of this Psalm, with its Christological implications, falls apart under careful scrutiny. Not only can Jesus not be the one sitting to the right of God, his supposed priesthood in the order of Melchizedek is a self-defeating line of reasoning, since Melchizedek was a Gentile priest, not a Jewish priest. If Jesus is claimed to have been a Jew, he cannot be a priest in an order that is outside of Judaism, since the Aaronic/Levitical

priesthood was established exclusively and eternally for Israel. If he is claimed to not be a Jew, then he cannot be king of Israel according to Torah. Once once begins a serious study of Gnosticism then it becomes readily evident the "stars wars" theology of Gnosticism and their Cosmic Redeemer cannot be the Jewish Messiah let alone Yeshua.

Answer for yourself: Now, having seen what the Hebrew has to say does it seem possible that the writer of the Book of Hebrew understood or accepted his own Hebrew Scriptures or had a working knowledge of the Priesthood and the Torah? It sure seems not to me. This philosophy or theology in the Book of Hebrews is definitely not Jewish but has more in common with Gnosticism and Essenism; two movements that had in that day rejected Biblical Judaism and has begun their own unique understanding of their faith that supplanted and replaced Biblical faith.

In the above passage we see and remember that the priesthood of Melchizedek predated the Levitical Priesthood. But more than that in the mind of the writer of the Book of Hebrews the priesthood according to the Order of Melchizedek was the replacement for the Aaronic Priesthood. We just saw that it cannot be regardless of what the writer of the Book of Hebrews has to say. We need not forget as we study that the Levitical Priesthood was created for a specific time period (Eternal) and a specific nation of people. The Priesthood of Melchizedek was, in the mind of the writer of the Book of Hebrews not only a replacement for the Aaronic Priesthood but was understood by him that it was now effective forever and for all mankind (Jew and Gentile). This shows a total disregard for the Hebrew language, the Hebrew Scriptures, the Torah, and Moses and God who gave these Revelations in the first place!

Answer for yourself: As if that is not enough where do we find explicitly in the Torah or Moses, like we did the instruction concerning the Aaronic Priesthood, any comprehensive teaching concerning this supposedly new Melchizedek Priesthood? We don't.

To the writer of the Book of Hebrews, himself a Gnostic, the Levitical law was weak and unprofitable and has been made redundant by a new hope. That was the fruit of his apostasy. Again we need to see that such concepts are reflective not of Mosaic faith nor of any movement within first century Judaism. This rather reveals Gnosticism for its rejection of the Covenant, the Law, the existing Priesthood, and any attempt to correct and redeem this creation by obeying the Torah. Escape from the flesh and this world was the the way of the Gnostic through "secret knowledge" only which they possessed. THIS REPLACEMENT THEOLOGY IN THE BOOK OF HEBREWS SHOWS A TOTAL DISREGARD FOR THE AARONIC PRIESTHOOD, THE TORAH, BIBLICAL FAITH, THE TEMPLE, AND THE DYNAMIC OF THE SACRIFICIAL SYSTEM WHICH ARE MANIFESTATIONS OF GOD'S WORD! The theology of the writer of the Book of Hebrews shows one not possessing or having an understanding of how the Sacrificial System worked along with a total nullification and denial of any efficacy of repentance, prayer, confession, restitution, alms, etc. These spiritual dynamics was thought unproductive by the Gnostics in that this was, according to them, an attempt to redeem the physical (world, man) and the flesh, which according to them was unredeemable. Conduct was not important; only attainment of the spiritual knowledge to traverse the spiritual highway after death and only they could dispense that "secret knowledge" for salvation. Of course this nullifies the Hebrew concept of Holiness and Righteousness. Many, but not all Gnostics were often very liberal in their physical pursuits and sexual habits for the reasons mentioned. The Levitical law and Sacrificial System, in that it was only a picture of the resultant condition of the repentant sinner, could not redeem anyone; only reflect the spiritual condition of the sacrificer. The Levitical Law and Sacrificial System was only a picture of the repentant sinner once he was brought back into fellowship with the Father as pictured by his blood/life/soul being placed on the altar through the animal representative in Temple where God had promised to meet and commune with man. Understanding that this provided only a "picture" of the spiritual condition of the repentant then we now understand that the Priesthood might pass away but would never be replaced but will be reestablished with the rebuilding of the Temple. Another way of thinking of this picture was the soul/soul transfer which ended up upon the altar where man, in the picture of the blood/soul/life of the animal was on the altar where God rested. It was the final testimony following repentance that "all is well with my soul." This the writer of the Book of Hebrews no longer accepted.

SO THE WRITER OF THE BOOK OF HEBREWS SAYS WE ARE UNDER A NEW COVENANT....ARE WE?

God's intent is to call all to Him people of all nations [Jews and Gentiles] and bring them together as one, grafting them into the family of God through respective Covenants. As stated previously the Covenant of Noah is the foundation upon which the Covenant of Moses is built. You might say the Covenant of Moses absorbed the Covenant of Noah. Jeremiah 31 speaks of God renewing His Covenant with His people and writing these Covenant stipulations, requirements, and laws upon the hearts of His people. We find that this same Covenant [combination of Noah and Moses] was later brought to the Gentile nations due to the movement that began in Judaism by Yeshua's followers after his death. We find that specifically that the Covenant of Noah was taken to the Gentile nations in Acts 15 and 16.

And if some of the branches were broken off, and you [non-Jews], being a wild olive tree, were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, -- Romans 11:17

This New [Re-Newed] Covenant has been made with "Israel" [request our Covenant series of articles and the article on the Re-Newed Covenant].

Now the writer of the Book of Hebrews records for us in chapter 8:8-11:

Because finding fault with them, He says: "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD.

For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; [remember the original Old Covenant was founded upon obedience originally] and I will be their God, and they shall be My people. None of them shall teach his neighbor, and none his brother, saying, 'Know the LORD,' for all shall know Me, from the least of them to the greatest of them.

We already address how the "them" of verse 8 referred to the apostate Sadducee Priesthood and Chief Priest of the First Century. The writer of the Book of Hebrews makes us think that he is quoting accurately Jeremiah 31:31-32 but he is NOT! He is lying again! Let me show by looking at the Hebrew of Jer. 31:31-32 and comparing it with the supposed quote from Heb. 8:8-11.

Let us look at the Hebrew of Jer. 31:31-32

31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah; 32 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; forasmuch as they broke My covenant, although I was a lord over them, saith the LORD.

The KJV renders it this way:

Jer 31:31-32 31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with

their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: (KJV)

We need to look at the Hebrew word translated by the Tanakh as "lord" and the KJV as "husband."

The Strong's Greek/Hebrew Dictionary tell us the word is:

1166 ba` al (baw-al'); a primitive root; to be master; hence, (as denominative from 1167) to marry: KJV-- have dominion (over), be husband, marry (-ried, X wife).

Answer for yourself: Did we see that the writer of the Book of Hebrews quotes the verse and tells his readers that Jeremiah says that "and I disregarded them [the Jews], says the LORD" but when we looked at the words from the Hebrew did you see that God is saying something quite the opposite; God is saying that "although I was a lord over them" or "an husband unto them"?

Answer for yourself: *Does it not seem to you that the writer of the Book of Hebrew is DELIBERATELY MISQUOTING JEREMIAH and trying to push his Replacement Theology down the throats of his readers who lacked the ability to read Hebrew and would never spot the changes?*

Now let us focus on what Jeremiah says. God desires to write His Laws and Commandments on our hearts and not just books. The writer of the Book of Hebrews tells us that God is doing away with His Covenant of Laws and Commandments and beginning something "NEW" because He "disregards" Israel. Without some foresight and inquisitiveness then we might never know that the writer of the Book of Hebrews is lying to us.

Answer for yourself: How are we taught that we can know God? By knowing and obeying the Laws of God; these same Laws that the Gnostics like the author of the Book of Hebrew sought to do away with and institute a new way to God.

1 John 2:3 And hereby we do know that we know him, if we keep his commandments.

Answer for yourself: Does this sound like we are under grace and not under the Law (Commandments)? Does this sound like a "NEW" Covenant to you? Does this sound like a "REPLACED" Covenant that the writer of Hebrews tries to make his readers believe?

Answer for yourself: Does this sound like we need a new Priesthood that nullifies the need for repentance, prayer, confession, and a return to the obedience of the Commandments of God which, after we do, then we attain right standing with God and then able to bring the life/blood of an animal and place it on the altar as a current picture of ourselves and our spiritual attainment following such repentance and our renewed right standing with God? It sure does not to me. What we have here in the Book of Hebrews is out and out Gnosticism. Jesus was not a Gnostic! Jesus was a righteous Jew that understood his own Sacrificial System and never believed in any form of vicarious atonement which would be attributed to him after he was dead by Hellenized Essenes and the Gentiles which these apostate and Hellenized Essenes influenced. Jesus knew what Christians do not; namely, that such false atonements come from the Gentiles and their sun worship and their sun-gods and sun-godmen.

Answer for yourself: Do you see the connection between knowing God and keeping/obeying His commandments today in the New Testament is just like in the Old Covenant which was founded upon obedience to God's Laws and Commandments [and not the sacrificial laws and commandments and the blood of animals which never could take away sin]? Now understanding somewhat the sacrificial system it was the repentance, confession, remorse, prayer, restitution, giving of alms, etc., that attained atonement BEFORE an animal was chosen and its blood put on the altar as only a picture of the life/soul of the person bringing the sacrifice which had PREVIOUSLY done these spiritual dynamics.

For I will be merciful to their unrighteousness, and their sins and their lawless deeds I will remember no more." -- Hebrews 8:8-12

WHO ARE ISRAEL AND JUDAH? WHERE DOES THE NON-JEW FIT?

But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel, nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called." That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed. -- Romans 9:6-8

To God an Israelite is more than a nationality. All who come to God are heirs of Abraham and are partakers of the same Covenant that Abraham shared....being a non-Jew he understood and accepted the Covenant of Noah which was given to all the Gentile nations long before Moses. This Noahide Covenant is conditional. Now please don't confuse this Conditional Covenant of Laws and Ordinances with the Unconditional Covenant later made with Abraham that promises him and his seed the land (The Abrahamic Covenant).

We, as Gentile believers become heirs because of the fact that when we come to God we accept our Covenant with God and its Covenant stipulations which are Laws and Commandments which frame our requirements before our King/God. When we accept our spiritual state described below and repent and ask for forgiveness and accept God's gracious gift to us then we are reconciled with God and are "spiritually" grafted into the people of God [Israel], and are reborn into the family of God. Without this our lot as non-Jews is not good:

that at that time you were without Christ [the ministry of Yeshua's apostles that took the non-Jew the Covenant of Noah and the Laws of Noah whereby they could be accepted with God], being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus [because of the death of Jesus which caused a mission to you carrying the opportunity of Eternal Life], you who once were far off have been brought near by the blood of Christ [by the death of Yeshua and the outreach that it produced]. For he Himself is our peace, who has made both one, and has broken down the middle wall of separation, -- Ephesians 2:12-14

Answer for yourself: How were Jews and Gentiles made one? Simply in that circumcision was no longer enforced of the Gentiles for inclusion into the Israel of God by Yeshua's followers and the Gentiles were taught the Laws of Noah which were already part of the Laws of Moses. In this way the Gentile and Jew had common requirements to avoid idolatry and blasphemy and since the obstacle of circumcision was removed then they was nothing preventing the Jew and Gentile from accepting one another and being one. The only thing lacking was "food" issues and we deal with that in the "Anitoch Series" [request].

Acts 15:19-21 19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. (KJV)

Here we find the repentance of the Jews toward their handling of the non-Jews and the teaching of them the Laws and Commandments of the Covenant and Laws of Noah for Eternal Life. It was in this way the Gentile learns of God's way of forgiveness through his repentance, confession, prayer, restitution, alms. etc.

DID THE JERUSALEM CHURCH AND THE APOSTLES BELIEVE JESUS AS ASSUMED THE NEW MELCHIZEDEK PRIESTHOOD?

We need look at Acts 21 for our answer. In the time period of Acts 21 the Temple was still standing, sacrifices were daily being offered, and the Priesthood was still functioning.

Answer for yourself: Are you aware that in Acts 21 James, the leader of the assembly in Jerusalem commanded Paul to submit to a Nazarite vow and that this entailed blood sacrifices and atonement offerings ministered by the Levitical/Aaronic Priesthood? If not then you need to look into this Nazarite vow and Numbers chapter 6 to see for yourself what it entails. What you will see is that sin offerings and atonement offerings were commanded in such a vow and this was commanded by James and submitted to by Paul.

Answer for yourself: From such actions does it look as if after Pentecost and after Jesus' death that James and the Jerusalem Church thought that Jesus has assumed the Melchizedek Priesthood and that the Levitical and Aaronic Priesthood had been made obsolete?

The Essenes had refused to participate in the Temple offerings but the Jerusalem Church, James, and the Apostles did not refuse to participate in blood sacrifices following the death of Jesus.

Answer for yourself: Does this continual participation in the Temple and Sacrificial System by the Jerusalem Church and the Apostles seem to indicate that the Jerusalem Church did not hold or agree with the theology espoused by the writer of the Book of Hebrews which maintained that the existing Mosaic Covenant had been replaced by Jesus with a "NEW REPLACED COVENANT," that the existing Levitical/Aaronic Priesthood had been replaced with the resurrection of Jesus, or that the Laws of God had been nullified by Jesus' death and resurrection (as believed by them)? It sure seems that way to me!

Answer for yourself: Does this new information we have learned expose the writer of the Book of Hebrews as a fraud and make the Book of Hebrew rather silly in light that the Jerusalem church never believed this brand of Gnosticism that the Book of Hebrews promotes in substituting a "NEW" covenant and a "NEW" Melchizedek Priesthood when the Jerusalem Church never accepted it?

Answer for yourself: When we look at Acts 21 we see the Apostles and the men Jesus put in charge of his movement and to whom he gave the Great Commission yielding to a vow and blood sacrifices and sin offerings and atonement offerings in the Temple which were ministered 30 years after Jesus' death by the existing Aaronic Priesthood. Do these actions indicate that James, Yeshua's brother to whom he appeared following his resurrection and to whom Jesus put in charge of his church, believed that a "New Priesthood" achieved by Jesus, his brother, had replaced the Aaronic Priesthood? No way.

Answer for yourself: Do we see any indication that James or even Paul for that matter believed that a "new" Melchizedek Priesthood had supplanted the Aaronic Priesthood following Jesus' death? Their actions sure don't seem to indicate it!

Heb 10:29 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? (KJV)

- **Answer for yourself: Don't you think that the Apostles, supposedly full of the Holy Spirit after Pentecost, would have known that such actions of yielding to the Aaronic Priesthood, Temple sacrifices, sin offerings, and atonement offerings following Jesus' death, would have amounted, according to the Gnostic writer of the Book of Hebrews, as "counting the blood of the covenant wherewith he (Jesus) was sanctified unholy"? Yet they still did it. It would seem to any thinking believer that they did not share in the beliefs of the writer of the Book of Hebrews.**
- **Answer for yourself: Was the Jerusalem Church then not afraid of punishment? Had they purposefully**

trodden under foot the Son of God and his blood and didn't care? Did they buy into any of what the writer of the Book of Hebrews has to say or did they know it was all rubbish from an apocalyptic and Gnostic sect of Jews that had gotten "off base"?

- **Answer for yourself: Had somebody failed to tell them in that this Aaronic Priesthood had been replaced by a "new Melchizedek" Priesthood? Did Jesus forget to tell them this major development during his time with them following his resurrection?**
- **Answer for yourself: Had Jesus failed to tell them during the 40 days he spent with them after his resurrection that the Aaronic Priesthood had been replaced with the "NEW" Jesus/Melchizedek Priesthood, that the Temple and the Sacrificial System had become nullified, that the Eternal Covenant and Eternal Priesthood had all of a sudden become "NOT" Eternal any longer?**
- **Answer for yourself: Did Jesus forget to tell them that the "God that changes not"... had changed?**
- **Answer for yourself: Was the Jerusalem church and Jesus' hand-picked Pastor not up for the job?**
- **Answer for yourself: Does this indicate Jesus was incompetent and put the wrong men at the head of his movement destined to go into all the world?**
- **Answer for yourself: How could the Jerusalem Church and Apostles get something as important as teaching the correct Covenant messed up and yet be post-Pentecost-Spirit filled believers?**
- **Answer for yourself: How could the post-Pentecost Church fail to know Jesus has begun a NEW Priesthood let alone continue to observe and participate in an incorrect atonement and not know that it had ceased?**
- **Answer for yourself: Had the the Jerusalem Church failed to learn these important things from a resurrected Christ?**
- **Answer for yourself: Or was some other sect spreading their Gnostic religious beliefs and attaching them to Jesus and distributing them among Hellenized Jews and Gentiles who knew not the first thing about the historical Jesus or Biblical Judaism?**

It does not take a rocket scientist to figure this out. The writer of the Book of Hebrew is not an Apostle but one who espouses Gnostic thought and religious beliefs; one who hates the Law and the Covenant that it represents.

So it should be clear that the Jerusalem Church did not replace their Covenant or their Priesthood following the death and resurrection of Jesus. Nor did they teach a "new Melchizedek" Priesthood to the Gentiles as seen in Acts 15 where the Laws and Covenant of Noah was affirmed and letters sent signifying this decision to all of Asia minor to strengthen the churches. Again we see no change; the Jerusalem Church believed in and taught the Covenant of Noah to the Gentiles and let me remind you that these Laws and Commandments of Noah were the foundation for the subsequent Laws and Covenant of Moses.

Adherence to these Laws of Noah and the Covenant of Noah by the Gentiles through the ministry of Jesus' Apostles allowed the Gentiles to be "spiritually grafted" into the Israel of God. These believing Gentiles who had repented and placed their faith in the God of Israel had become one with the nation with Israel and heirs according to the promises made to Abraham. The expansion of Israel (or the extension of the family of God) was prophesied in Isaiah,

"Thus saith the LORD, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger (we Gentiles), that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the LORD unto the eunuchs (Gentiles) that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters (better than the Jews): I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger (Gentile), that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every

one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people." Isa 56:1-7 (KJV)

Answer for yourself: Did you notice that their sacrifices will be accepted in God's House/Temple? Yet the writer of the Book of Hebrews would have us believe that this Temple was obsolete and completely misjudges and misunderstands the Sacrificial System.

Answer for yourself: Can you show me just one time where the writer of the Book of Isaiah refers to a "new Melchizedek" Priesthood or a "New Replacement Covenant" that will do away with the Covenant of Noah or the Covenant of Moses? NO!

The Almighty God has renewed His covenant with this new Israel [Gentiles and Jews] to call to Himself a new and holy nation of kings and priests.

Now pay attention. We saw that David was not of the Tribe of Levi but of the Tribe of Judah. But yet functioned as a "Priest." There is a lot about Jesus we don't need to believe because much about him taught in the New Testament is out and out error and lies due to Replacement Theology. But we must at the same time be fair. When all the dust clears Yeshua has been used by God to function as the Gentile's Priest in the same manner and example left to us by King David. This does not make Yeshua a "LITERAL PRIEST" but only in symbolism and in allegory. Although Yeshua is used by God to lead men to God this does not make a NEW Priesthood that supplants the Levitical/Aaronic Priesthood. The same could be said for many "avatars" sent by God such as Chrishna, Buddha, Mohammed, etc. A Priest leads men and women to God and in such a capacity Yeshua has been used by God to point many of the Gentile nations to Himself. This is to be understood as allegory ONLY!

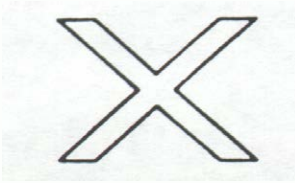
"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." 1 Pet 2:9-10 (KJV)

Let us finish our study in the third and concluding article

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ST. ANDREW'S CROSS



St. Andrew's Cross resembles the letter "X" in the English alphabet and is also referred to as the "saltier" or "Crux Decussata." According to tradition Andrew, the brother of Peter, was crucified on a cross of this shape. Andrew did not feel worthy enough to die on the same style of cross that Christ had died and requested a cross of another shape. His request was granted and he was crucified upside down on a cross which now bears his name. Rather than using nails to secure his limbs to the cross, Andrew was bound to the cross with ropes. His suffering was thus prolonged.

St. Andrew's Cross came into wide use during the Medieval Period and became the national cross of Scotland, since St. Andrew was the patron saint of Scotland.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



DEATH ON A CROSS...TRUTH...OR SUN-MYTH RETOLD?

EXAMPLES OF SAVIORS CRUCIFIED ON CROSSES FOR SALVATION

I determined not to know anything among you, save Jesus Christ and him crucified,

writes Paul in 1 Cor 2:2. The determination not to know anything but the crucifixion of Jesus Christ was narrowing down knowledge to rather a small compass. Evidently converts in Corinth were questioning, and Paul begins by establishing that questions are not allowed to Christians. Paul has to berate the wise and praise the foolish in this epistle. God chose the foolish things of the world not the wise. And so it has always remained —the most marvellous way of gulling the credulous. Anyway, already in the 50s of the first century some people were asking questions and one of the questions will have been whether Jesus was really crucified.

Irenaeus, one of the most frequently quoted Christian writers of the ancient bishops, declares upon the authority of the martyr Polycarp, who claimed to have got it from St John and all the elders of Asia, that Jesus Christ was not crucified, but lived to be about fifty years old. There must have been a large margin for distrusting the fact of the crucifixion.

Yet, if Jesus was a saviour, it is likely that he must have been crucified because other saviours of the same type were. *Sacrilege!* Paul's Christians, trained in foolishness, cry.

Jesus Christ was the only crucified saviour!

Sorry, many more saviours are suspected of crucifixion. Irenaeus might have felt it politic to deny it to distinguish the Christian saviour from the others!

Chrishna was depicted as if crucified. The Persian remembered only the atoning sufferings on the cross of Mithras the Mediator. Aztecs prayed for the return of their crucified saviour, Quexalcoatl, and were rewarded with Cortez. Caucasians chanted praises to their slain Divine Intercessor, Prometheus, for voluntarily offering himself upon the cross for the sins of a fallen race. Yet the Christian disciple hugs to his bosom the bloody cross of the murdered Jesus, confident that only one god ever died for the sins of man.

To retain their following, religions are based on unchangeable dogmas which disciples must accept to the exclusion of all knowledge adverse to their own creed. Whenever they are able they actually destroy contrary evidence for fear of rivalry. Then they magnify their own religion to a unique position above all others.

The earlier Christian saints, having determined like Paul, *to know only Jesus Christ and him crucified*, made

stern efforts to obliterate from the page of history facts damaging to their case.

A report on the Hindu religion, made out by a deputation from the British Parliament, sent to India to examine their sacred books and monuments, was left in the hands of a Christian bishop at Calcutta, with instructions to forward it to England. On its arrival in London, it was so horribly mutilated as to be scarcely recognizable. The account of the crucifixion was gone. The inference is patent.

The disciples of the Christian faith have burnt books, blotted out passages and altered testaments which suggested the opposite of their belief. Not only that, they have demolished monuments showing crucifixions of previous atoning gods so that they are now unknown. Hence, the disbelief of Christians when other cases are mentioned.

Kersey Graves, in a well known book written over a century ago, gives examples of sixteen crucified gods or saviours. Most are very ancient and arguable, depending upon the interpretation of pictures or scriptures since no original written sources now exist, often victims of Christians determined to preserve the memory of only one crucified god.

For the same reasons the dates of their occurrence are doubtful and because chronology before the time of Alexander the Great (330 BC) is far from certain, and the dating of icons, especially from distant or isolated cultures is uncertain. Even mainstream studies of the ancient Near East are involved in controversy over dates, Peter James for example claiming in a well argued case that several centuries have been mistakenly inserted into near Eastern chronologies. It is certain these crucifixions occurred before the time of Christ, but their exact date cannot be fixed.

These crucifixions are not presented as actual occurrences. The objective is not to prove them real events but simply that the belief in the crucifixion of gods was prevalent long before the crucifixion of Christ. To establish this point then six will prove it as well as sixteen. Indeed, one case is sufficient. The reader is left to decide.

Tammuz of Mesopotamia 1160 BC.

Tammuz was a god of Assyria, Babylonia and Sumeria where he was known as Dumuzi. He is commemorated in the name of the month of June, Du'uzu, the fourth month of a year which begins at the spring equinox. The fullest history extant of this saviour is probably that of Ctesias (400 BC), author of *Persika*. The poet has perpetuated his memory in rhyme.

> **Trust, ye saints, your Lord restored,**
> **Trust ye in your risen Lord;**
> **For the pains which Tammuz endured**
> **Our salvation have procured.**

Tammuz was crucified as an atonement offering: *Trust ye in God, for out of his loins salvation has come unto us*. Julius Firmicus speaks of this God rising from the dead for the salvation of the world. This saviour which long preceded the advent of Christ, filled the same role in sacred history.

Wittoba of the Telingonesic 552 BC.

Wittoba is represented in his story with nail-holes in his hands and the soles of his feet. Nails, hammers and pincers are constantly seen represented on his crucifixes and are objects of adoration among his followers, just as the iron crown of Lombardy has within it a nail claimed to be of *his true original cross*, and is much admired and venerated for that reason. The worship of this crucified God prevails chiefly in the Travancore and other southern states of India in the region of Madura.

Iao of Nepal 622 BC.

Iao was crucified on a tree in Nepal. The name of this incarnate god and oriental saviour occurs frequently in the holy bibles and sacred books of other countries. Some suppose that Iao is the root of the name of the Jewish God, Yehouah (Jehovah), often abbreviated to Yeho.

Hesus of the Celtic Druids 834 BC.

The Celtic Druids depict their god Hesus as having been crucified with a lamb on one side and an elephant on the other, and that this occurred long before the Christian era.

The elephant, being the largest animal known, was chosen to represent the magnitude of the sins of the world, while the lamb, from its proverbial innocent nature, was chosen to represent the innocence of the victim, the god offered as a propitiatory sacrifice. We have the Lamb of God taking away the sins of the world. The Lamb of God could therefore have been borrowed from the Druids. This legend was found in Gaul long before Jesus Christ was known to history.

Quezalcoatl of Mexico 587 BC.

Historical authority of the crucifixion of this Mexican god is explicit, unequivocal and ineffaceable. The evidence is tangible, and indelibly engraven upon metal plates. One of these plates represents him as having been crucified on a mountain. Another represents him as having been crucified in the heavens, as St Justin tells us Christ was. Sometimes he is represented as having been nailed to a cross, sometimes with two thieves hanging with him, and sometimes as hanging with a cross in his hand.

Quirinius of Rome 506 BC.

The crucifixion of this Roman saviour is remarkable for the parallel features to that of the Judaean saviour, not only in the circumstances of his crucifixion, but also in much of his antecedent life.

He is represented, like Christ:

- **As having been conceived and brought forth by a virgin.**
- **His life was sought by the reigning king, Amulius.**
- **He was of royal blood, his mother being of kingly descent.**
- **He was put to death by wicked hands or crucified.**
- **At his mortal exit the whole earth is said to have been enveloped in darkness, as in the case of Christ, Chrishna, and Prometheus.**
- **And finally he is resurrected, and ascends back to heaven.**

Prometheus 547 B.C.

The crucifixion of Prometheus of Caucasus, described by Seneca, Hesiod, and other writers, states that he was nailed to an upright beam of timber, to which were affixed extended arms of wood, and that this cross was situated near the Caspian Straits. The modern story of this crucified God, which has him bound to a rock for thirty years, while vultures preyed upon his vitals, is a Christian fraud.

The poet, in portraying his propitiatory offering, says:

> **Lo! streaming from the fatal tree**
> **His all atoning blood,**
> **Is this the Infinite?–Yes, 'tis he,**
> **Prometheus, and a god!**
>
> **Well might the sun in darkness hide,**

> **And veil his glories in,**
> **When God, the great Prometheus, died**
> **For man the creature's sin.**

It is doubtful whether there is to be found in the whole range of Greek letters deeper pathos than that of the divine woe of the beneficent demigod Prometheus, crucified on his Scythian crags for his love to mortals. When he dies:

- **That the whole frame of nature became convulsed.**
- **The earth shook, the rocks were rent, the graves were opened, and in a storm, which seemed to threaten the dissolution of the universe, the solemn scene forever closed, and Our Lord and saviour Prometheus gave up the ghost.**

The cause for which he suffered was his love for the human race. The whole story of Prometheus' crucifixion, burial and resurrection was acted in pantomime in Athens five hundred years before Christ, which proves its great antiquity. Minutius Felix, one of the most popular Christian writers of the second century addresses the people of Rome:

> **Your victorious trophies not only represent a simple cross, but a cross with a man on it, and this man St. Jerome calls a god.**

These coincidences are more proof that the tradition of the crucifixion of gods has been very long prevalent among the heathen.

Thulis of Egypt 1700 BC.

Thulis of Egypt, whence comes *Ultima Thule*, died the death of the cross about thirty-five hundred years ago.

Ultima Thule was the island which marked the ultimate bounds of the extensive empire of this legitimate descendant of the gods.

This Egyptian saviour appears also to have been known as Zulis. His history is curiously illustrated in the sculptures, made seventeen hundred years BC of a small, retired chamber lying nearly over the western section of the temple. Twenty-eight lotus plants near his grave indicate the number of years he lived on the earth. After suffering a violent death, he was buried, but rose again, ascended into heaven, and there became the judge of the dead, or of souls in a future state. He came down from heaven to benefit mankind, and that he was said to be full of grace and truth.

Indra of Tibet 725 BC.

This Tibetan saviour is shown nailed to the cross. There are five wounds, representing the nail-holes and the piercing of the side. The antiquity of the story is beyond dispute.

Marvellous stories are told of the birth of the Divine Redeemer. His mother was a virgin of black complexion, and hence his complexion was of the ebony hue, as in the case of Christ and some other sin-atoning saviours. He descended from heaven on a mission of benevolence, and ascended back to the heavenly mansion after his crucifixion. He led a life of strict celibacy, which, he taught, was essential to true holiness. He inculcated great tenderness toward all living beings. He could walk upon the water or upon the air; he could foretell future events with great accuracy. He practised the most devout contemplation, severe discipline of the body and mind, and completely subdued his passions. He was worshiped as a god who had existed as a spirit from all eternity, and his followers were called Heavenly Teachers.

Alcestos of Euripides 600 BC.

A less usual crucified God was Alcestos, who was female, the only example of a feminine God atoning for the sins of the world upon the cross. The doctrine of the trinity and atoning offering for sin was inculcated as a part of her religion.

Attis of Phrygia 1170 BC.

Speaking of this crucified Messiah, the Anacalypsis informs us that several histories are given of him, but all concur in representing him as having been an atoning offering for sin. And the Latin phrase *suspensus lingo*, found in his history, indicates the manner of his death. He was suspended on a tree, crucified, buried and rose again.

Crite of Chaldaea 1200 BC.

The Chaldeans have noted in their sacred books the crucifixion of a god with the above name. He was also known as the Redeemer, and was styled the Ever Blessed Son of God, the saviour of the Race, the Atoning Offering for an Angry God. When he was offered up, both heaven and earth were shaken to their foundations.

Bali of Orissa 725 BC.

In Orissa, in Asia, they have the story of a crucified God, known by several names, including the above, all of which, we are told, signify *Lord Second*, his being the second person or second member of the trinity. Most of the crucified gods occupied that position in a trinity of gods, the Son, in all cases, being the atoning offering. This God Bali was also called Baliu, and sometimes Bel. Monuments of this crucified God, bearing great age, may be found amid the ruins of the magnificent city of Mahabalipore, partially buried amongst the figures of the temple.

Mithras of Persia 600 BC.

This Persian God was slain upon the cross to make atonement for mankind, and to take away the sins of the world. He was born on the twenty-fifth day of December, and crucified on a tree. Christian writers both speak of his being slain, and yet both omit to speak of the manner in which he was put to death. And the same policy has been pursued with respect to other crucified gods of the pagans, as we have shown.

Devatat of Siam, Ixion of Rome, Apollonius of Tyana in Cappadocia, are all reported to have died on the cross."

Ixion, 400 BC, was crucified on a wheel, the rim representing the world, and the spokes constituting the cross. He bore the burden of the world, the sins of the world, on his back while suspended on the cross. He was therefore called the crucified spirit of the world.

It is curious that Christian writers will recount a long list of miracles and remarkable incidents in the life of Apollonius of Tyana, the Cappadocian saviour, forming a parallel to those of the Christian saviour, yet say not a word about his crucifixion.

Christian writers find it necessary to omit the crucifixion of these saviours fearing the telling would lessen the spiritual force of the crucifixion of Christ, which has to be unique. They thus exalted the tradition of the crucifixion into the most important dogma of the Christian faith. Hence, their efforts to conceal from the public the fact that it is of pagan origin.

Mackey's *Lexicon of Freemasonry* says that Freemasons secretly taught the doctrine of the crucifixion, atonement and resurrection preceded the Christian era, and that similar doctrines were taught in all the ancient mysteries.

To those who say the ancient crucifixions of gods were mere myths or fables, having no foundation in fact, but

added to their histories as mere romance, we reply that there is as much ground for suspecting the same thing as being true of Jesus Christ.

Many of the early Christians and contemporary Jews and Gentiles doubted it, and some openly disputed its ever having taken place. Others bestowed upon it a mere spiritual significance, and not a few considered it symbolical of a holy life. One circumstance, calculated to lead to the entire discredit of the story of the crucifixion of Christ, is the relation, in connection with it, of a violent convulsion of nature, and the resurrection of the long-buried saints, events not supported by any contemporaneous history, sacred or profane.

As these events must be set down as fabulous, they leave doubt about the crucifixion itself, especially when the many absurdities involved in the doctrine of the crucifixion are brought to view.

If the inhabitants of this planet required the murderous death of a god as an atonement, we must presume that all other inhabited worlds need a divine atonement. If there are millions of world inhabited by intelligent beings in the universe then they all need a saviour. Presumably there is only one Most High and it is he who has to be incarnated in each case. He begins to look a bit like a fetishist getting a kick out of slumming it in the worlds of the mortals. Or rather, it begins to make the whole concept look ludicrous.

The idea of gods coming down from heaven, being born of virgins and dying a violent death for the moral blunders of the people originated in an age of the world when mankind was savage and blood was the requisition for every offence. In those days no one had any idea of other possible worlds besides our own and the realms of the gods themselves. So the idea of the supreme god playing his tricks seemed reasonable. Today it does not to anyone with a remaining brain cell.

ORIGIN OF THE BELIEF OF THE CRUCIFIXION OF GODS

It has always been presumed that death, and especially death by crucifixion, involved the highest state of suffering possible to be endured by mortals. Hence, the gods must suffer in this way as an example of courage and fortitude which their followers must emulate. To do this they must be superior to their devotees. They must not merely die, but submit to the most ignominious mode of suffering death that could be devised—crucifixion. This gave the highest finishing touch to the drama.

And thus the legend of the crucifixion became the crowning chapter, the aggrandizing episode in the history of their lives. It was presumed that nothing less than a god could endure such excruciating tortures without complaining.

Hence, when the victim was reported to have submitted with such fortitude that no murmur was heard to issue from his lips, this circumstance of itself was deemed sufficient evidence of his godship. The story of the crucifixion, therefore, whether true or false, deified or helped deify many great men and exalt them to the rank of gods. Though some of the disciples of Buddhism, and some of the primitive professors of Christianity also (including, according to Christian history, Peter and his brother Andrew), voluntarily chose this mode of dying in imitation of their crucified Lord, without experiencing, however, the desired promotion to divine honours. They failed of an exaltation to the deityship, and hence are not now worshiped as gods.

The doctrine of salvation by crucifixion had, like most of the ancient forms of religious faith, an astronomical origin. People were saved by the sun's crucifixion or crossing over the equinoctial line into the season of spring, and thereby gave out a saving heat and light to the world and stimulated the generative organs of animal and vegetable life. The ancients would carve or paint organs of generation on the walls of their holy temples with this stimulation in mind. The blood of the grape, which was ripened by the heat of the sun, as he crossed over by resurrection into spring, i.e., was crucified, was symbolically *the blood of the cross*, or *the blood of the Lamb*.

Christian reader, what can you now make of the story of the crucifixion of Jesus Christ but a borrowed legend —at least the story of his being crucified as a god?

The Indian chief Red Jacket is reported to have replied to the Christian missionaries:

> **Brethren, if you white men murdered the son of the Great Spirit, we Indians have nothing to do with it, and it is none of our affair. If he had come among us, we would not have killed him. We would have treated him well. You must make amends for that crime yourselves.**

This view of the crucifixion, from the viewpoint of a people regarded as savage, is more sensible and rational than that of Christians, who make it meritorious and a moral necessity. If the act were a moral necessity then Judas as well as Jesus was a saviour, because without him in the Christian story the act which saved the world could not have happened. If it was necessary for Christ to suffer death upon the cross as an atonement for sin, then the act of crucifixion was right, and a monument should be erected to the memory of Judas for bringing it about. Only Christian logic can find a flaw in this argument. They say that even though it was God's fore-ordained plan, Judas could only have played his part because he was wicked! So the Christians finish up believing that the means justify the end, because their own Father would use a wicked man to achieve the salvation of the world. It is hardly any surprise that the Christian world remains so wicked despite being saved.

CONTRASTING THE CRUCIFIXION OF SUN-GODS WITH CRUCIFIXION OF JESUS AND IMPLICATIONS FOR ATONEMENT...IF YOU ARE A CHRISTIAN...YOU NEED TO KNOW THIS NOW!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENES....WHAT CAN WE KNOW FOR SURE?

With the discovery of the Dead Sea Scrolls, the relationship between Essenism and the religious doctrines taught in the New Testament has become a subject of consuming interest. The evidence now coming to light confirms what various scholars have long surmised: namely, that it is impossible to evaluate pristine Christianity correctly except through an understanding of the Essenes.

Old prejudices die hard; but since that day in 1947, when a Bedouin goatherd stumbled into a cave in which the Essenes had secreted their manuscripts just before they fled before the Roman armies in 68 or 69 A.D., it is scarcely possible any longer to deny their direct influence upon Christianity. A few cautious scholars have questioned whether the Covenanters who lived at the Qumran Monastery were actually those Essenes described by Pliny, Philo, and Josephus. Others have argued that the Scrolls are medieval forgeries" or were composed by Jewish Christians of the third or fourth century. Such arguments, of course, serve merely to accentuate the generic relationship between the Covenanters and the religious doctrines as taught in the New Testament which reveal a strong orientation to Essene religious faith; otherwise it would be impossible to maintain that documents unquestionably composed in the second or first century before Christ were composed by Christians several centuries later.

Space does not permit us to reproduce the archeological, paleographical, and other evidence which proves that the Dead Sea Scrolls were composed between 170 and 60 B.C.E. by a Jewish cult which flourished until 69 A.D. This material is carefully reviewed by Millar Burrows in his Dead Sea Scrolls. Professor W. F. Libby of the University of Chicago subjected a piece of linen wrapping which covered one of the MSS. to the Carbon-Process and found that its date of origin was approximately 33 A.D. Suffice it to say that today no competent scholar doubts that the latest possible date on which any of the Scrolls could have been copied was 68 A.D. This, of course, does not determine the date of composition, which could have occurred at any time during several preceding centuries and which must be determined from internal evidence.

There can be no dispute concerning the authenticity of the Scrolls, which, in addition to several previously unknown and complete documents, now translated and published, include two MSS. of Isaiah and literally thousands of fragments found in various caves. Among these are portions of practically every book of the Old Testament.

In addition to the Old Testament scriptures, the celibates of Qumran had a sacred literature of their own. Of documents previously known, fragments have been found of the Book of Enoch, The Book of the Jubilees, and The Testaments of the Twelve Patriarchs. In addition, a complete manuscript of The Damascus Document was discovered. We know, therefore, that these writings, long known but never correctly evaluated, must be identified with the Dead Sea Covenanters. Finally, other complete works were also found; these have now been translated and they cast a brilliant light upon the cult: The Manual of Discipline, The Habakkuk Commentary, The War of the Sons of Light with the Sons of Darkness, and The Thanksgiving Psalms.

We agree with Mr. A. Dupont-Sommer that the Essenes and the Qumran Covenanters were most

certainly one and the same. It is simply incredible that Khirbet-Qumran and its occupants could be anything other than the monastery and the cult described by Pliny, who wrote about 60 A.D.: "Lying on the west of Asphaltites [Dead Sea], and sufficiently distant to escape its noxious exhalations, are the Esseni, a people that live apart from the world, and marvellous beyond all others . . . for they have no women among them; to sexual desire they are strangers; money they have none.... Day after day, however, their numbers are fully recruited by multitudes of strangers that report to them, driven thither to adopt their usage by the tempests of fortune, and wearied with the miseries of life" (Nat. History, Bohn, I, 430-431).

Whether or not Pliny had seen the Qumran monastery, it is certain that his information was accurate: the ascetics who lived there were known to him as Essenes, and, since not the slightest vestige of any other remotely similar group has ever been discovered and since the words of Pliny are reinforced and elaborated not only by Philo and Josephus but also by the Dead Sea Scrolls, we must conclude that they and the Covenanters were identical. Essenes means "holy ones"; this was a nickname used only by outsiders, and never by the cultists themselves.

CHARACTERISTICS OF THE ESSENES

We need to begin our study examining the practices of the Essene sect. This unique order existed for more than two centuries. Only their inner circle knew their esoteric doctrines. The organization consisted almost entirely of male celibates, of whom there were some four thousand. A small percentage of them lived in the Dead Sea Monastery; the remainder, residing in special communal houses scattered throughout Judaea, worked full time at some regular occupation, and were to be found in every walk of life; and so great were the compensations of membership that the Order flourished, even though unaugmented by the birth of children.

THE ESSENES OF JESUS' DAY WERE PYTHAGOREANS

The Essenes were in no wise mendicants, like the Buddhists; nor were they monks, except perhaps the specially selected brethren who lived at Khirbet-Qumran; in fact, there was apparently little external difference between them and other Jews. They did not renounce work; they simply rejected the individualism of the world, its acquisitive ways, the obligations of family and relatives, and the sensual appetites common to humanity.

We have already noted the statement of Josephus that the Essenes had adopted the Pythagorean way of life (Antiq. XV, x, 4). And indeed the parallels between the Essenes and the Pythagoreans were many and striking:

- **Both were organized into celibate thiasoi, or communal communities**
- **Both rejected animal sacrifices**
- **Both practiced daily baptismal purification**
- **Both ate common sacramental meals**
- **Both rejected the use of oaths**
- **Both were organized on the basis of strict precedence and priority**
- **Both taught similar doctrines concerning atonement**
- **Both taught similar doctrines concerning predestination**
- **Both taught similar doctrines concerning redemption.**
- **Both taught similar doctrines concerning eschatology**
- **The leaders of both were regarded with such veneration that their names must not be uttered**
- **Both believed to have received revelations directly from God.**
- **Both required new members were required to undergo an initiation of several years**
- **Both required novices to sell all their possessions and place the money in escrow with the treasurer of the Order**
- **Both gave back to the novice the money if they were finally rejected, but if accepted it became a part of the communal treasury**

The Essenes, however, never adopted the Pythagorean doctrine of metempsychosis (the transmigration of the

soul): on this one point they remained closer to Zoroastrianism, which as we have seen, had already made deep penetration into Judaic thought. We may say that mature Essenism was seventy per cent Pythagorean, fifteen per cent Zoroastrian, and fifteen per cent Judaistic, which element, however, was pertinent only in relation to its external forms.

THE ESSENES' ANSWER TO THE SUFFERING OF THE RIGHTEOUS AND THE PROSPERITY OF THE WICKED

To their own satisfaction, the Essenes had delivered the definitive answer to the ethical problem of Job. No longer need the saints be perturbed over the misery of the righteous and the prosperity of the wicked, for now they had an eschatology which would right all wrongs in an everlasting existence after death. To achieve the bliss of heaven and escape the eternal torments of hell, God's Elect will love Him and do His will in the present life. To that end, they will combine into communal societies, where all will contribute according to their ability and receive according to their need; by achieving this perfect brotherhood now, the righteous are made fit for the apocalyptic kingdom of God on earth and for a blessed eternity thereafter in heaven.

HISTORICAL SKETCH OF THE ESSENES

THE ZADOKITES AND THE CHASIDIM

During the period preceding the desecration of the Temple by Antiochus Epiphanes, apostasy to Hellenism had become rampant; and, to combat it, a group had arisen known as the Zadokites and later as the Chasidim (Hasidim, Assidaeans). Zadok had been the high priest in the time of David. We must realize that these patriots of 185- 160 B.C.E. underwent a complex evolution and division into parties during the ensuing decades. The old name continued as a badge of honor; and therefore we find both the Essenes and the antithetical Sadducees calling themselves the Sons of Zadok as late as 60 B.C.E.

The Sadducees were the nobles, the wealthy, the educated, who composed the dominant class. They rejected the Zoroastrian-Pythagorean eschatology, and were totally unaware of any social injustice.

THE THREE JEWISH PARTIES

During the early Maccabaean campaigns, the original Sons of Zodok, who were simply intensely Judaistic, split into two divisions:

- **The Sadducees, or the political nationalists**
- **The Chasidim, or the religious enthusiasts**
- **The Pharisees, which would come from the fragmented Chasidim**

We need to take time to look at these Chasidim for it would be them who would depart from normative Judaism and Jewish beliefs:

- **The Chasidim absorbed the Zoroastrian eschatology**
- **The Chasidim remade the Jewish Messiah in the image of the Saoshyant**
- **The Chasidim engrafted the doctrines of hell, heaven, immortality, resurrection, and the last judgment upon the traditional Judaism**
- **It was a Chasid who wrote the last six chapters of Daniel, which became the model for Revelation.**
- **The older portions of The Book of Enoch were composed by Chasids, as were other documents ever after held sacred by the Essenes.**

While discussing the reign of Jonathan, 160-143 B.C.E., who became also high priest in 152 B.C.E., Josephus

declares that during this period (about 145 B.C.E.) the three great religious sects, which were really political parties, became established among the Jews. He declares that the Sadducees, like the Epicureans, denied the existence of providence and believed in free will; the Pharisees, like the Stoics, believed in determinism; but the Essenes, like the Pythagoreans, taught the doctrine of necessity or fate (Antiq., XIII, v, 9).

What happened was this: the Sadducees became more conservative economically and politically, but less religious; the Chasidim split into two divisions, the Pharisees and the Essenes. As the last two matured between 145 and 100 B.C.E., their divergence, in spite of their common Zoroastrianism, became wider and deeper. Whereas the Essenes more and more abandoned the temporal, the Pharisees, becoming worldly, sought power, wealth, and popular influence. The latter became the spokesmen for the people, and the former the depository of extreme religious fervor. The Pharisees envisioned a world in which the Jews would rule over a great empire to be established by their Messiah, the son of David; the Essenes considered themselves the Elect Ones of the Supreme God, chosen by Him to rule over an apocalyptic kingdom of saints to be inaugurated by the supernatural Angel-Messiah of Moral Judgment. The Pharisees accepted and developed the Temple worship, while the Essenes, rejecting the ritual of blood-sacrifice, established a severe and all-encompassing discipline based upon faith, sacraments, and holy works. While the Pharisees externalized religion into an elaborately formalized discipline, the Essenes made it a way of life, requiring profound moral regeneration intended to govern every overt act and secret thought. That many of these characteristics already existed by the time of John Hyrcanus in 134 B.C.E., we can scarcely doubt. Josephus declares that the "Pharisees have delivered to the people a great many observances . . . which are not written in the laws of Moses and" which "the Sadducees reject," who "are able to persuade none but the rich," while "the Pharisees have the multitude on their side" (Antiq., XIII, x, 6). Eventually, the latter elaborated thirty-nine classes of labor forbidden on the Sabbath, and made endless subdivisions under each. Various schools of religious persuasion and interpretation arose, which debated the finest points of interpretation. For example, a woman could untie certain knots on the Sabbath, but only if she could do it with one hand. A light might be extinguished to exorcise an evil spirit, but not for the sake of thrift. And so it went.

THE ESSENES BECOME PYTHAGOREANS

Shortly before the year 100 B.C.E., a revolutionary development took place among the Essenes. A great leader, called the Teacher of Righteousness, arose among the Essenes, who, perhaps, like Zoroaster and Pythagoras traveled abroad and absorbed the religions of Persia, Egypt, and Greece; certain it is that he mastered Pythagoreanism; upon the Zoroastrianized Judaism which already constituted Essene ideology, he engrafted the discipline and the mysteries of the Orphic---Pythagoreans. It is also certain that he claimed a divine power by which to interpret the prophets. It was this Teacher of Righteousness that also composed an additional revelation in the name of Enoch which we know today as the Book of Enoch; he wrote The Manual of Discipline; and that he interpreted various ancient prophecies as descriptions of current catastrophes. He transformed Essenism into a doctrine of social revolt, in which the possession of wealth or property became criminal per se. Under his leadership, the cult abandoned Judaism more than ever before and embraced much broader ideas concerning race and salvation: the Messiah, no longer a mere moral judge nor simply an avenger of the Jews, as in Daniel and Isaiah, became an international Saoshyant. In short, under the new dispensation, the Essenes were transformed substantially into Pythagoreans.

YET THE ESSENES MAINTAINED A CONNECTION WITH JUDAISM

The Essenes, however, even while abandoning Judaism in reality never surrendered the discipline of the Mosaic Law, for which they remained sticklers to the end. Nor did they surrender the Jewish scriptures, especially the prophets, for they saw in these fervent denunciators of wealth and idolatry their own true brethren and forerunners. Yet they would be responsible for the translation and alteration of the Jewish Scriptures into Greek in Alexandria, Egypt, whereby they would alter the texts to promote their sect's religious beliefs and gain authority for their movement over others. In order to establish their peculiar doctrine, they composed documents which they attributed to Enoch and the Patriarchs, men whose antiquity did, and whose authority

might, exceed that credited to the Torah itself. In fact the Teacher of Righteousness attributed greater authority to his writings that to the writings of Moses. After adopting the eschatology of Zoroastrianism and the discipline and soteriology of the Pythagoreans, what remained of Judaism was a mere husk, as it were, to support the concepts derived from Persia, India, Greece, and Asia Minor. Thus was formed the great Jewish synthesis which was contemporaneous with Mithraism but which followed Pythagoras by four centuries.

EXCAVATIONS AT KHIRBET-QUMRAN

From February 9 to April 24, 1954, an expedition worked to uncover the ruins of Khirbet-Qumran, which include a principal building 111X90 feet and several smaller ones. From coins, pottery, and other evidence, found there, we know that the monastery was first used about 104 B.C.E.; and this original occupation continued to about 31 B.C.E., when the structure was seriously injured by an earthquake. It was then abandoned until 4 B.C.E., when the building was repaired and reoccupied as before, until 68-69 A.D., when it was gutted by fire. It was again used in 132-135 A.D. by Bar Cochba, and then abandoned forever to the shifting sands. We know, consequently, that Khirbet-Qumran was the headquarters of the Essenes from about 104-31 B.C.E. and from 4 B.C.E. to 68-69 A.D.

The construction of the building establishes that it was a community center; it contained a large upper room (see Mark 14:15) in which the eucharistic feasts were celebrated; it had a scriptorium, equipped with seats and benches, in which the scrolls were studied and copied; it had a commissary in which the common goods were stored; and just outside stood the cistern in which the daily baptismal baths were taken. It is obvious that the main building contained no living quarters; the residents, who may have numbered some two hundred at any given time, lived in caves or tents nearby. The cemetery, which lies to the east of the building, contains about two thousand graves, of which a small percentage have been excavated.

DIVISION WITHIN THE JEWISH SOCIETY

We know that John Hyrcanus, 134-104 B.C.E.—the first who assumed the triple crown of ruler, high priest, and prophets — carried out various military expeditions against his neighbors. The Hasmoneans, having achieved independence, immediately sought to establish a savage imperialism upon the Samarians, Edomites, Moabites, Ammonites, and others. Nor were they content with tribute: they gave their neighbors the short shrift of accepting Judaism, being driven from their homes, or suffering death at the point of the sword (Antiq., XIII, ix-x). About 109 B.C.E., however, an event occurred which was fraught with fearful consequences for the Jewish nation: Hyrcanus went over to the Sadducees, and embarked upon a career of domestic persecution.

THE TEACHER OF RIGHTEOUSNESS

It was undoubtedly soon after this that the Essenes reorganized themselves into their thiasoi under their current Master of Justice or Teacher of Righteousness. Thereafter, the fierce struggles between the Pharisees and the Sadducees became a matter of indifference to the Essenes, who withdrew from all such conflicts among the Sons of Darkness and dedicated themselves to meditation concerning the impending apocalyptic catastrophe. Considering this momentary existence quite inconsequential, they gave formal allegiance to whatever civil power happened to exercise authority at the moment; but their esoteric religious documents and doctrines became profound secrets, to be shared only by their tried and trusted comrades.

Thus, under the leadership of their Master, the Essenes lived their submerged life for something like forty years preceding Pompey's capture of Jerusalem, which, at a single stroke, put an end to the Hasmonean dynasty and the political independence of the Jews.

Authentic history knows even less concerning the Teacher of Righteousness than it does of Jesus. And is this so strange? The Essenes were sworn to absolute secrecy. Since their doctrines were revolutionary, the publication of these would have brought rightful punishment upon them. Even as Pythagoras and his followers were

ruthlessly slaughtered, so the Essenes had good reason to fear at all times bloody assault and general destruction. We can only say that the Teacher was venerated by the community, but that his identity was little known beyond its pale.

THE EXECUTION OF THE TEACHER OF RIGHTEOUSNESS

Nevertheless, in spite of their secrecy and their apparently innocuous activity, the Essenes must have incurred suspicion and enmity:

- **They refused to take any oath**
- **They were pacifists**
- **Their holy days were different from those of the orthodox**
- **They ignored the Temple worship**
- **They rejected marriage which is the first commandment in the Torah**
- **They rejected private property**

All this must have been generally known, even though their scriptures were effectively concealed. It is possible that Aristobulus II, the last Hasmonean king, had learned their secrets from spies planted within their ranks. At all events, it is certain that shortly before Pompey rent the veil of the Temple, the Teacher of Righteousness was arrested, tried, condemned to death, and executed. Some have surmised that this was the "Onias, a righteous man . . . and beloved of God," who was stoned to death by "wicked Jews," (Antiq., XIV, ii, 1), about 65 B.C.E. However, the evidence is too fragile to establish such a conclusion.

THE TEACHER OF RIGHTEOUSNESS BECOME THE EXPECTED MESSIAH OF THE ESSENES

Thereupon the conviction took hold upon his followers that the Teacher had risen from the dead, had ascended to heaven, and would shortly return as the all-powerful Son of Man, surrounded by myriads of angels; and that he would conduct the last judgment, establish the kingdom of heaven upon earth, and send all sinners—that is, all who love material things, indulge in marriage, and reject the communal life—to an eternal flaming hell. The Essenes expected this Angel-Messiah to be the reincarnation of their Teacher of Righteousness. The Teacher of Righteousness became thus, in his first appearance, a divine incarnation, who, in his second, was to be a reconstituted Danielic Son of Man who would also be the Messiah of Moral Judgment, actuated by Buddhist-Pythagorean ethical principles. Precisely when his Parousia was expected we cannot now declare with certainty; but we know that the delay was to be brief. Those who had seen his execution expected also to witness his return in glory.

Had the Hasmonean dynasty continued in power after the execution of the Teacher, the Essenes in general would probably have suffered a similar fate. But with the advent of Roman sovereignty in Jerusalem, such extirpation could no longer be carried out. The Essenes, therefore, more secretive than ever retired to their monastery and to their various thiasoi throughout the land, to practice their communal living, study their mysterious scriptures, and await their Messiah.

ABSENCE FROM THE MONASTERY

We have noted that the monastery at Khirbet-Qumran remained unoccupied after the earthquake of 31 B.C.E. until 4 B.C.E. What was the reason for this? We believe that a passage in Josephus supplies the key (Antiq., XV, x, 4-5). While Herod was very young, the Essene Manahem had prophesied that he would one day be king; and, therefore, "he continued to honor all the Essenes." Because of the constant conspiracies against him, Herod required oaths of allegiance. "The Essenes," however, "were excused from this imposition" (Ibid.). Many scholars believe that during the reign of Herod, they enjoyed such favor and immunity that they abandoned their headquarters in the desert.

THE ESSENE MESSIAH FAILS TO RETURN

By 25 A.D. the Essene Messiah was more than half a century overdue. Nevertheless, the air was electric with expectation. At this juncture, John the Baptist, believing himself the incarnate Elijah and the harbinger of the Messiah, appeared suddenly in the wilderness off the shore of Jordan in Judea declaring that the kingdom of heaven was at hand. Whether he was an Essene who had left the Order or whether he was simply an individual prophet attempting to establish a cult of his own, we cannot now determine. Like Jesus, he despised and hated Pharisee and Sadducee alike, whom he characterized as "a generation of vipers" (Larson, The History of Christian Origins, p. 236).

We doubt that the careers of John or of Jesus himself provoked more than a passing ripple within the Essene community. Their Messiah had already completed his earthly career, and, even if his return was inexplicably delayed, there could certainly be no other. And so the Essenes gazed skyward and waited. Their dreams, however, were crushed in the general catastrophe which destroyed the Jewish state in 70 A.D. We know only that the Romans burned the Khirbet-Qumran monastery and we conclude that the Essenes were scattered to the winds.

DESCRIPTIONS OF THE ESSENES BY CONTEMPORARIES

PHILO JUDAEUS

It is indeed fortunate that we possess detailed descriptions of the Essenes from the pens of two great Jewish writers, Josephus and Philo Judaeus. The second of these was an Alexandrian, who made himself the master of Hellenic philosophy, especially that of Plato, Pythagoras, and the Stoics, and who had attempted a union of Greek metaphysics with Judaic theology. He it was who first gave the Logos doctrine, previously enunciated by Zeno, its final formulation. Since Philo was an earnest inquirer who lived a long life which ended about 40 A.D., he must have known intimately all the elements constituting Jewish life during the half century preceding his death. His testimony, therefore, must be accepted as authentic. We read that their leader had "trained to'' community of living many thousands of disciples, who are called Essens, because of their holiness.... They dwell in many cities of Judaea and many villages, and in large and populous societies.... And their mode of life is our evidence of their liberty; none ventures to acquire any private property at all, no house or slave, or farm cattle, or any of the other things which procure or minister to wealth; but they deposit them all in public together, and enjoy the benefit of all in common. And they dwell together in one place, forming clubs and messes in companies, and they pass their whole time in managing every kind of business in the public good. But different members have different occupations, to which they strenuously devote themselves, and toil on with unwearied patience, making no excuses of cold or heat or any change of weather. .

Of the men, then, who thus differ in occupations, every one on receiving his wages gives them to one person who is the appointed steward: and he, on receiving them, immediately purchases the necessary provisions, and supplies abundance of food and other things of which men's life is in need. And they who live together and share the same table are content with the same things every day, being lovers of frugality . . . Not only have they a common table, but also common raiment; for they are supplied in winter with thick coats, and in summer with cheap tunics, so that every one, who will, may easily take whichever he likes, since what belongs to one is considered to belong to all, and the property of all to be, on the other hand, the property of each one.

Moreover, if any of them should fall sick, he is medically treated out of the common resources. . . And so the old men if they happen to be childless, are wont to end their lives on a very happy and bright old age, inasmuch as they are blest with sons both many and good....

Further, then, as they saw with keen discernment the thing which alone, or most of all, was likely to dissolve their community, they repudiated marriage and also practiced continence in an eminent degree. For no Essene takes to himself a wife, because woman is immoderately selfish and jealous . . . For the man who is either ensnared by the charms of a wife, or induced by natural affection to make his children his first care, is no

longer the same toward others, but has unconsciously become changed from a free man into a slave.

A second passage from Philo contains complementary information (A Treatise to Prove that Every Man Who Is Virtuous Is Also Free, XIII).

There are . . . Essenes, in number something more than four thousand . . . not sacrificing living animals but studying rather to preserve their minds in a state of holiness and purity. These men . . . not storing up treasures of silver and gold, nor acquiring vast sections of the earth out of a desire for ample revenues . . . are nevertheless accounted very rich, judging contentment and frugality to be great abundance, as in truth they are.

Among these men you will find no makers of arrows, or javelines, or swords, or helmets, or breastplates, or shields, no makers of arms or military engines; no one, in short, attending to any employment whatever connected with war, or even to any of those [ordinary] occupations even in peace which are easily perverted to wicked purposes; . . . they repudiate and keep aloof from everything which can possibly afford any inducement to covetousness; and there is not a single slave among them, but they are all free, aiding one another with a reciprocal interchange of good offices; and they condemn masters, not only as unjust, inasmuch as they corrupt the very principle of equality, but likewise as impious, because they destroy the ordinances of nature, which generated them all equally.

But in their view this natural relationship of all men to one another has been thrown into disorder by designing covetousness, continually wishing to surpass others in good fortune, and which has therefore engendered alienation instead of affection, and hatred instead of friendship; and leaving the logical part of philosophy . . . they devote all their attention to the moral part....

Now these laws they are taught at other times, indeed, but most especially on the seventh day, for the seventh day is accounted sacred, on which they abstain from all other employments . . . a great many precepts are delivered in enigmatical modes of expression, and allegorically....

In the first place, then, there is no one who has a home so adequately his own private property, that it does not in some sense also belong to every one: for besides that they all dwell together in companies, the house is open to all those of the same notions, who come to them from other quarters; . . . and they cherish respect for their elders, and honor them and care for then, just as parents are honored and cared for by their lawful children; being supported by them in all abundance both by their personal exertions, and by innumerable contrivances.

JOSEPHUS

We turn now to Josephus, who was born about 37 A.D. and died about 100 A.D. He was a general in the Jewish army of insurrection during 68-69 A.D., but earned the clemency and favor of the Romans after he decided the war was hopeless. In his Life, he tells us that at the age of sixteen he became an Essene neophyte and dwelt for three years in the wilderness with a teacher named Banus, who bathed constantly in cold water to curb his libido, who, like John the Baptist, lived on uncooked food that grew wild, and who wore only such clothing as could be procured from trees. We conclude that this discipline lost its attraction, because presently Josephus joined the Pharisees, "which is of kin to the sect of the Stoics" (Life, 2). Although he was never admitted to the inner circle of the Essenes, he certainly knew snore about them than any other extant witness; and he has left us several descriptions of them. In one passage he declares (Antiq., XVIII, 1, 3-6):

The doctrines of the Essens is this: That all things are best ascribed to God. They teach the immortality of souls, and esteem the rewards of righteousness are to be earnestly striven for; and when they send what they have dedicated to God into the temple, they do not offer sacrifices there, because they have more pure lustrations of their own; on which account they are excluded from the common court of the temple, but offer their sacrifices themselves; yet is their course of life better than that of other men; and they entirely addict themselves to husbandry. It also deserves our admiration, how much they exceed all other men that addict themselves to virtue.... This is demonstrated by that institution of theirs which will not suffer anything to hinder them from having all things in common, so that a rich man enjoys no more of his own wealth than he who bath nothing at

all. There are about four thousand men that live in this way, and neither marry wives, nor are desirous to keep servants; as thinking the latter tempts men to be unjust, and the former gives the handle to domestic quarrels; but as they live by themselves, they minister to one another. They also appoint certain stewards to receive the incomes of their revenues, and of the fruits of the ground; such as are good men and priests, who are to get their corn and their food ready for them. They none of them differ from others of the Essens in their way of living.

We find that the Essenes, like the Buddhists and the Pythagoreans, sought personal freedom and independence by rejecting marriage, together with all family ties and responsibilities; and they mortified "the body of this death," by renouncing sex-consummation, which has appeared to ascetics of all ages as the ultimate triumph over our lower nature.

The following is our most detailed account (Wars of the Jews, II, viii, 2-13).

For there are three philosophical sects among the Jews . . . the third sect, which pretends to a severer discipline, are called Essens. These last are Jews by birth, and seem to have a greater affection for one another than the other sects have. These Essens reject pleasures as an evil, but esteem continence, and the conquest over our passions, to be virtue. They neglect wedlock, but choose out other persons' children while they are pliable, and form them according to their own manners....

These men are despisers of riches. . . Nor is there any one to be found among them who bath more than another; for it is a law among them that those who come to them must let what they have be common to the whole order, insomuch that among them all there is no appearance of poverty, or excess of riches, but every one's possessions are intermingled with every other's possession, and so there is, as it were, one patrimony among all the brethren....

They have no certain city, but many of them dwell in every city; and if any of their sect come from other places, what they have lies open to them, just as if it were their own, and they go into such as they never knew before, as if they had been ever so long acquainted with them. For which reason they carry nothing at all with them when they travel into remote parts, though still they take their weapons with them for fear of thieves. Accordingly, there is, in every city where they live, one appointed particularly to take care of strangers, and to provide garments and other necessaries for them.... Nor do they allow of the change of garments, or of shoes, till they be first entirely torn to pieces, or worn out by time. Nor do they either buy or sell anything to one another, but every one of them gives what he bath to him that wanteth it, and receives from him again in lieu of it what may be convenient for himself; and although there be no requital made, they are fully allowed to take what they want of whomsoever they please.

....every one of them are sent away by their curators to exercise some of those arts wherein they are skilled, in which they labor with great diligence till the fifth hour. After which they assemble themselves together again into one place, and when they have clothed themselves in white veils, they then bathe their bodies in cold water. And after this purification is over, they every one meet together in an apartment of their own, into which it is not permitted to any of another sect to enter; while they go, after a pure manner, into the dining room, as into a certain holy temple, and quietly set themselves down; upon which the baker lays them loaves in order; the cook also brings a single plate of one sort of food, and sets it before every one of them; but a priest says grace before meat, and it is unlawful for any one to taste of the food before grace be said. The same priest, when he bath dined, says grace again after meat, and when they begin, and when they end, they praise God, as he that bestows their food upon them: after which they lay aside their white garments, and betake themselves to their labours again till the evening....

And truly, as for other things, they do nothing but according to the injunctions of their curators; only these two things are done among them at every one's own free will, which are to assist those that want it and to show mercy; for they are permitted of their own accord to afford succour to such as deserve it, when they stand in need of it, and to bestow food on those that are in distress; but they cannot give anything to their kindred without the curators. They dispense their anger after a just manner, and restrain their passion. They are

eminent for fidelity, and are the ministers of peace; whatsoever they say also is firmer than an oath; but swearing is avoided by them, and they esteem it worse than perjury; for they say that he who cannot be believed, without swearing by God, is already condemned. They also take great pains in studying the writings of the ancients, and choose out of them what is most for the advantage of their soul and body, and they inquire after such roots and medicinal stones as may cure their distempers.

But now, if any one bath a mind to come over to their sect, he is not immediately admitted, but he is prescribed the same method of living which they use for a year, while he continues excluded, and they give him also a small hatchet, and the forementioned girdle, and the white garment. And when he bath evidence, during that time, that he can observe their continence, he approaches nearer to their way of living, and is made a partaker of the waters of purification; yet is he not even now admitted to live with them; for after this demonstration of his fortitude, his temper is tried two more years, and if he appear to be worthy, they then admit him into their society. And before he is allowed to touch their common food, he is obliged to take tremendous oaths that, in the first place, he will exercise piety towards God; and then that he will observe justice towards men, and that he will do no harm to any one, either of his own accord or by the command of others; that he will always hate the wicked and be assistant to the righteous; that he will ever show fidelity to all men, and especially to those in authority; because no one obtains the government without God's assistance; and that if he be in authority, he will at no time whatever abuse his authority, nor endeavour to outshine his subjects, either in his garments or any other finery; that he will be perpetually a lover of truth and propose to himself to reprove those that tell lies; that he will keep his hands clear from theft, and his soul from unlawful gains; and that he will neither conceal anything from those of his own sect, nor discover any of their doctrines to others, no, not though any one should compel him so to do at the hazard of his life. Moreover, he swears to communicate their doctrines to no one any otherwise than as he received them himself; that he will abstain from robbery, and will equally preserve the books belonging to their sect, and the names of the angels (or messengers). These are the oaths by which they secure their proselytes to themselves.

But for those that are caught in any heinous sins they cast them out of their society, and he who is thus separated from them does often die after a miserable, manner; for as he is bound by the oath he bath taken, and by the customs he bath been engaged in, he is not at liberty to partake of that food that he meets with elsewhere, but is forced to eat grass, and to famish his body with hunger, till he perish....

Moreover, they are stricter than any other of the Jews, in resting from their labour on the seventh day; for they not only get their food ready the day before, that they may not be obliged to kindle a fire on that day, but they will not remove any vessel out of its place, nor go to stool thereon. Nay, on other days . . . covering themselves round with their garment, that they may not affront the divine rays of light, they ease themselves....

Now after the time of their preparatory trial is over, they are parted into four classes; and so far are the juniors inferior to the seniors, that if the seniors should be touched by the juniors, they must wash themselves, as if they had intermixed themselves with the company of foreigner. They are long-lived also, in somuch that many of them live above a hundred years, by means of simplicity of their diet, nay, as I thing, by means of the regular course of life they observe also. They condemn the miseries of life, and are above pain, by the generosity of their mind. And as for death, if ti will be to their glory, they esteem it better than living always; and indeed our war with the Romans gave abundant evidence what great souls they had in their trials, wherein, although they were tortured and distorted, burnt and torn to pieces, and went through all kinds of instruments of torment that they might be forced either to blaspheme their legislator or to eat what was forbidden them, yet they could not be made to do either of them, nor once to flatter their tormentors, or to shed a tear; but they smiled in their very pains, and laughed those to scorn who inflicted the torments upon them, and resigned up their souls with great alacrity, as expecting to receive them again.

For their doctrine is this, that bodies are corruptible...but that the souls are immortal, and continue forever and that they come out of the most subtle air, and are united to their bodies as to prisons, into which they are drawn by a certain natural enticement; but that when they are set free from the bond of the flesh, they then, as released from long bondage, rejoice and mount upward.....and thence are those exhortations to virtue, and dehortations from wickedness collected, whereby good men are bettered in the conduct of their life by the hope

they have of reward after their death, and whereby the vehement inclinations of bad men to vice are restrained, by the fear and expectation they are in, that although they should lie concealed in this life, they should suffer immortal punishment after their death. These are the divine doctrines of the Essens about the soul, which lay an unavoidable bait for such as have once had a taste of their philosophy.

There are also those among them who undertake to foretell things to come, by reading the holy books, and using several sorts of purifications....

Moreover, there is another order of Essenes, who agree with the rest as to their way of living, and customs, and laws, but differ from them in the point of marriage, as thinking that by not marrying they cut off the principal part of human life, which is the prospect of succession; nay rather, that if all men should be of the same opinion, the whole race of mankind would fail.... But they do not use to accompany with their wives when they are with child, as a demonstration that they do not marry out of regard to pleasure, but for the sake of posterity.

SUMMARY

Instead of consuming the space necessary to analyze these quotations, we ask the reader to re-read and carefully consider every statement, for each is weighted with far-reaching implications. It is my desire that we proceed now to an analysis of several Essene documents, which corroborate fully the statements of Philo and Josephus, but which, in addition, reveal a great many facts and doctrines entirely unknown, or not attributed with assurance to the Essenes, before the discovery of the Dead Sea Scrolls.

I would like to recommend Martin Larson's books on this subject as they are possibly the most comprehensive on the subject of the Essenes which I have ever read.



bennoah1@airmail.net

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



HISTORICAL OVERVIEW OF THE ESSENE MOVEMENT AND THE ESSENE HERITAGE

It never ceases to amaze me in my studies the overall failure of Christian commentators to be acquainted with the evolution of the Essenes and their doctrines, dogmas, philosophies from generation to generation. It seems as if the vast majority of writers on the Essenes read Josephus, Philo, or Pliny and believe these accounts are a realistic and total view of this theologically complex group of apocalyptists. An unbiased study of the Essenes will show that this group grew by gradual stages, from a Judaizing program at the beginning into an esoteric cult of celibate-communist apocalytpists at the end some two-hundred years later. Serious investigation into these Essenes will reveal how they were able to create in secrecy the elements, which, according to accepted Christian history, were proclaimed for the first time to an astonished public by John the Baptist and Jesus of Nazareth.

Many writers, including Martin Larson, Dupont-Sommer, Edmund Wilson, and John M. Allegro have given vivid intimations of this. The knowledge gleaned from these men and their research into Essene history as well as their religious doctrines, gives unsuspected light upon the origin of Christianity and the career of its founder, as well as that of a predecessor, the Teacher of Righteousness.

THE HISTORY OF THE ESSENE MOVEMENT...A CHRONOLOGY

It is only by looking at the Essene movement and tracing its evolution by comparing the doctrines within their writings can we see for certain how the theological views of this "sect" changed over two-hundred years!

By 143 B.C.E., the Zadokites had become known definitely as the Sadducees; and the Chasidim, splitting into two parties, had become known as the Pharisees and the Essenes. The Essenes could be looked upon as "ultra-strict" Pharisees. The Sadducees became identified with the rich and successful; the Pharisees became the popular leaders; and the Essenes gradually evolved into an esoteric communion of celibate communists.

As stated above, it is a shame that so few have endeavored to trace the evolution of these Essenes (Holy Ones) from their pristine, pre-Chasidic beginnings as a Zadokite reaction against Hellenization among the Jews, into the frozen, rigid, esoteric, and celibate-communist mystery-cult which they had become in the days of Philo and Josephus. Until this is done then it is very difficult to look at the writings left from this group of individuals and discern that many of their "religious doctrines" originated outside of normative Judaism and find their points of origin in the Pythagorean, Buddhist, and Iranian religious culture.

There is evidence which indicated that, about 70 B.C.E. or soon thereafter, an Essene prophet known as the Teacher of Righteousness had been put to death by the Jewish authorities because of doctrinal, ritualistic, and organizational heterodoxy; that, in due course, his followers declared that he was God himself, appearing as a man in Jerusalem, and that his death was an atoning sacrifice for the elect; that he arose from the grace and returned to heaven; and that he would send a representative in a few years who would be precisely the kind of Messiah that was proclaimed for Jesus by his followers. There is a strong indication that if Jesus was not at one time affiliated with the Essenes, that he was strongly influenced by them and their doctrines; yet at times we

find Jesus' individuality and diversion from some of the Essene tenants. Many feel that Jesus was persuaded that he was himself the Messiah expected by the Essene Community, that he left it and preached the Gospel to the public; and that finally, in a revised concept of his own mission, re-enacted the role and the passion of the slain Teacher, and proclaimed that in his eschatological role he would appear as the last judge and the all-powerful Son of Man.

The book of Acts attests that the core of the pristine Christian communion consisted of individual Essenes who defected to the "Jesus Movement" soon after Jesus' crucifixion; that soon after Jesus' death and later after the destruction of Jerusalem these Essene Priests came over in large numbers and constituted the Christian-Essene communion known as the Ebionites; and, finally, that many of the multifarious primitive Gnostic communions, which flourished during the early centuries of this era, bear the indelible imprint of Essene origin and influence.

Those who speak of "our Judeo-Christian tradition or culture" are laboring under a serious misconception. Ours is not the social, political, or economic system reflected in the Mosaic Law or the Yahweh prophets, which existed in Palestine following David and Solomon; and western life is separated by an even more impassable gulf from the ethics, political economy, and religious discipline set forth in the Essene and Synoptic Scriptures. Our culture is based substantially upon Graeco-Roman antecedents. The Essenes absorbed their basic ideology originally from Zoroastrianism and later from Dionysus & Greek-mystery sources, particularly Pythagoreanism. The Essenes group, originally a return to Torah movement, would evolve into a group that would reject Judaism in toto; and except for certain Buddhist accretions, Jesus and the pristine church reproduced the Essene pattern faithfully. Since, however, this form of Christianity was wholly unacceptable in the pagan world, it was Hellenized in the Pauline literature and the Fourth Gospel, both of which reflect Stoic influence; these eventually became the essential foundation for that reconstruction or restitution of Christianity known as the Protestant Reformation. Ancient Hellenized Christianity itself did not long survive; for the soon-to-be victorious Catholic Church, in order to establish itself as a theocracy, absorbed their most salient elements from the great pagan cults which were its competitors.

It should be obvious to almost any reader or disinterested observer that very few indeed believe and fewer still practice the Gospel as proclaimed in the New Testament, especially the Synoptics. A dwindling minority profess to embrace one or two of its elements, while ignoring the remainder. It is safe to say that not one American in a thousand would accept the Gospel if he were required to live according to its commandments.

Answer for yourself: Why, then, does it continue as the dominant religion of the western world?

Neither inertia or surrender to the past nor yet the power of vested and venerable institutions can explain the power of the Christian religion. For the dominance of Christianity in the western world finds its momentum from the fact that Paul and the writer of the Fourth Gospel Hellenized the pristine Essene evangel, then it was paganized by Catholicism, and then the Protestant Reformation revolutionized, not only the religious, but also the political and economic structure of northern Europe. The broad appeal of Christianity stems from the fact that it a synthesis of the most important doctrines which had already been developed in the great pre-Christian cultures over a period of centuries. Had this not been so, it would simply have been a restrictive creed and would, like many others, soon have vanished from the stage of history.

The central elements in the Synoptic Gospels as derived from Essene theology are:

- **The divine, atoning, and sacrificial savior, who gives his own life to redeem that of his communicants and who, by rising from the grave, is empowered to confer divinity and immortality upon them also**
- **An ethical system which makes every one economically and politically equal in a social order where want and injustice are forever abolished, and in which the family, based on sex and procreation, is replaced by the larger family of the celibate saints**
- **An eschatological doctrine, according to which the redeemed will enjoy everlasting happiness in communion with each other in a kingdom of righteousness, from which all others will be banished into everlasting torture**
- **The promise of an imminent Parousia when the savior will reappear in power to conduct the Last**

Judgment and institute the everlasting celibate-communal kingdom of heaven on earth, which will then belong to the saints in perpetuity.

- **The redeemed were to be healed of all their physical and other maladies for time and eternity**

What escapes the understanding of 99.9 % of all Christians is that the immediate source of these concepts was the Essene society and the pagan influences and sun-worship to which they had yielded over two-hundred years. Behind them the ultimate origins of these above religious concepts must be traced to the mystery-cults and the major religions of the pre-Christian world.

THE TRADITIONAL AND POPULAR MISCONCEPTION CONCERNING THE ESSENES

Most believe, judging by the recent publicity concerning the Dead Sea Scrolls since their discovery, that the casual inquirer might conclude that the existence of the pre-Christian Essene cult was revealed for the first time after a Bedouin boy, following his goat, discovered a cave near the Dead Sea in 2947. Nothing could be further from the truth.

The truth is that many scholars and historians had dealt with this religious organization at length in articles, essays, and even in elaborate scholarly works long before the discovery of the caves. Every competent student of western religion knows well of the celebrated passages in Pliny, Philo, and Josephus describing the Essenes and most take for granted this is all that is needed to be known to describe this religious sect and their beliefs. Again nothing could be further from the truth and far too many Christian writers and "supposed" authors of the Dead Sea Scrolls have failed to look beyond these three "summary statements" in writing upon the pre-Christian Essenes.

Enough material to fill a small library has now been produced concerning the Essenes; and yet, in spite of all the advantages available to modern scholarship, one of the most accurate analyses of them yet today was published in 1889 and was authored by Frederick William Evans. He maintained that Jesus was heavily influenced by Essene theology and was most likely a member of the order at one time (Larson, The Essene Heritage, p. 21). John Allegro also stated: "The Essenes were, many of them, converted on the day of Pentecost, and formed the body of the Jerusalem Church, with its spiritual origin" (John Allegro, The Dead Sea Scrolls, p. 161). Allegro goes on to say: "the members of the first Christian Church 'were Essenes. They loved one another so that they sold their possessions and had all things in common. They forsook the generative life, with its wives and husbands, for Christ's sake and the Gospel's…" Jesus then, taught celibacy and communism; and the first Jerusalem Church consisted largely of Essenes who came over to Christianity.

As stated in another article, the Essenes of Jesus' day were a far cry from the Essenes who began a separatist movement from the Temple and corruption of the Priesthood in roughly 150 B.C.E. Warren Felt Evans, who died in 1889, makes mention of the "method of healing practiced by Jesus, and perhaps also of the mystic Pythagorean sect of the Jews called the Essenes…to which sect Jesus himself unquestionably belonged" (Ibid.). Evans states that the writer of the Gospel of Luke was an Essene (Esoteric Christianity, Boston, 1886, p. 100), and he adds: "Jesus came to do for the world at large, by revealing the sublime wisdom of the ancient mystical sects and brotherhoods, what had been done only for the chosen few in the sacred privacy of the inner recesses of the temple" (Ibid., p. 79). Jesus, then, according to this was an Essene; the Essenes were Pythagoreans; and the unique mission of Jesus was to reveal the esoteric doctrines of the Essene-Pythagoreans to the world at large" (Larson, The Essene Heritage, p. 21-22).

The surprising this is not that the Essenes have been well known, but that very little has been understood concerning their esoteric nature and doctrines. Even more amazing is the fact that although several of their most important documents have long been extant and widely circulated, not even the most acute scholars ever suspected the true origin of these before 1947; and that to this day a great deal of confusion persists concerning them.

THE NATURE OF THE ESSENE FAITH

Among a people totally dedicated to religion, the Essenes, from their proto-beginnings to the end of their career, were the most fervent, pietistic, and dedicated. Furthermore, after the consolidation of Yahwism, the Essenes alone were able to absorb the essence of other religions and so create a new and powerful synthesis of their own. It is for these reasons that several Jewish scholars have found it difficult to accept the Essene documents. J. L. Teicher, agreeing with various other writers, maintains that the Essenes were none other than a cult of Christians (Larson, The Essene Heritage, p. 25). Upton C. Ewing believes that all the Christological and Messianic references in Essene literature point only to the founder of Christianity, that they are, therefore, genuinely prophetic, and that there was only a single cult of this kind in Palestine, which might be called Essene-Christian (The Prophet of the Dead Sea Scrolls, p. 132-133).

But before we call this religious sectarian group "proto-Christian" we need to look at the religious beliefs they held; both in the beginning of their conception as well as their demise.

Like many other cults, the Essenes began by accepting the dominant religion of Judaism and its Scriptures; before very long they were creating new and divergent revelations, which to them in time became superior to the orthodox or to the writings of Moses. Every successful prophet builds upon, but remakes, the doctrines and practices accepted by his prospective converts. Thus, almost every new faith possesses in reality two related but also disparate scriptures: first, the established and conventional; and, second, the new revelations, the distinctive possession of the avant-garde. Thereupon, the cult takes the next step; it claims also a unique power to interpret the old canon. Thus, the new communion become independent. Almost from the beginning the Essenes began the creation of new scriptures; and they believed with realizing certainty that their leader, known in successive generations as the Teacher of Righteousness, the Master of Justice, the Man Who Reneweth the Law, etc., alone could reveal the esoteric and prophetic meanings of the orthodox Jewish canon (Larson, The Essene Heritage, p. 26-27).

THE ESSENE METHODOLOGY IN CREATING NEW SCRIPTURE

Answer for yourself: What is the pseudepigraphic technique as used by the Essenes?

The Essenes were certain that their scriptures, especially the Book of Enoch, possessed unquestionable priority and supremacy. The unparalleled authority of such works lay in their exact prophecies, accurate to the date of composition, which the amazed communicant could easily understand. These already-accomplished predictions were then followed by others for which similar and imminent fulfillment was confidently expected. This is known as the pseudepigraphic method; and behind it lies a long and interesting story.

When the Jewish priests consolidated their power after the return from Babylon, they outlawed all prophecy (Zech. 13:3-6), since that could disturb the public tranquillity and discredit the incumbent priesthood. The purpose of this proscription was to freeze the existing canon. The ingenuity of man, however, is not so easily thwarted; and effective techniques were developed by which new revelations could be promulgated. The ban against prophecy gave rise to the literary form known as the pseudepigraphic apocalypse, which was to play so large a role for several centuries in Jewish life.

The method is daring: a fervent prophet with an irrepressible message composes a "revelation" which he attributes to some ancient personage, provides a suitable historical setting, delineates history up to his own day under an easily understood symbolism, and the, relying on the credit established for the immediate future, especially an eschatological cataclysm. The Chasids, the Essenes, and the Pharisees became masters of this pseudepigraphic method and, by its use, composed an entire corpus of extraordinary literature, edited by R.H. Charles and published in 1913 as the Pseudepigrapha of the Old Testament.

THE CHRONOLOGICAL EVOLUTION OF THE ESSENE CULT

THE ZADOKITE PERIOD 195-175 B.C.E.

For want of a better description, we can refer to the earliest anti-Hellenizing reaction among the Jews as the Zadokite movement: it began and ended during this period.

THE CHASIDIC PERIOD 175-145 B.C.E.

This period is best described as the "proto-Essenism" period. These thirty years were crucial for the formation of the ultimate Essene theology. The Chasids (Chasidim, Hasidaeans) came into existence about 175 B.C.E. and had split away from the more conservative Zadokites. These Chasids formed a fervent and militant organization dedicated to the establishment of a purified Judaism. The immediate objective was the total defeat of the Syrian Hellenizers and the Jewish apostates who cooperated with and supported them. For some reason, an extraordinary event seems to have occurred during the first decade of this period, without which there would probably never have been any Essene communion; the Chasidim split into two divisions., of which one remained in Judea while the other exiled itself, or was driven, into the Syrian desert, not far from Damascus, shortly before or about the year 170 B.C.E.

However, the evidence indicates also that these exiles returned soon after Mattathias and his sons wet up their standard at Modin in 167 B.C.E. During the struggle against the Syrians, the two fractions submerged their differences and became militant co-patriots. Precisely what Chasidic developments occurred from 160-145 B.C.E., remain obscure. However, we believe that the two divisions not only remained distinct but that the gulf between them probably deepened.

The thirty years following 175 B.C.E. were prolific in literary production. The oldest extant writing is the Damascus Document, composed before 170 B.C.E.. This was followed by the first portion of Enoch, to which is assigned the date 170-168 B.C.E. The third scripture consists of Chapters 7-12 of the canonical Daniel; this was not produced by the Essene movement proper, but by the more conservative Chasids, who never left Judea; the date is probably 164 B.C.E. The fourth scripture is the second portion of Enoch, composed about 162-161 B.C.E. The fifth work, The War of the Sons of Light, written about 163, is quite different. Following this, there seems to be a literary interruption, for no extant documents reflects a date following 160 and preceding 142 B.C.E.

ESSENISM AS A PUBLIC CULT 145-105 B.C.E.

About 145 B.C.E., as we learn from Josephus, the three great Jewish sects or political parties emerged as well-known and definite entities (Antiq., XIII, v9). The old right-wing Zadokites became the Sadducees; the more conservative wing of the Chasids emerged as the Pharisees; and the radical Chasids, the People of the Covenant, became the Essenes. Allegro states that from "the Pious Ones," or Hasidim…we can almost certainly trace the origins of the Essenes, and the Pharisees (Dead Sea Scrolls, p. 97). The Sadducees were rich, educated, successful, powerful Jews; and they absorbed the Epicurean philosophy. The Pharisees became the popular leaders of the people; in due course, they elaborated the Mosaic Law into an extraordinarily elaborate code; and they were probably influenced by the Stoic school of thought. The Essenes became more and more dedicated to the holy life of religious separation, which drew them finally into the Pythagorean way of life. The Essenes of 140 B.C.E. were quite different from the esoterics of 75 B.C.E., and even more from the rigid celibate-communists described by Philo, Pliny, and Josephus. One can, upon personal investigation, observe the gradual trajectory of their development way from traditional Judaism and toward a synthesis of Pythagorean-Buddhist-Iranian apocalyptic beliefs.

During and following the years beginning at 145 B.C.E., the People of the Covenant continued for some time as a public organization which required no novitiate or secret indoctrination and which lived a fairly conventional existence. They developed a corpus of literature which gradually supplemented or supplanted the canonical; they had undoubtedly already revised the calendar. The revised calendar was probably one of the first Essene deviations from orthodox Judaism because the Damascus Document refers to The Book of the Divisions of the

Times According To Their Jubilees and Their Weeks, which probably contained a system connected with their novel calendar (Larson, The Essene Heritage, p. 30). This calendar placed their feasts and holy days on date diverging from those celebrated by the orthodox; and, although we cannot be sure just when they ceased to offer burnt sacrifices, this deviation may have begun about 125-120 B.C.E., and it is certain that such ritual were proscribed when they became Pythagoreans (Ibid.). This conclusion is supported by the fact that Jubilees (140 B.C.E.) reflects the common practice of burnt sacrifices in many passages; but the Testaments (130-125 B.C.E.) has only a single reference to such a ritual (Levi 9). There is no reference at all to such sacrifices in the subsequent documents; and they are condemned in The Manual of Discipline (104 B.C.E.).

Although there was no new apocalypse, several scriptures of high order were produced during this period, probably including many of the Thanksgiving Psalms. To the great doctrinal composition known as the Book of Jubilees as well as the third portion of Enoch, we assign the approximate date of 140. The fourth major production is the substratum which constitutes the bulk of the Testaments of the Twelve Patriarchs, probably written about 130-125 B.C.E.

THE CELIBATE-COMMUNIST CULT EMERGES 105-60 B.C.E.

The continual evolution of the religious theology of the Essene cult, which began in 195 B.C.E., take a turn again before or about the year 105 B.C.E. This conclusion is reinforced by the fact that it was never necessary for the cult to discard or even to revise its own previous literature; and still more by the fact that modern scholarship has often failed to distinguish between pre- and post-Pythagorean documents among the Essene collection. We cannot know all the factors which brought about the transformation of a separatist movement within Judaism that ultimately culminated in a Pythagorean-Buddhist cult that elevated their own writings above the Tanakh, but we know that late in his career, John Hycranus ("the Wicked Priest") went over from the Pharisees to the Sadducees and began to persecute the Pharisees (Antiq., XIII, x, 5-6). Along with this he persecuted the dissident Essenes who were "super scrupulous Pharisees" in many regards and they suffered in double measure. We know that the Essenes gave allegiance to John Hycranus while he was opposed by Antiochus VII and when he assumed the triple crown (Prophet, Priest, King); but they must have turned against him during the cruel aggressions he perpetrated upon his neighbors after 125 B.C.E. And they would certainly never have condoned the savage sadism of Aristobulus I during his one year reign of terror.

Around 104 B.C.E. the Essenes established their headquarters at the Dead Sea; and we consider it certain that about this time they gravitated even more toward Pythagorean religious beliefs in rejection of the Temple cult and all that Judaism personified. Basically you, at this time, could consider them a Pythagorean mystery cult.

Some of the most influential and important scriptures date from this period! The Manual of Discipline summaries the laws and organization of this Pythagorean Essenic cult. It contains a large amount of information that was apparently unknown to Philo Judeaus and even to Josephus. In this period also belongs possibly some of the most important literature of the Essene collection; ENOCH FOUR and FIVE, which reflect a totally altered social philosophy. The Habakkuk Commentary is very important, because of the story which details the Wicked Priest in Jerusalem (John Hycranus who usurped the position deserved by the Zadok priesthood) who, because of "the wrong done the teacher of righteousness and the men of the party, God delivered into the hands of his enemies." The final Essene composition, and perhaps the most important of all, consists of additions to the Testaments which re-create in vivid term the ministry, sacrificial death, resurrection, and ascent to heaven of the last Teacher of Righteousness.

THE LAST OF THE ESSENES 60 B.C.E. TO 70 A.D.

What is said next is very important that you understand. When the Essenes became known to Philo and Josephus, they had long been in their state of rigid maturity. Never has there existed a more secretive or thoroughly disciplined organization. They expected their Messiah (Angel-Messiah) within two or three decades following 60 B.C.E.; and if so, they must have found means of rationalizing the delay in his coming after 30 B.C.E. Also, what had probably been intended as an interim or preparatory morality and organization became

for them not only a permanent but also a highly desirable way of life. By selling all that they had and giving it to themselves collectively, by turning over to the Order all that they earned during many years of industry, and by living always in the strictest frugality, the members had made their community wealthy. The hope of a supernatural kingdom was, therefore, no longer the sole attraction: for the Society could practically guarantee life-long security from the ills and buffetings of a cruel and uncertain life.

While the Pharisees, who were already the rabbis of the Diaspora, assumed spiritual leadership over the scattered nation, the Essenes, like their opposites, the Sadducees, vanished as an independent cult; and there is evidence that soon after Christianity burst upon the Judean scene, a majority of the Holy Ones came over, forming the first Jerusalem Church; and then, after the destruction of the Jewish capital in 70 C.E., reorganized themselves into the Christian sect known as the Ebionites. (Larson, The Essene Heritage, p. 20-32).

Let me say in closing this article that these delineations of evolution of the Essene cult along with the time frames need to be committed to memory. As we concern ourselves with the various literatures created within each time period it would do us well to remember the dates as we see the evolution and changes within the Essene theology over these two-hundred years. As we note the changes we need only find the sources from them and then identify the origin from which these changes came and the influences upon the Essenes to make such changes in their religious beliefs system.

So let us now see a doctrinal overview that will help us in our further understanding of the evolution of Essenic religious beliefs.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENES...THE STORY OF CHRISTIAN ORIGINS

The religious faith of the occident, or the western world, consists substantially of a synthesis of beliefs and doctrines which had their origin in many lands and among various peoples and which were combined and proclaimed in what we may call the New Testament. Dispersed among the New Testament is this synthesis of religious beliefs amidst Biblical Judaism. The creeds, disciplines, and dogmas on which almost all the churches of Europe and the Americas and many of those in Asia are based, purport to derive their authority from these Gospels and Epistles; and all these multifarious communions proclaim that theirs is the religion established by Jesus, whom they revere as the Christ.

The principal concepts of the Christian Gospels, which have played so crucial a role in occidental life, can be traced to their ultimate sources. Over the last 15 years scores of old as well as modern books and hundreds of articles in encyclopedias were first read by way of orientation; but, since recondite knowledge is to be had only by a minute study of the sources, this soon became an industry. More than four years were consumed in the intensive study of ancient Egyptian, Persian, Brahmana, Gaina, Buddhist, Judaistic, Essene, and Christian literature. Quotations were copied and organized for easy reference. All the major streams of thought were then carefully analyzed. Important elements from various ancient cultures were discovered to have converged, first, in the Pythagorean thiasoi and then in the Essene Order, whence the Christian Gospel emerged, which, in turn, proceeded to penetrate the emotions and to achieve dominion over the Graeco-Roman world.

THE ESSENE RELIGIOUS SYNTHESIS

The Essenes, lately the object of so much attention, play a central role in our drama. They were an extraordinary group of Jewish communist-celibates who, in their formative stage about 170 B.C.E., absorbed the metaphysics and the eschatology of the Zoroastrians, and then, some sixty-five years later, by becoming Pythagoreans, incorporated into their system much of the discipline and soteriology of Attis, Dionysus and the mystery-cults of Greece and Asia Minor. Upon all this, they engrafted a Christology which combined a Persian with a Messianic Judaic concept, which, in a period of crisis, they personalized in their martyred Teacher of Righteousness, whom they expected to return upon the clouds about 35-30 B. C., accompanied by myriads of angels to conduct the Last Judgment. If you were to invest study into these areas it would be your conclusion, based on the evidence and facts available for your inspection, that Jesus was an Essene who, convinced that he was himself the incarnate Christ destined to redeem and judge mankind, left the Order of the Essenes (strict Pharisees) for the purpose of creating a mass-movement.

The certainty finally emerges that Christianity was a highly composite doctrine which combined many of the age-old religious concepts first developed by Egyptians, Babylonians, Assyrians, Persians, India, Buddhists, and Greeks, as well as by Jews, Phrygians, Syrians, and other inhabitants of Asia Minor. It was congenitally related to all of these; and when any of them accepted Christianity, they were simply recovering what was, at least in part, originally their own.

This religious synthesis explains the ease at which Gentile Christianity became a world religion, yet had its roots in a Jewish movement.

In the light of worldwide anti-Semitism this is amazing to say the least.

We at Bet Emet feel that the realization of this fact must induce among all sectarians a definite humility, which should in turn, contribute toward eliminating those doctrinal differences which divide our society into a multiplicity of groups shut off from each other by ideological barriers, as if we all lived in hermetically sealed compartments, incapable of fellowship or communion.

THE CORE OF ESSENE TEACHING IN RELATIONSHIP TO SALVATION

Mature Essenism taught the following concepts as synthesized from Egyptians, Babylonians, Assyrians, Persians, Buddhists, and Greeks, as well as by Jews, Phrygians, Syrians:

- **That the human race is divided into two groups which are forever separated, the Elect and the unrighteous, the Children of Light and the Children of Darkness**
- **That the former may be redeemed for everlasting glory in heaven, but only through divine intervention; that a god-man (Angel-Messiah) must appear as a human being on earth, and, in fact, had appeared, to bring salvation to humanity**
- **That all of the Elect who accept him and become his disciples will be redeemed; that all others are doomed to super eternally in hell fire**
- **That the Children of Light are made manifest through their celibacy, saintly brotherhood, and communal poverty and equalitarianism**
- **That the god-man is the Soter, i.e., the divine sacrifice who gives his life for many and whose flesh and blood are consumed by his communicants so that they too may become divine and immortal**
- **That in his first manifestation the savior proclaims his revelation; that after his death, he returns to the Father for a period while his followers preach his gospel; that before the end of the then existing generation he would certainly return in a grand Parousia to judge all mankind and establish the kingdom of heaven.**

This was the Essene-Christian faith, which is also the religion of the occident.

This gospel consists primarily of four basic elements: soteriology, eschatology, ethics, and the Messianic concept. If one is to be honest with the material available in relationship to Christian doctrine and dogma, he must first consider the sources of this Essene soteriology, that is to say, its doctrine concerning the incarnate godman who dies for humanity and whose body and blood must be consumed sacramentally so that the Elect may become divine and immortal. As you see salvation did not come from faith and obedience, but though mystic rituals involved in the eating allegorically the flesh of a godman and the symbolic drinking of the blood of this godman. The trail leads us first to the Nile, where civilization and organized religion began in the dim reaches of tile prehistoric past.

The first officially authentic Essene scriptures were published shortly after an Arab goatherd, following one of his animals, stumbled into a cave near the Dead Sea, where a treasure-trove of ancient documents was found, several of which were virtually intact. By a strange succession of fortunate incidents, these were quickly published, and that made available to the world.

This set off one of the most intensive archeological hunts in history; scholars and scientists hastened to the

Judaean desert in search of additional Scrolls. In this, they were signally successful: remnants, large and small, of hundreds of Essene scriptures were recovered, all of which had been secreted in sealed jars about 69 A.D. Material was found in at least five caves, of which that in Cave 4 alone constituted a corpus of original Essene scripture sufficient, should it be translated and published, to fill two volumes the size of the King James version of the Bible.

Then, however, strange things began to occur. In the beginning, and for several years, no portion of this treasure, deposited in the Jordanian Museum in Jerusalem, has been published, or even made available to scholars. Of the 8 men, appointed to collate, arrange, publish, and translate these documents, 4 were Roman Catholics; and only John Marco Allegro, the English researcher, was without denominational affiliation. When he quickly translated and published the Copper Scroll and the few fragments entrusted to him; and then when he declared that the Essene Teacher of Righteousness, executed by the Jewish priests about 70-68 B.C., may have been crucified, he was denied all further access to the Scroll material.

As year after year passed away without the appearance of any more Essene scripture, although from time to time elaborate promises were made that they would soon be available, many began to question the reasons for the delay and the concealment.

Since then, ample time has elapsed for the preparation and publication of all Essene material. But not one line of the hundreds of pages found in the caves has been released until the last few years.

Although additional Essene scriptures failed to appear, there was a plethora of books and articles dealing with the cult and its Scrolls during the years following 1950. Dozens of books and hundreds of articles, expressing every conceivable point of view, have appeared. It is probable that a complete bibliography of all material printed in this field might comprise somewhere between 1,500 and 2,000 titles.

During the Six-Day War of 1967, the Jewish force overran Jerusalem and captured the Jordanian Museum. To the best of our knowledge, nothing has been published concerning the fate or the whereabouts of the Essene Scrolls—the most precious concentration of ancient literature ever discovered in modern times.

Until recently no outsider, of course, knew the contents of these documents; but it seems difficult to doubt that there was a constructive conspiracy to conceal them and to prevent their publication. All discussion concerning the Scrolls seems to have been silenced for years and only recently all the contents of the scrolls have been made public.

The motive for this concealment, we believe, is not far to seek. Although the evidence linking pristine Christianity to the Dead Sea Covenanters is already very substantial, there are still men of stature who deny the existence of such a relation. ship. With the release of the later documents, it was established beyond all doubt that Christianity grew out of Essenism.

The concealing the Essene scriptures for years was an concerted effort by Christian religious authorities in hopes of preventing or forestalling the the verification made from them that pristine Christianity developed from an esoteric Jewish cult which had forsaken Judaism as we understand it and gravitated toward a Pythagorean, Buddhist, Iranian apocalyptic sect. We believe, secondly, that the whole orthodox or so-called Christian world, with its material assets worth hundreds of billions of dollars, wishes to preserve the myth of its unique origin, founded on the inspired message of a god-man whose only source of doctrine or inspiration was the creator of the universe. The Dead Sea Scrolls prove otherwise!

The vested interests of those religious communities are therefore at stake; they will not, if they can prevent it, permit the publication of authentic materials which may eventually reduce their influence and credibility and, more importantly, cause a decline in their wealth and income. Thankfully, they forestalled the publication of these scrolls but could not prevent it.

Since most people read only what reinforces the persuasions they have already accepted, we realize that few

indeed among those already committed to some creed will be motivated to read these articles. Edwin Franden Dakin once remarked that the greatest miracle in the world is the capacity of humanity to believe—without evidence. Most people are nurtured by their delusions. However, true education or enlightenment cannot exist except among those who follow St. Paul's dictum to try all things and in the end retain the good.

In these articles and web-pages, therefore, we have sought the truth concerning Gentile Christianity and how it borrowed from all religions by examining their own sacred scriptures: our position being that if these are internally unassailable, they probably constitute a solid foundation for faith. However, if they are filled with discrepancies, contradictions, and presentations which are mutually exclusive; if they are patently false or even ridiculous on their face, how can those who rely on them for ultimate truth confirm themselves in their belief except by refusing to examine the most obvious facts? How can divine infallibility be claimed for "revelations" which bear every earmark of forgery or folk-myth?

We have submitted the evidence and conclusions found in the following pages to critics everywhere who would assuredly be delighted to demonstrate their error or fallacy; but, since they cannot deny the words of their own official Scriptures, no one has been able to impugn anything we have written. It is one thing to deny something; but it is entirely another thing to refute it. Emotion and zeal is a poor substitute for facts and evidence!

We are well aware of how desperately suffering humanity craves the consolation of religion, and we do not for a moment deny that millions obtain this from delusions which are as unfounded as they are irrational and untruthful. Again, what we don't know will not hurt us...until we die and find out we were wrong!

We believe, however, that it is possible for an increasing number of men and women to develop and embrace a system of ethics and intellectual superstructure which will create a happy and successful life without the fear of imagined specters or a dependence upon false dogmas. Many are they who have done so. We at Bet Emet look forward to a time when a large portion of the human race will obtain the moral and intellectual elevation which will enable them to live according to truths revealed by God and not by the false religious beliefs of men desiring power and authority over the people. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THE ESSENES: THEIR INFLUENCE UPON THE OLD & NEW TESTMAENTS AND CHRISTIANITY IN GENERAL

LETS START BY TESTING YOUR CURRENT KNOWLEDGE?

- **Did you know that the Essenes were among the first Christians?**
- **Did you know that the Essene brought their own sect's religious beliefs into the Jesus movement with them following the crucifixion of Jesus and that these "religious beliefs" can be shown to have more in common with the religious beliefs of the Egyptians, Babylonians, Assyrians, Persians, Indians, Buddhists, Phrygians, Syrians, Greeks, as well as Zoroastrianism and the Greek Mystery cults of Attis, Demeter, Orpheus, as well as with Pythagoreanism than they do with Biblical Judaism?**
- **Did you know that the Essenes evolved "theologically" over 200 years; beginning as a righteous Zadok moment in 170 B.C.E. which was theologically based upon the Torah into a celibate, ascetic sect in the days of Jesus which adopted pagan religious ideas over the Torah and the Tanakh? In other words, the religious belief system of the Essenes consistently absorbed other religious beliefs and evolved?**
- **Did you know that the Essenes, in the 2nd century B.C.E. in Alexandria, Egypt, were responsible for forging and corrupting the Greek translation of the Jewish Scriptures in order make it seem that the fJewish Prophets and the Writings had endorsed "their particular theology as derived from sun-worship; when in reality the writers of the Jewish Scriptures had not?"**
- **And did you also know that many of the passages and quotes from this Greek-forged Old Testament, bent toward Essenic philosophy and theology, as recorded in the New Testament, didn't come from the Jewish Masoretic text but but the Essene-altered Greek translation of the Jewish Old Testament and are therefore not true and never were given by God in the first place? Hundreds of examples await your inspection at: http://www.faithofyeshua.faithweb.com.**

NOW DO YOU WANT TO SEE THIS FOR YOURSELF....WANT THE FACTS CONCERNING THE QUESTIONS ABOVE?

First of all understand that this is not an hypothesis but facts that you can see for yourself. The only problem is most likely no one has ever shown you before. We hope to do that God-willing.

SO LET US BEGIN A SERIOUS STUDY ON THESE ESSENES AND THEIR INFLUENCE ON THE OLD & NEW TESTAMENT AND CHRISTIANITY IN GENERAL

The religious faith of the western world, Christianity, consists substantially of a synthesis of religious beliefs and

doctrines which had their origin in many lands and among various peoples and which were combined and proclaimed in what we may call the New Testament, specifically those documents known as the Gospels along with the Pauline Epistles. Needless to say this is not common knowledge and few practicing and devout Christians are aware of the inherent paganism they practice. The creeds, disciplines, and dogmas on which almost all the churches of Europe and the Americas and many of those in Asia are based purport to derive their authority from this New Testament document; and all these multifarious denominations and non-denominations proclaim that theirs is the religion established by Jesus, whom they revere as the Christ.

For more than fifteen years I have been fascinated by the thought that the principal concepts of the Christian faith, which have played so crucial a role in occidental life, might be traced to their ultimate sources. Some six or seven years ago, leisure for such an elaborate project became possible: scores of modern and old books were purchased and hundreds of articles in encyclopedias were first read by way of orientation; but, since discernment and knowledge is to be had only by a minute study of the sources, this soon became an industry that consumed me day after day. More than seven years were consumed in the intensive study of ancient Egyptian, Persian, Brahmana, Gaina, Buddhist, Judaistic, Essene, and Christian literature.

What you will discover if you embark on such a study is that important elements from various ancient cultures converged and literally we find a synthesis of religious beliefs, first, in the Pythagorean *thiasot* and then in the Essene Order, whence the Christian Gospel emerged, which, in turn, proceeded to penetrate the emotions and to achieve dominion over the Graeco-Roman world.

The Essenes, lately the object of so much attention, play a central role in our drama. They were an extraordinary group of Jewish communist-celibates who, in their formative stage about 170 B. C., absorbed the metaphysics and the eschatology of the Zoroastrians, and then, some sixty-five years later, by becoming Pythagoreans, incorporated into their system much of the discipline and soteriology of the mystery-cults of Greece and Asia Minor. Upon all this, they engrafted a Christology which combined a Persian with a Messianic Judaic concept, which, in a period of crisis, they personalized in their martyred Teacher of Righteousness, whom they expected to return upon the clouds about 35-30 B. C., accompanied by myriads of angels to conduct the Last Judgment. It is our conclusion at Bet Emet Ministries that Jesus was strongly Essenic in his religious beliefs and who, convinced that he was himself the incarnate Christ destined to redeem and judge mankind, left the Essenic Order for the purpose of creating a mass-movement and revealing these "secret doctrines" to the masses in preparation of the expected imminent appearing of the Kingdom of God.

The certainty finally emerges that Christianity was a highly composite doctrine which combined many of the age-old religious concepts first developed by Egyptians, Babylonians, Assyrians, Persians, Buddhists, and Greeks, as well as by Jews, Phrygians, Syrians, and other inhabitants of Asia Minor. Christianity was congenitally related to all of these; and when any of them accepted Christianity, they were simply recovering what was, at least in part, originally their own. This explains why Christianity became such a success and world-wide religion in such a short time.

THE ESSENE CHRISTIAN FAITH

Mature Essenism taught the following concepts which is known today as the Essene-Christian Faith:

- **That the human race is divided into two groups which are forever separated, the Elect and the unrighteous, the Children of Light and the Children of Darkness**
- **That the Elect/the Children of Light may be redeemed for everlasting glory in heaven, but only through divine intervention**
- **That a god-man must appear as a human being on earth, and, in fact, had appeared, to bring salvation to humanity**
- **That all of the Elect who accept him and become his disciples will be redeemed; that all others are doomed to suffer eternally in hell fire**
- **That the Children of Light are made manifest through their celibacy, saintly brotherhood, and communal poverty and equalitarianism**

- **That the god-man is the *soter*, i.e., the divine sacrifice who gives his life for many and whose flesh and blood are consumed by his communicants so that they too may become divine and immortal**
- **That in his first manifestation the savior proclaims his revelation; that after his death, he returns to the Father for a period while his followers preach his gospel**
- **That before the end of the then existing generation he would certainly return in a grand Parousia to judge all mankind and establish the kingdom of heaven.**

NOW WHERE DID THE ESSENES GET THESE BELIEFS...FROM THE TORAH, THE PROPHETS, OR THE WRITINGS....OR DID THEY GET THEM FROM SEVERAL DIFFERENT PAGAN INFLUENCES?

One thing is for certain; you cannot assume anything in Biblical studies. Our study will show you a rather clever and unique religious synthesis of ideas taken from Egypt, Babylon, India, Assyria, Greece, Asia Minor, Persia, as well as Judaism. To complicate matters these proto-Essenes, in Alexandria, Egypt, in 200 B.C.E., mistranslated on purpose the Jewish Scriptures by writing their "pagan theologies" into the texts and passing the finished product off to the Greek-speaking Jews of the world as a "translation of the Jewish Scriptures." Nothing could be further from the truth, but these Greek-Jews could not read Hebrew; who was to know any different?

This document was to establish what was to be later called the Essene-Christian faith, which is also the religion of the occident and the Western world. Instead of being a unique revelation such tenants as described above are nothing more than a synthesis of major doctrines contained in the religions of the Egyptians, Babylonians, Assyrians, Persians, Buddhists, Greeks, Phrygians, Syrians, and other inhabitants of Asia Minor.

This gospel of Christianity consists primarily of four basic elements: soteriology, eschatology, ethics, and the Messianic concept. And first in this series of articles we will consider the sources of its soteriology, that is to say, its doctrine concerning the incarnate godman who dies for humanity and whose body and blood must be consumed sacramentally so that the Elect may become divine and immortal. The trail leads us first to the Nile, where civilization and organized religion began in the dim reaches of the prehistoric past. Our objective is to understand the forces which have created our ideologies and theologies within Christianity.

CHRISTIANITY: A DIVINE REVELATION OR ESSENISM REDISCOVERED?

The first officially authentic Essene scriptures were published shortly after an Arab goatherd, following one of his animals, stumbled into a cave near the Dead Sea, where a treasure-trove of ancient documents was found, several of which were virtually intact. By a strange succession of fortunate incidents, these were quickly published, and thus made available to the world.

This set off one of the most intensive archeological hunts in history; scholars and scientists hastened to the Judaean desert in search of additional Scrolls. In this, they were signally successful: remnants, large and small, of hundreds of Essene scriptures were recovered, all of which had been secreted in sealed jars about 69 A.D. Material was found in at least five caves, of which that in Cave 4 alone constituted a corpus of original Essene scripture sufficient, should it be translated and published, to fill two volumes the size of the King James version of the Bible.

Then, however, strange things began to occur. Up until just a few years ago, no portion of this treasure, deposited in the Jordanian Museum in Jerusalem, has been published, or even made available to scholars. Of the 8 men, appointed to collate, arrange, publish, and translate these documents, 4 were Roman Catholics; and only John Marco Allegro, the English researcher, was without denominational affiliation. When he quickly translated and published the Copper Scroll and the few fragments entrusted to him; and then when he declared

that the Essene Teacher of Righteousness, executed by the Jewish priests about 70-68 B.C., may have been crucified, he was denied all further access to the Scroll material.

As year after year passed away without the appearance of any more Essene scripture, although from time to time elaborate promises were made that they would soon be available, many began to question the reasons for the delay and the concealment. Since then, ample time has elapsed for the preparation and publication of all Essene material. But not one line of the hundreds of pages found in the caves has been released until stolen and made public just a couple of years ago.

Although additional Essene scriptures failed to appear, there was a plethora of books and articles dealing with the cult and its Scrolls during the years following 1950. Dozens of books and hundreds of articles, expressing every conceivable point of view, have appeared. It is probable that a complete bibliography of all material printed in this field might comprise somewhere between 1,500 and 2,000 titles.

During the Six-Day War of 1967, the Jewish forces overran Jerusalem and captured the Jordanian Museum. To the best of our knowledge, nothing has been published concerning the fate or the whereabouts of the Essene Scrolls up until just a couple of years ago.

Answer for yourself: Why not?

These scrolls are the most precious concentration of ancient literature ever discovered in modern times. No outsider, of course, knew the contents of these documents; but it seems difficult to doubt that there was a constructive conspiracy to conceal them and to prevent their publication forever. All discussion concerning these "unreleased" Scrolls seems to have been silenced up until just a couple of years ago.

Placed in caves almost 2000 years ago, and not discovered until 1947, the Dead Sea Scrolls provide a unique insight into Jewish and Christian origins. They have held a fascination over academics, religious leaders, and they lay public alike for the last forty-five years. From 1952, when a team of scholars was appointed and Cave 4 at Qumran was discovered they have been under the control of an elite and secretive clique. Finally, in the autumn of 1991, this monopoly of "secrecy" was effectively broken when the Huntington Library in California announced it would allow public access to its collection of Dead Sea Scrolls photographs. This was soon followed by the publication of a Facsimile Edition by the Biblical Archaeology Society in Washington.

The motive for this concealment, we believe, is not far to seek. Although the evidence linking pristine Christianity to the Dead Sea Covenanters is already very substantial, there are still men of stature who deny the existence of such a relationship.

However, since these scrolls are available today, the remaining Essene documents establish beyond all doubt that Christianity grew out of Essenism and was not a unique expression or revelation from God.

Answer for yourself: Who, then, is so desperately bent on concealing the Essene scriptures?

- **First, the Jewish religious community wished to suppress them because these scrolls are filled with condemnation of the Jewish rulers and nation**
- **Secondarily, the knowledge contained in these scrolls proves that pristine Christianity developed from an esoteric Jewish cult outside the main of normative Biblical Judaism. The whole orthodox or so-called Christian world, with its material assets worth hundreds of billions of dollars, wished to preserve the myth of its unique origin, founded on the inspired message of a god-man whose only source of doctrine or inspiration was the creator of the universe.**

The vested interests of those religious communities are therefore at stake; they did not for the longest time, allow the publication of authentic materials which reduce their influence and credibility and, more importantly, cause a decline in their wealth and income.

But the day has come when the Essene Scrolls have come to light.

Since most people read only what reinforces the persuasions they have already accepted, we realize that few indeed among those already committed to some creed will be motivated to read about these documents. Edwin Franden Dakin once remarked that the greatest miracle in the world is the capacity of humanity to believe without evidence. Most people are nurtured by their delusions. However, true education or enlightenment cannot exist except among those who follow St. Paul's dictum to try all things and in the end retain the good.

In this study and forthcoming articles on this web-site, therefore, we seek the truth of Christianity and its composite religious parts by examining each religions assimilated into Christianity and their own sacred scriptures.

Answer for yourself: How can divine infallibility be claimed in Christianity for "revelations" which bear every earmark of forgery or folk-myth which has been handed down from sun-myths and paganism for thousands of years and which can be shown to be the backbone of Essene religious thought?

The following articles provide the facts you need to see and understand in order to make an intelligent decision of the matter; for after all, after all the data is consumed and the smoke clears, we are commanded to worship the Father in Spirit and Truth! Have we?

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ANALYSIS OF MAJOR ESSENE RELIGIOUS BELIEFS AND TRADITIONS

ESSENE RELIGOUS DOCTRINES AS TAKEN FROM THEIR RELIGIOUS LITERATURE

The Risen Savior

In the Essene documents at our disposal, we find no specific statement that the Teacher had risen from the grave and ascended to heaven; however, the doctrine of his Parousia (same thing Paul would later teach about Jesus) implies his resurrection.

The Sacrificial God-Man

Scholars have traced from its source the evolution of the central doctrine of Christianity, which is that the savior-god who dies that men may live and become immortal is himself the eucharistic bread and wine by which this miraculous transformation occurs. This is the same thing we see since Osiris.

Answer for yourself: Where did the New Testament derive this concept?

Among the Jews, no one but the Essences practiced this sacrament before the advent of Christianity; and Buddhism, which could have provided the only discernible elements in the Gospel not derived from Essenism, had no *soter/savior* whatever. While they were appropriating so much else from the Pythagoreans, it is unreasonable to believe that the Essenes should have failed to adopt the heart of the mystery. In some way, they identified their food with a concept of the sacrificed deity. If you start from Osiris and trace the godman religious synthesis down through history it will not take a rocket scientist to see the same "Osiris Pattern" filtered down through successive great nations and it ultimate resting place in Essenic - Apocalyptic Judaism. The Pharisees did not accept this fringe astral theology and the Jewish nation does not today as well.

The Sacraments

However, the Eucharist among the early Essenes must have been of an impersonal nature; for we can find no evidence that before 63 B.C.E. they had any specific savior-god but only an "office"; and this would indeed have been incompatible in a cult established upon Jewish tradition. Nothing could be more difficult than to engraft the *soter/savior* upon Judaism. Before that date, the bread and wine they took so reverently must have been considered primarily as a consecrated gift.

The New Soteriology-The New Salvation The Essenes Promoted

The death of the Teacher of Righteousness, however, must have effected an almost immediate revolution in their soteriology. We learn specifically that the Essene Teacher of Righteousness was "the Savior of the World . . . the sinless one who shall die for ungodly men in the blood of the covenant." He was God, the King of Heaven, appearing in the form of a man, who walked humbly among men and was seen in Jerusalem.

The electrifying effect of this doctrine cannot be overstated: for instantly the age-old concepts which had grown up around Osiris-Adonis-Dionysus and the Persian Saoshyant crystallized themselves about this new god man who had also suffered the very fate of his divine predecessors.

There is even a cryptic passage in which a virgin-birth seems attributed to him: "And I saw that from Judah was born a virgin wearing a linen garment, and from her was born a Lamb, without spot (Joseph, II, 74).

After the death of the Teacher, the sacramental meal of the Essenes took on a new and more potent symbolism and became for them mystically the blood and the body of their savior-god. He became their heavenly bread and the gift of everlasting life. This is the same thing we see by devotees of:

- **Osiris**
- **Adonis**
- **Attis**
- **Dionysus**
- **Demeter and Persephone**
- **Orpheus**
- **Isis and Serapis**
- **Mithra**

Answer for yourself: You need to ask yourself is what is ascribed to Jesus by Paul and other New Testament writers is a unique and Divine revelation or just a re-make of an older pagan ritual that finds its origin in sun-worship?

ESSENE, CHRISTIAN, PYTHAGOREAN, AND BUDDHIST DOCTRINE

If one undertakes an in-depth study into the areas covered by our website, then it is easy for him to see and demonstrate for his own benefit the relationship of Christianity to other faiths. This similarity excludes the Sadducees since they were antithetical to the Essenes and the message Jesus taught on every point of doctrine and practice; nor do we include the Pharisees, who were similar to the Essenes only in Sabbath observation and partially in certain eschatological concepts, which their successors, the rabbis, soon abandoned. One should, however, include the Buddhists, who were the source of several important elements found in the Synoptics; and also the Pythagoreans, who were the direct progenitors of the Essenes, as were the latter of the message we find preached by Jesus in the New Testament.

If such a study is undertaken, then will find that Essene doctrine or practice reproduced the Pythagorean religious beliefs in 31 of out a possible 44 subdivisions or Pythagorean religious beliefs. What is important for our study is that the Early Church taught 34 of them! What is even more amazing is that under 15 of them the ideology of Buddhism recurs in the Gospels; and finally that the Essenes reproduced Zoroastrian religious doctrine in 6 of the categories as well.

But we must emphasize that the Gospels contains certain specific Buddhist elements: among these are the repudiation of the Sabbath, the establishment of democracy, and the abolition of oaths, secrecy, classes, and the

novitiate. Most important are the doctrines, stated or implied, that the poor are holy *per se,* that thrift, industry, and self-reliance are of little value or actually criminal, that the indigent are entitled to alms, and that a mendicant society should replace the self-supporting communist brotherhood. In all these respects Jesus is seen as more of a Buddhist rather than an Essene-Pythagorean.

Finally, upon your personal examination, will can see that there exists a whole complex of religious doctrines found only among the Essenes and in the Gospels: these deal with eschatology, the *soter/savior,* the Messiah, and the Parousia. The Essenes were the first who taught the doctrine of irrevocable hell-torture for every unbeliever; who combined the concept of the *soter* with that of the Messiah; and who proclaimed the Parousia. All of these were reproduced intact in the Gospels and became the basic doctrines of Christianity through the Epistles of Paul.

When the Gospels portray Jesus as repudiating the fanatical Sabbath observation so holy to the Essenes, the Gospel writers portray him and his Buddhist internationalism most dramatically. Other Buddhistic divergencies developed in part from the pressure of the situation: when he began his ministry, he was convinced that the kingdom of God was immediately at hand. The time was short: he was under the fearful compulsion of creating a mass-movement immediately. Instead of making it difficult to join as had other mystery-sects like the Essenes, he invited everyone; oaths and initiations were consequently impractical; disciples were not forbidden to divulge his doctrines, but encouraged to do so; in his democratic following, there was room neither for seniority nor distinction; and he did not find it expedient to make an issue of economic exploitation. After all, in the kingdom now imminent, all the saints would be equal forever.

And we should note that although the Essenes were fanatics in their observation of the Sabbath, they did not follow the entire Mosaic Law. It is almost certain that they were vegetarians; and nothing indicates that they believed in circumcision. We know that they repudiated the Temple worship and sacrifices, and much else which was sacred to the reigning priesthood. The seeds of a classless and international philosophy were present in their ideology; Jesus simply went far beyond them.

JESUS AND THE ESSENES

Several Hypotheses

It may be interesting to note that the Essene-Christian relationship has long fascinated New Testament scholars, among whom several Germans developed intriguing rationalist theories. Bahrdt, 1784-1792, Venturini, 1800, Gforer, 1831-38, Hennel, 1840, and van der Alm, 1863, published disquisitions in which Jesus was represented as trained or controlled by the Essenes, who, in several of the hypotheses, staged his crucifixion with or without the cooperation of the Romans, revived him after the ordeal, and so created the myth that he had risen from the grave. This is just conjecture at best. I personally feel that he was resurrected, but personal faith is free to anyone. But the fact remains that many discount his resurrection.

About 1830, Thomas de Quincey wrote an essay (Essenism and Christianity) in which he contends that no such group as Essenes ever existed, that Josephus merely mistook the Christians— whom he never mentions even oncel—for these strange persons, who were certainly not then known by that name. He argues that to assume the prior existence of a large and tightly organized group of men with teachings identical to those of the Christians would be a deadly offense against the faith: "If the Essenes were not the early Christians in disguise, then was Christianity, as a knowledge, taught independently of Christ; nay, in opposition to Christ" (Coleridge, Works, VIII, p. 136), which, he implies, is impossible and therefore a blasphemous opinion.

The significant fact is that all these and many others recognized the substantial identity of Essenism with the Gospels and Jesus long before the discovery of the Dead Sea Scrolls.

Since 1947, more realistic theories have appeared. Mr. Dupont-Sommer declares: "The Galilean Master, as he is represented to us in the writings of the New Testament, appears in many respects as an astonishing

reincarnation of the Master of Justice" (Dead Sea Scrolls, p. 99). Mr. Edmund Wilson says, concerning the monastery at Kirbet-Qumran: "this structure that endures, between the bitter waters and precipitous cliffs, with its oven and its inkwell, its mill and its cesspool, its constellations of sacred fonts and unadorned graves of its dead, is perhaps, more than Bethlehem or Nazareth, the cradle of Christianity" (The Scrolls from the Dead Sea, pp. 97-98).

JESUS WAS NOT SPONSORED BY THE ESSENES...AT LEAST NOT AT FIRST....NOT UNTIL HIS CRUCIFIXION

In spite of the detailed parallelism existing between Essenism and the Gospels and the portrayal of Jesus by Paul in his Epistles, it would be a serious error to believe that Jesus could have been a commissioned spokesman for the Order, a mistake which various German scholars made for his divergencies were quite drastic. The revelation of himself as the Messiah would necessarily have been a monstrous blasphemy in Essene eyes, probably as much as in Pharisaic. And the greatest treason of all would have consisted in the simple publication of their esoteric doctrines, and the application of them to himself. All that awaited was the fulfillment of the reincarnation and death of their prior Teacher of Righteousness; then the parallels would be apparent that their "Teacher" had returned. But yet, lacking was the fulfillment of the Jewish Scriptures. But conveniently, the doctrine of the Parousia, the imminent return or "coming" of the Daniel Son of Man was the remedy to that. The prophecies will be fulfilled in a second Advent. Christians express the same belief today; while the Jews look for the first coming of their "true" Messiah who will not leave them to be killed by the Gentile powers of the world, but vindicate them by the fulfillment of the Jewish Scriptures.

BUDDHIST ELEMENTS

And beyond all this we must note again that certain elements in the Gospel are Buddhist and not Essene-Pythagorean at all, of which the most important was the substitution of a type of communism for the self-dependent community. We know that Asia Minor teemed with Buddhist proselytizers in the first century; and that almost no one could have been immune from their propaganda. We know also that the Pythagorean societies differed from the Buddhist primarily in that the former were organizations of working and self-reliant communists while the latter, living in idleness, depended upon gifts and beggary. The Buddhists therefore emphasized the importance of charity, of giving to the poor, whose rights and virtues they always proclaimed. In all this, the Gospel Jesus is far more Buddhist than Essene.

Once we admit that this element in the Gospel is Buddhist, other problems are also solved. Whereas the Essenes were a secret order with a tightly knit membership, regimented into classes, who imparted their doctrines to initiates only after prolonged discipline, the Buddhists broadcast theirs to all who would listen: and they offered to heal the sick, the halt, the lame, and the blind, and to establish a universal kingdom in which private wealth, poverty, and exploitation would be abolished forever. Christians, like Buddhists, had no barriers to membership, no oaths, no novitiates, no distinct orders among themselves, and no rule against divulging their doctrines. In all this also the Gospels and the New Testament Jesus was patterned upon Buddhist rather than Essene antecedents.

However, it is also indisputable that the Gospel, by and large, is not Buddhist, but Essene; that many aspects of Buddhism were present in Pythagoreanism from the beginning and could thus have been transmitted to the Essenes indirectly; and that, finally, many elements are therefore common to Buddhism, Pythagoreanism, Essenism, and the Gospels, such as communism, rejection of marriage and family, and the glorification of personal poverty.

A REVOLUTIONARY MOVEMENT

We must realize that Essenism as well as the Gospels belong among those movements of social revolt which

have agitated mankind some three thousand years, the appeal of which has been to the poor and the unsuccessful and which were designed to ameliorate the sufferings of, and supply consolation to, the exploited and the downtrodden. Their ultimate source was Buddhism, which sanctified idleness and mendicancy as the holy pathway to Nirvana, and which renounced labor, property, sex, and family as the only practical means by which to escape the frustration of unrequited toil. All such movements tend to repudiate the nationalist ideal in favor of a classless, international communion of the poor and the exploited. The philosophy proclaimed by Gautama, however, was so altered by the Pythagoreans as to make themselves self-supporting; but they still refused to surrender any of their labor to parents, brothers, sisters, wives, children, or relatives, and very little, if any, to the state. Such movements have always been distinguished by a fervently proclaimed brotherhood among the oppressed and a violent hatred for the wealthy and the powerful.

DOCTRINES PARALLEL TO THE CHRISTIAN RELIGIOUS BELIEFS SYSTEM

Many scholars have demonstrated that The Book of Enoch, The Testaments of the Twelve Patriarchs, and other Essene documents written before or immediately after the death of the last Teacher contain a whole galaxy of concepts central to the Synoptics. Among these we may list the doctrines of:

- **Everlasting torture in hell for the damned**
- **Eternal bliss in heaven for the saints, a dogma previously unknown in that precise form**
- **The doctrine of the Last Judgment**
- **The concept of the god-man prophet who appears as a man in the flesh**
- **This same sun-god-man who has been resurrected from the grave after 3 days**
- **This same sun-godman who combines the functions of the Greek *soter* with those of the Persian Saoshyant**
- **The concept of the Son of Man as the universal Messiah of Moral Judgment**
- **The conviction that the possession of property is incompatible with righteousness**
- **The certainty that those who seek material wealth or who profit by the labor of others must spend eternity in hell fire**
- **The persuasion that only by practicing communal brotherhood on earth is it possible for human beings to achieve eternal salvation**
- **The principle of non-violence even under the most extreme provocation since we know that sinners will be punished amply in the hereafter**
- **The teaching that the righteous will come into possession of the lands and houses of the wicked when these are dragged away to the everlasting flames**
- **The belief that the kingdom of the saints is to be established in a renewed and renovated earthly and heavenly kingdom by the savior at his second and imminent appearance**

Before 63 B.C.E., the Essenes had no savior-god; but the execution of their most celebrated Teacher provided them with this crucial necessity, precisely as the crucifixion of Jesus served the same purpose in the Christian Church.

After 60 B.C.E., therefore, the Essenes projected their second basic and original doctrine which reappeared in the Gospels and the life of Jesus: that of the incarnate god-man who dies sacrificially for the sins of the world, is resurrected from the dead, ascends to heaven, where he sits at the right hand of God, whence He (as a godman) is to return in a final Parousia to judge the quick and the dead and establish the kingdom of heaven.

On this website we have demonstrated conclusively by the chronological evolution of religious beliefs, beginning in Egypt and Sumer, and following the trail through the Aryan nations that sun-worship personified in soter/saviors of almost every Gentile nation, culminated in a religious doctrine of an incarnate-godman who dies

for the sins of his followers and who offers Eternal Life to his devotees through the sacrament of eating his flesh and drinking his blood, either literally or figuratively, in a pre-mass, or as it is known today, as the Eucharist!

There is truly nothing new under the sun! These same concepts were adopted by these Essenes who had rejected Judaism in toto in the first century because of many factors; the least of which was the crucifixion of their "Teacher" and their rejection from their rightful Priesthood by the Hasmoneans a hundred years or more earlier. Simply said, in such repudiation of normative Biblical Judaism along with its Temple and sacrificial system, they generated their own "new revelations" that condemned the status-quo and elevated themselves with a hope of Divine intervention to right the wrong. It did not happen as history attests. But yet millions read their documents which found a re-print in the New Testament and believe this over the Torah which they had rejected along with the many of the Prophets. Even more, their predecessors had purposefully altered the translation of the Torah and the Prophets in Alexandria, Egypt, over 200 years earlier when they transformed a Davidic Messiah into a godman of virginous birth as had been done previously by almost all Gentile nations involved in sun-worship.

WORLD SIGNIFICANCE

The importance of the Essenes in the history of the occident can scarcely be overstated. Had they never existed, there would have been no Christianity and therefore no Catholic Church. In that event one of the rationalistic, scientific, and exclusive cults of Persia would have become dominant in the Graeco-Roman world: possibly Mithraism, but much more probably Manichaeism. Many scholars are convinced that had either of these defeated all its rivals, Greek enlightenment would have prevailed after a bitter struggle and the civilization of the ensuing centuries as well as the life of every human being in the western world would have been totally different from what it has been during the last sixteen hundred years.

SO WHAT CONCLUSION CAN WE MAKE?

The evidence strongly suggests that Jesus had for some years been a member of the Essene community, but had developed serious doubts concerning the validity of its Judaic discipline, and, even more significantly, had become convinced that he, instead of the long overdue Teacher, was the true incarnate Messiah in his human manifestation. During this period of reorientation, he may well have come under the influence of a Buddhist proselytizer, from whom he could have adopted the missionary methods of Gautama. But since he had no following and probably no preeminence among the Essenes, he could not possibly reorganize the Community, which had become thoroughly fixed in its doctrines. His only alternative was, therefore, either to live and die in complete obscurity as an obedient member of the Order, or, combining the Essene synthesis with certain Buddhist and Torah concepts, to go forth as an individual, broadcasting the seditious tenets of the sect, proclaiming the acceptable year of the Lord, and hinting broadly that he was Himself the Messiah. In doing this, he would, of course, be repudiated by the Order; he would place his life in constant jeopardy, and his very survival from day to day would depend upon the utmost caution. In any event, he could not long continue in such a perilous undertaking. Schonfield and other scholars believe that Jesus consciously re-created the career of the Teacher of Righteousness and pursued by design a course of action which would lead inevitably to his sacrificial and spectacular death as an atonement for the sins of mankind, persuaded that in this way but in no other could he establish the kingdom of heaven. Basically Jesus had faith in a Divine intervention as had occurred with the Maccabee victory over Antiochus Epiphanies earlier in the history of Israel.

Once dead, his teachings were picked up by those who saw in his crucifixion a "fulfillment" of the Teacher's prophecies than a second Messiah would follow him. These doctrines, which were already a closely-knit synthesis of already established beliefs of the Buddhists and Pythagoreans, were later mixed with already-established pagan doctrine. Over time, after the dissolution of Israel following the 70 C.E. war, this unique synthesis of religious doctrines began to take hold; especially in the Gentile nations as they recognized such a "bridge" to their already held pagan notions which can be shown to be traced directly to sun-worship. Over all,

this must be seen, in its final form as we see it today in Christianity, an almost total repudiation of Moses, Sinai, and Biblical Judaism. Jesus possessed an immense advantage among the Greeks over his predecessor, the Essene Teacher; through his absorption of Buddhist techniques and appeal, He laid the foundations for a mass-movement. And when a few zealous missionaries began proclaiming the Risen Christ, Jesus' message, his Gospel spread like wildfire in the Graeco-Roman world, which was already athirst for just this "elixir of life" (Larson, The Story of Christian Origins, 1977, p. 280-292).

What you, the reader must separate, is this. Today Gentile Christianity is a religious synthesis; but so was the Judaism of Jesus' day. Jesus, I personally believe, taught the best, lived the best, and died the best. His dedication to the improvement of the human condition was paramount before his face every day. His truth came from many sources: Torah, Moses, the Prophets, David, Solomon, Buddha, Pythagoras, etc. No one holds the patent on God's truths. Some have them; some don't. There were many voices crying "in the wilderness" of religious confusion in the days of Jesus. Jesus was just a voice in the crowd crying out for those who had "ears to hear" the message of God. God has has given His message to not just the Jews down through history. Remember Abraham who was a non-Jew? How about Noah?

What I am saying is that in the teachings of Jesus the Kingdom of God went forth as he helped people draw closer to God. His death was a catalyst that took to the Gentile world such a message. It is a crying shame that mixed with his words are those of the New Testament writes who merged this the Divine message of Jesus blatant sun-worship and idolatry and wove it together in such a way that the normal man cannot detect it. Winners write history; they also write religious works. Just look at Rome for a minute in that day and time and examine the men and their ideologies that wrote later about Jesus and made him into a sun-god. These man had a lot in common with the Essenes who also believed in a sun-godman. Jesus never, I said never, said he was this man. Millions have said that about him, but they are wrong, besides idolators. Without study you are assured to die and meet YHWH face to face and be told you "have done evil in the sight of the LORD" as were the Kings of Israel who lead the people astray. Jesus took the "best" from each "ideology" or "theology" and shared their truths as his "good news." There is a big difference though in teaching practical love, sacrifice, giving, alms, sharing, faith that acts, love in action, as Jesus did, and putting into him mouth words and doctrines of pagan origin and sun-worship he NEVER would have believed and taught as a good Jew who himself believed he was the hope of Israel and the world. The New Testament is full of them and you just don't know where these "land-mines" are located as you have been taught to read the whole thing as if "God-breathed."

I challenge you to SERIOUSLY read the websites we have provided. Yes, its a lot of material. But many, many lies have been told and ignorance reigns supreme today as falsehoods pass for truth. May your love for God compel you to hunger and thirst for righeousness.....your own.....for that is what the Torah from Sinai and Moses teaches. Repentance is the remedy of sin and not a crucified sun-godman created by astrologers and Gentile star-gazers for over 6 thousand years. And the same message played again by a group of dissent excommunicated Priests in the wilderness who would later reject Sinai and create their "own Torah" to replace the one handed down by holy men of old must be exposed for what it is....sour-grapes theology.

Let me leave you with a statement I truly love by Lawrence Schiffman, in his Reclaiming the Dead Sea Scrolls. He says that the "Essene Apocalyptic is totally discredited". It is time for you, the God loving Christian, to know the same. Shalom and love in my heart for you.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



CONSTANTINE THE GREAT....ROMAN EMPEROR....SUN-WORSHIPPER... 307-337 A.D.

In 325 A.D. the Roman Catholic Church was created by a pagan emperor named Constantine. It was only superficially a Christian Church. The First Nicean Council as assembled to work out the details. While it was supposed to have been made up of Christian elders from five major Christian centers (Rome, Athens, Alexandria, Jerusalem and Antioch), it also included elders of all the major Pagan religions of Rome. Bishops from the cults of Mithras, Tammuz, Oannes (Dagon), Ceres, Janus, Bacchus, Apollo, Osiris, Jupiter, and Constantine's own religion: Sol Invictus, were invited. It was Constantine's wish that all of the Pagan religions, then at odds with each other, creating unneccesary conflicts, be unified into one "Catholic" church. "Catholic" *means* universal. The proceedings of that council were conducted by Constantine with an iron hand, and one of the positions which he insisted upon, and got, was to make Pistis a doctrine of the new church. Gnosticism could not be tolerated, because it encouraged its members to question authority. Pistis was thus politically expedient, because it forbade questioning.



This is a very common copper coin of the Roman emperor Constantine the Great who ruled 307 to 337 AD. This coin is 23 millimeters in diameter (almost an inch, like a quarter). It says his name and three titles on the obverse reading clockwise (the legend begins at 8:00):

CONSTANTINVS P F AVG

(The spaces between words do not usually appear on Roman coins.) Roman names usually end in "VS" which is the Roman way of writing "us" (as in the names Marcus and Lucius). We call him "Constantine," they called him "Constantinvs".

In the legend, "P F" abbreviates "Pius", which means "pious" or "dutiful", and "Felix," which means "happy". Finally, "AVG" abbreviates "Augustus", which is the Roman title for "emperor". Again, the "V" shape serves as the modern letter "u".

The reverse depicts a standing figure of Sol, the sun god, naked but for a cloak, raising his right hand in blessing and holding a globe in his left hand. Constantine invoked the support of the sun god before he converted to Christianity. Can you make out the letters in the reverse legend? It is

SOLI INVICTO COMITI

around (beginning at 7:00), with PLG below, and S and F in the fields to the left and right of Sol. The legend translates to "Sol, invincible comrade (of



Constantine)." The "PLG" mark is a mint mark of Lugdunum, now the modern Lyons in southern France. No one knows what the extra symbols S and F in the field mean, but they do distinguish this issue of coins from other similar issues.

So what we have here is evidence that although Constantine professed Christianity he maintained his pagan religious beliefs in the Sun-gods as well. This influence will be felt mightily at the Council of Nicea in 325 A.D. for it is here, under Constantine's influence that the Jewish Jesus, and his faith, is transformed and made to mimic the already existing Gentile Pagan religious beliefs as held by Constantine.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



ADOPTIONISM...THE EARLIEST BELIEF ABOUT JESUS

Put most simply, adoptionism is the theory that Jesus was in nature a man who became God by adoption. Most identify this event with his baptism. The Ebionites were the earliest to teach "adoptionism" concerning the nature of Jesus.

The earliest extant work which expresses this position is the Shepherd of Hermas, thought to be written by the brother of the bishop of Rome about A D 150. It taught that the Redeemer was a virtuous man chosen by God, and with him the Spirit of God was united. He did the work to which God had called him; in fact, he did more than was commanded. Therefore he was by divine decree adopted as a son and exalted to great power and lordship. This book was consistently considered "scripture" by the earliest church writers and finds its way into the earliest "canon" lists of the Early Church Fathers. Later it will be removed and we no longer have it in our New Testament for obvious reasons.

Adherents of this Christology who were declared heretics in the third century asserted it had at one time been the dominant view in Rome and that it had been handed down by the apostles. This view was perpetuated in the second and third century church by the dynamistic monarchians, who taught that Christ was a mere man on whom the power of God came and who was then adopted or constituted the Son of God. A leader in that general movement was Theodotus, who came to Rome from Byzantium about 190. He taught that Jesus was a man who was born of a virgin through the operation of the Holy Spirit. After the piety of his life had been tested, the Holy Spirit descended on him at the baptism. By this means he became Christ and received the power for his special ministry. But he was still not fully God; that was achieved through resurrection. Theodotus was excommunicated by the Roman Church, and the effort of his followers to found a separate church early in the third century had little success.

Adoptionism was an attempt to explain the divine and human natures in Christ and their relation to each other. And as the great Christological debates raged during the fourth and fifth centuries, there were always a few who could be accused of taking this position. It did not flare again extensively, however, until the latter part of the eighth century, when it produced a commotion in the Spanish and Frankish churches. Elipandus, bishop of Toledo from c. 780, in his writings on the Trinity expressed the view that Christ was an adopted son; Felix, bishop of Urgel in the Pyrenees, taught a similar position soon thereafter. Numerous local churchmen opposed them; and their teachings were condemned by three synods under Charlemagne, who assumed the position of ruler of the church in his realm and who was concerned with its unity. Pope Adrian I also became involved, and the recantation of both men was obtained. They had a numerous following, however, and extensive efforts were required to bring these people back into the fold. The effects of the controversy lasted for decades in Toledo. Possibly remnants of the old Arian heresy contributed to the popularity of adoptionism at this time. A sound refutation of adoptionism was never made, and leanings in that direction appeared in some scholastic writings during the late Middle Ages.

H F Vos Bibliography. A Harnack, History of Dogma.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO CRUCIFIED SUN-GODS #1

Over the years our faithful readership has learned a lot. Again we make significant strides in this current study in discerning truth from error that surrounds such very important topics for the Christian like the crucifixion of Jesus and its relationship to atonement as taught by Paul in the New Testament. Again, if you have read this ministry's materials over the last years you have come complete understanding that much that is found in the New Testament has pagan origins and often this involves such "sacred" Christian doctrines like atonement. This escapes the new believer and often the "seasoned" believer if he has never had the opportunity for such study. If you are a new reader of our ministry's materials then the above statements can be quite difficult to handle and often this diminished one's desire to even look into such subjects. But truth is truth and lies are lies and anyone's worship of the Creator demands faithfulness to our Creator's Truth.

Not often, but in this case I feel warranted to caution my readership that certain necessary foundations will be necessary to be able to comprehend, understand, assimilate, and draw the proper conclusions from the data that will be presented in this series of articles. Let me explain.

Over the years we at Bet Emet have demonstrated that the Christian Old Testaments in the vast majority of Christian Bibles are a compilation of purposeful misquotes and mistranslations of the Jewish Masoretic Palestinian text which has been preserved by the Jewish people for over thousands of years. This shocking revelation is open for all to see if they only knew it existed and were interested to look. Of paramount importance for the Christian are their cardinal doctrines of atonement as much of it is taken from Isaiah 53. The problem is that Isaiah the prophet as read in the Hebrew Masoretic text in pertinent passages like Isa. 53 reads completely different than the "Christian edition". We as followers of Yeshua deserve a translation and not a fictional creationism. This purposeful errors in translation was done long, long ago and few Christians and Pastors are aware. They never knew to look! This fact alone means the Isaiah 53 that Christians read is not the Isaiah 53 that Yeshua read! This should up set you; especially since most of the New Testament's atonement teachings are grounded in a falsified text. So, before you read this series of articles, it is mandatory for you to become aware of such a terrible problem that exists with the Christian's Old Testament in the places enumerated. Understand as well that when the New Testament references Isaiah that it as well is mistaken and is quoting and referring to an adulterated text. You should understand up front that the Jews can be shown to only have translated the first five books of the Old Testament into Greek and the rest was done later by non-Jews at the religious capital of the world in that day…Alexandria Egypt. This explains how "pagan ideas" and "pagan religious beliefs" were intermixed among the pages of your Christian Old Testament and was later by default referenced by the New Testament. Our ministry has prepared a detailed expose of such conspiracy and have available on request the documentation of such errors in Isaiah 53. This material is necessary for anyone who desires to read the articles forthcoming in this current series.

Likewise, it is necessary before continuing this series of articles for one to completely understand the Sacrificial System in 'DETAIL". Over the years of my pastorate I encountered continually a level of misinformation and mis-instruction in Gentile Christianity that was of a staggering proportion. Whether one listens to the radio, tunes in on the television, or even listens to Pastors Sunday after Sunday the level of misinformation is

staggering. I ought to know; I used to be part of it. I was well educated in one of the finest religious institutions in America where I obtained a Masters in theology with high honors. I continued to study and dedicated myself to such following Seminary and it was there by using the many skills acquired in Seminary that I researched almost every area of my faith. My intentions were not to prove anything wrong at all; I was just in love with God. I wanted to draw closer to Him and help my fellowship do likewise and the better equipped and prepared I made myself the better I could serve the people in this capacity. However, over the years I encountered many things that challenged my "faith" and what I had been taught to accept on "faith alone". Not wishing to be bested, I set out to prove the detractors wrong and vindicate myself and my faith. Honestly, over the years my knees had to bow to a higher truth often as I encountered facts, archeological evidence, reproducible history, and unrefutable evidence that proved that much of what I had accepted by "faith alone" was in truth "lies and error". I had been duped and never knew it; that is, until I studied my blessed assurance off. I could list almost innumerable accounts where by Christian religious belief system was shown to be in error. This is simply because my Christian religious belief system was grounded in a document that could, with just a little effort, be shown to be incompatible with the "facts". I had no choice but to repent because now God and me both knew the truth. If I had to pick an area in Christian theology where almost little light and truth resides that would be in the Christian's understanding of the Sacrificial System. My whole Christian life I had been taught that the "Jews" believe "this" and "that" about the Sacrificial System. Again, I was taught wrong. It was not until I met some Rabbis and asked them one on one about many questions that I had about the Bible that I was able to be the beneficiary of the "light" to the nations. Imagine my surprise when I found out that what I had been told by my Christian leaders that the Jews believe was just the opposite. These encounters only provoked more study on my part. I have said all this to say this: it is mandatory that you have an accurate understanding of the Sacrificial System, the dynamics involved in the role of the blood as it "represents" the soul of the sacrifice. You will come to understand that the whole of the Sacrificial System in reality did not PROVIDE ATONEMENT, it only "WITNESSED" to an already received atonement prior to the slaying of the animal! This crucial truth is mandatory for any Christian to understand even if his goal was not to read the remainder of these articles.

If you have not had the opportunity yet to acquaint yourself with this necessary knowledge, STOP right not and request these valuable and vital informative articles be sent you at once. I tell everyone to believe nothing I say or teach. You must study this out for yourself to prove to yourself these things be so. The references are available to the serious student…just ask. We will be glad to help you find the source documents that expose your "falsehoods" and that will lead you to repentance and more proper worship of God. My prayer is that you will respond and study these articles in detail and let it soak in. Use the greatest organ God ever gave man; his mind and THINK! Now and only now will you be able to handle what comes next. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO CRUCIFIED SUN-GODS #2

It is taken for granted that the current reader has accomplished the goal of the first article: you have read the materials necessary to continue our study in this set of articles. Hopefully the goals were reached:

1. **You now possess a more complete understanding of what the original Isaiah both wrote and taught. Along with this comes a major change in your understanding of "the Suffering Servant" as Israel and the role it plays in the atonement. You now know better that to read only "Jesus" into every verse!**
2. **You now possess a complete understanding of how atonement was accomplished prior to the sacrifice of the animal and it's blood being placed on the altar in communion and right standing with God. You now understand the whole process of animal sacrifice was but a picture of the soul of the sacrificer "at that moment". It either was "right" with God or not when then animals was sacrificed. Along with this you can now understand Isaiah 1, for instance, when such wanton destruction of animal life without the necessary spiritual dynamics at work in the heart of the sacrificer "wearied" God.**

THE ORIGIN OF ATONEMENT…YOU MIGHT BE SURPRISED

Almost everyone will point to Adam and Eve and the animals skins and say: "see there, that is the first sacrifice for sin". Where is the word "sin offering" mentioned in the text? Somehow I missed it. Well, then they will say: "Cain and Abel brought offerings and these were for sin". Again, where does it say that these were "sin offerings" or that they brought atonement? We could go on and mention Noah, but again such offerings have something in common with all that went before: the complete silence or mention of : "sin offering", or "atonement". Dear one, if we choose to read into anything we read what we want to "believe" then there is no purpose in continuing our study of anything. We are to draw out, exegete, the text to discern what is meant in the event under question.

For your information the first mention of "sin offering" and "atonement" in the Bible is found FOLLOWING THE GOLDEN CALF incident:

Exod 29:14

14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.

Exod 29:33

33 And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

What should concern us is if these two related incidents are the first examples of "sin offering" and "atonements" known to man.

The punishment of an individual by crucifixion, for claiming to be "King of the Jews," "Son of God," or "The Christ;" which are the causes assigned by the writers of the New Testament for the Crucifixion of Jesus, would need but a passing glance in our study, were it not for the fact that there is much attached to it of a DOGMATIC and HEATHENISH nature. Therefore this topic demands more considerably more than a "passing glance." The doctrine of atonement for sin has been preached long before the doctrine was deduced from the Christian Scriptures; even longer than the writing of the Old Testament. Before the period assigned for the birth of Christ Jesus, the poet Ovid had assailed the demoralizing delusion with the most powerful shafts of philosophic scorn: "When thou thyself are guilty," says he, "why should a victim die for thee? What folly it is to expect salvation from the death of another."

The idea of expiation by the sacrifice of a god was to be found among the Hindus even in Vedic times. The sacrificer was mystically identified with the victim, which was regarded as the ransom from sin, and the instrument of its annulment. The Rig-Veda represents the gods as sacrificing Purusha, the primeval male, supposed to be coequal with the Creator. This idea is even more remarkably developed in the Tandya-brahmanas, thus:

"The lord or creatures *offered himself a sacrifice for the gods."*

And again, in the Satapatha-brahmana:

"He who, knowing this, sacrifices the *Purusha-medha*, or sacrifice of the *primeval male,* becomes everything" (Monier Williams: Hinduism, pp. 36-40).

Prof. Monier Williams, from whose work on Hinduism I quoted above, brings to our attention that long before Moses and any Old Testament there existed in pagan religion mystical allusions to the sacrifice of a representative man.

THE $64,000 DOLLAR QUESTION

In the pursuit of truth I want to be above board and fair at all costs. This is not always done by those who publish or print their findings. You many not know it but many "opinions" are sold today and read as fact. This is not what we do at Bet Emet. We provide the facts and the evidence and let the reader make up his mind. I believe that you need to make an intelligent decision and that is impossible unless you have the facts.

Such a revelation of the "sacrificial representative man" means either ONE OF three things:

1. **YHVH gave primeval mankind the paradigm or pattern of the sacrificial representative man for all mankind…and and there was no need for Israel to be a "light" to anyone…**
2. **Primeval mankind developed such a pattern of the sacrificial representative man from evolutionary beliefs connected with sun worship…and Paul and others only incorporated Yeshua within an already existing pagan religious belief system when "evangelizing" the Gentiles….these Gentile ambassadors gave the non-Jews nothing new….that that did not already believe or cherish…they only changed the names of their sun gods and elaborated upon these god's atoning deaths..**
3. **Having read the prior articles on Isaiah 53 and the Sacrificial System, you are beginning to see the horrible evidence that you have not the truth concerning atonement and the meaning of the death of Yeshua**

WE BETTER LISTEN TO YESHUA'S WARNING

Matt 24:24

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch

that, if it were possible, they shall deceive the very elect.

First of all you need to understand the word translated "Christs" in verse 24 only means "anointed" and not what you more than likely thought….a False Messiah. The warning is not to be deceived by many who present themselves as anointed of God for this or that purpose. Believe me, this is rampant today. One only needs to listen to the multitude of conflicting doctrines emanating from over the 2000 different Christian denominations that all preach different Jesuses.

To our question in point.

Answer for yourself: It is possible that in your Christian religious belief system you have, without knowing, accepted a belief in a sacrificial representative man that originated with sun worship and paganism, and have rejected or never known up to now the truths concerning these things addressed in this article?

In the pages that follow I will present OVERWHELMING evidence to help you see the truth. I will not tell you now which of the above 3 scenarios is true. I want you to see the evidence for yourself and you make up your own mind. Understand that faith is necessary and I consider myself a man of faith. However, faith is only necessary in the absence of facts and reproducible evidence. When one deals with facts and evidence little "needs to be hoped for" as Hebrews says except the common sense to recognize truth and facts when you see it. Unfortunately to come to knowledge that dispels the darkness of doubt and error one must read and often reading is technical. In the next pages you will encounter hundreds and hundreds of facts and evidence that will paint for you a picture that will be undeniable to the mind. And before some of our detractors say that faith is not to be intellectualized, let me remind you what Yeshua said was the Greatest Commandment……

Matt 22:36-38

36 Master, which is the great commandment in the law?

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

Notice Yeshua said man was to love God FIRST with all his heart….what did he mean? Love God with my blood pumping organ? No!

Let us examine the Greek behind the English and see what we learn!

2588 kardia-heart

a) that organ in the animal body which is the center of the circulation of the blood, and, hence, was regarded as the seat of physical life

b) denotes the center of all physical and spiritual life

a) the vigor and sense of physical life

b) the center and seat of spiritual life

1) the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavors

2) used of the understanding, the faculty and seat of the intelligence

3) used of the will and character

4) used of the soul so far as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions

c) used of the middle or central or inmost part of anything, even though inanimate

If you read the above definitions you found something rather interesting…Yeshua said that the Greatest Commandment was to first love God with all your MIND. He tells us we are to use our seat of intelligence to understand God. So help me that is impossible from prayer alone or else there would not be over a billion Catholics in the world to day praying to Mary. So knowledge of God is very important…and let us understand we are concerned about knowledge that is true and not false.

Hosea 6:6

6 For I [God speaking] desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

There we find it again. More than any sacrifice, possibly more than any sacrificial representative man [but we are yet to determine that], God says He desires mankind possess the knowledge of Him more than any sacrifice. Wow! As we continue our study you will be able when finished to say unequivocally whether such sacrifices would include a "representative man" or not.

I would have you hold one thought before we move to the next article.

Answer for yourself: If it can be shown to you that this "representative man and his sacrifice" originated not with YHVH but with sun worship and pagans, then why then were not the Pagans the Lord's chosen people instead of the children of Israel who have rejected such crucified representative men since their origin and yet do so today? Wow, the implications of such a question let alone it's answers are devastating for the New Testament's doctrines and Paul's teachings. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO CRUCIFIED SUN-GODS #3

THE ORIGIN OF SACRIFICE

The idea of redemption from sin through the sufferings and death of a Divine Incarnate Savior, is simply the crowing point of the idea entertained by primitive man that gods demanded a sacrifice of some kind, to atone for some sin, or avert some calamity.

In primitive ages, when men lived mostly on vegetables, they offered only grain, water, salt, fruit, and flowers to the gods, to propitiate them and thereby obtain temporal blessings. But when they began to eat meat and spices, and drink wine, they offered the same; naturally supposing the deities would be pleased with whatever was useful or agreeable to themselves. They imagined that some gods were partial to animals, others to fruits, flowers, etc. To the celestial gods they offered white victims at sunrise, or at open day. To the infernal gods they sacrificed black animals in the night. Each god has some creature peculiarly devoted to his worship. They sacrificed a bull to Mars, a dove to Venus;, and to Minerva, a heifer without blemish, which had never been put to the yoke. If a man was too poor to sacrifice a living animal, he offered an image of one made of bread.

In the course of time, it began to be imagined that the gods demanded something more sacred as offerings or atonements for sin. This led to the sacrifice of human beings, principally slaves and those taken in war, then, their own children, even their most beloved "first born." It came to be an idea that every sin must have it prescribed amount of punishment, and that the gods would accept the life of one person as atonement for the sins of others. This idea prevailed in Greece and Rome; areas where much of the New Testament would be written later [THINK].

In the beginning such sacrifices by one for the sins of others were found only among heroic self-sacrifice for the public good but that would change over time. Cicero says: "The force of religion was so great among our ancestors, that some of their commanders have, with their faces veiled, and with the strongest expressions of sincerity, sacrificed themselves to be immortal gods to save their country" (Prog. Relig. Ideas, Vol. I, p. 303).

In Egypt, offerings of human sacrifices, for the atonement of sin, became an almost daily occurrence. When the Egyptian priests offered up a sacrifice to the gods, they pronounced the following imprecations on the head of the victim:

"If any evil is about to befall either those who now sacrifice, or Egypt in general, may it be averted on his head" (Herodotus: bk. ii, ch. 39).

The idea of atonement finally resulted in the belief that the incarnate "Christ", the Anointed one, the representative man, the God among us, was to save mankind from a curse imposed by God. Man had sinned, and God would not and did not forgive without a propitiatory sacrifice. The curse of God must be removed from the sinful society, and the sinless must bear the load of that curse. It was asserted that divine justice required blood . Now notice this is the religious belief system of Pagans and not Moses or Joshua or David. This

religious belief system occurred long, long before Moses, Sinai, or Torah. These are the beliefs of pagans as found from nation to nation as archeology and anthropology have proven. The facts of this religious system are found around the globe and the evidence confront us with the reality of what I said!

You should be curious as to how nations on the other side of the globe, deprived of cell phones in their day, was able to have almost identical copies of the same religion long before there was ever an Abraham or a Moses. The key, as you will find, as I did, was that sun worship was the tie that bonded their religious beliefs together. More on that later.

The belief of redemption from sin by the suffering of a Divine Incarnation, whether by death on a stake, pole, tree, or cross or otherwise, was general and popular among the heathen, centuries before the time of Jesus of Nazareth, and this dogma, no matter how sacred it may have become, or how consoling it may be, must fall along with the rest of the material of which the Gentile Church is built.

Julius Firmicius, referring to this popular belief among the Pagans, says: "The devil has his Christs". This will amaze you but this was the general off-hand manner in which the Christian Fathers disposed of such matters when pagans accused them of copying their pagan religious doctrines. The only resource at hand when cornered was to blame it on the Devil. The Devil was for the Gentile Church, when cornered and exposed by the facts by Pagans who confronted them about their plagiarized religious doctrines, a religious counterfeiter. The Devil, for the church, served as a prophet for things to come. Surely you see the incredibility of such a statement. But what else is new? Most Protestants resort to the same techniques today when such facts come across their path. Some, a little more original, will say that the whole this is nothing but types and figures played over and over again from nation to nation and finally culminating in Jesus of Nazareth. This sounds plausible if it were not for one thing….the existing evidence of sun worship and its inherent doctrines. When one comes to the full understanding of such Pagan worship, along with its manifested evolutionary and variegated religious doctrines, and if one happens to be a traditional Christian, then there is no nightmare worse that this in this life. The absolute horror of the reality will strike home….you are a sun-worshipper for YHVH….and the last time I looked He called people to repent of this and continually spoke very negatively about such religion and people in the Tanakh!

As I have done in prior articles, I will now present a parade of information of staggering proportion. I will first turn to India, where we shall find, in the words of M. l'Abbe Huc, that "the idea of redemption by a divine representative," who came into the world for the express purpose of redeeming mankind, was "general and popular" (Huc's Travels, Vol. I, pp. 326-327).

"A sense of original corruption," says Prof. M. Williams, seems to be felt by all Hindus, as indicated by the following prayer used after the Gayatri by some Vaishnavas:

"I am sinful, I commit sin, my nature is sinful, I am conceived in sin, Save me, O thou lotus-eyed Heri (Savior), the remover of sin" (M. Williams, Hinduism, p. 214).

Chrishna, the virgin-born, "the Divine Vishnu himself," (Vishnu Purana, p. 440), "he who is without beginning, middle or end," (Ibid.), being moved "to relieve the earth of her load," (Ibid.), came upon earth and redeemed man by his suffering…to save him. You need to understand right now we are dealing with a religious belief system of Pagans that preceded Jesus of Nazareth by some 800 years!

The accounts of the deaths of most all virgin-born Saviors of whom I shall speak, are conflicting in some areas. It is stated in one place that such an one died in such a manner, and in another place we may find it stated altogether differently. One might be so inclined to dismiss the matter because of the lack of uniformity surrounding the deaths of the various virgin-born Saviors. But let me assure you that once you come to the knowledge of the vast storehouse of religious doctrines that evolved from Sun Worship, then you will completely understand that each different variety of virgin-born Savior's deaths are nothing more different manifestations of the sun; it setting, the sun being occluded by storms, the change of seasons, eclipse, etc. This will simply amaze you when we come to it!

As the Rev. Geo. W Cox remarks, in his Aryan Mythology, Chrishna is described, in one of his aspects, as a self-sacrificing and unselfish hero, a being who is filled with divine wisdom and love, who offers up a sacrifice which he alone can make (Aryan Mythology, Vol. ii, p. 132). I hope you noticed but not all Pastors are ignorant of this deception. Some have studied to the level to see these things and have been so moved to alert and warn the flock of the terrible conspiracy which has overtaken the brethren. Such a one I believe I am as well.

The Vishnu Purana speaks of Chrishna being shot in the foot with an arrow [think], and states this was the cause of his death. Other accounts, however, state that he was suspended on a tree [think], or in other words "crucified" [think] (Vishnu Purana, pp. 274, 612). Remember this was 800 years prior to Jesus of Nazareth.

Confirmation of the above can be found from Mons. Guigniaut, in his Religion de Antiquite, where he says: "The death of Chrishna is very differently related. One remarkable and convincing tradition makes him perish on a tree, to which he was nailed by the stroke of an arrow".

Rev. J. P. Lundy alludes to this passage of Guigniaut's in his Monumental Christianity, and translates the passage as a "cross" instead of a "tree." One can often find Chrishna as represented as hanging on a cross, and we know that a cross was frequently called the "accursed tree." It was an ancient custom to use trees as gibbets for crucifixion, or, if artificial, to call the cross a tree (Higgins, Anacalypsis, Vol. I, p. 499 and Mrs. Jameson's History of Our Lord in Art, ii, 317, where the cross is called the "accursed tree").

Even later in the Old Testament the writer of Deuteronomy is so influenced as he speaks of hanging criminals upon a tree, as though it was a general custom, and says in Deut. 21:22-23:

22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;) that thy land be not defiled, which the LORD thy God giveth thee for an inheritance.

The subject of the verses is that if one breaks the Law of God and it just so happens to demand the death penalty, then it shall be carried out. Such a criminal must pay the price for his sin for the wages of sin is death, and in particular sometime death in this life! His body was to be hung publicly as a deterrent for others to learn not to follow such disastrous ways. Yet the body, tattered and bruised as it became, was yet made in the image of God and to allow the public display of such a body beyond a day was an affront to God and God would bring judgment on the community if such a body was not removed.

Later Paul recasts Jesus in the tradition of Chrishna when he says in Galatians 3:13: "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, 'Cursed is every one that hangeth on a tree.'"

It is evident, then, that to be hung on a cross was anciently called hanging on a tree, and to be hung on a tree was called crucifixion. We may therefore conclude from this, and from what we will now see, that Chrishna was said to have been crucified.

It the earlier copies of Moor's Hindu Pantheon, is to be seen representations of Chrishna, with marks of holes in both feet, and in others, of holes in the hands. Some representations show holes in both feet and some even have a round hole in his side like Jesus. Some have hanging from his collar or shirt the emblem of a heart which we often see in pictures of Jesus in the Catholic Church. Instead of the crown of thorns usually put on the head of the Christian Savior, Chrishna has the turreted coronet of the Ephesian Diana.

Rev. J.P. Lundy, speaking of the Christian crucifix, says: "I object to the crucifix because it is an image, and liable to grown in abuse, just as the old Hindu crucifix was an idol" (Lundy, Monumental Christianity, p. 128).

And Dr. Inman says: "Chrishna, whose history so closely resembles our Lord's, was also like him in his being

crucified" (Ancient Paths, vol. I, p. 411).

The writers of the New Testament relates that when Jesus was crucified two others were crucified with him, one of whom, through his favor, went to heaven. One of the crucified others reviled him, but the other said to Jesus: "Lord, remember me when thou comest into thy kingdom.: And Jesus said to him: "Verily I say unto thee, to-day shalt thou be with me in paradise." According to the Vishnu Purana, the hunter who shot the arrow at Chrishna afterwards said unto him: "Have pity upon me, who am consumed by my crime, for thou art able to consume me!" Chrishna replied: "Fear not thou in the least. Go, hunter, through my favor, to heaven, the abode of the gods." Then it is reported that Chrishna, having united himself with his own pure, spiritual, unborn, undecaying, imperishable and universal spirit, which is one with Vasudeva (God) [the same concept of John 1:1 in describing the Word with God], abandoned his mortal body, and the condition of the threefold equalities [a term used for the same concept of the Christian Trinity] (Vishnu Purana, p. 612). As it the plagiarism has not been proven satisfactorily, one of the titles of Chrishna is "Pardoner of sins," another is "Liberator from the Serpent of death" (Prog. Relig. Ideas, vol. I, p. 72).

The monk Georgius, in his Tibetinum Alphabetum (p. 203) drew the character of a crucified god who was worshiped in Nepal. These crucifixes were to be seen at the corners of roads like the burma shave signs long ago that said "Jesus saves". The monk Georgius called this god Indra.

P. Andrada la Crozius, one of the first Europeans who went to Nepal and Thibet, in speaking of the god whom they worshipped there…Indra…tells us that they said "he spilt his blood for the salvation of the human race, and that he was pierced through the body with nails" [remember this is long before Jesus ever existed]. He further says that, although they do not say he suffered the penalty of the cross, yet they find, nevertheless, figures of it in their books (Higgins, Anacalypsis, vol. ii. P. 118).

What you need to know is that although the nations of Europe have changed their religions during the past eighteen centuries, the Hindoo has not done so, except very partially. The religious creeds, rites, customs, and habits of though of the Hindus generally, have altered little since the day of Manu, 500 years B. C. (Prof. Monier Williams, Indian Wisdom, p. iv). This means that the concepts we are reading predated Jesus and by over 500-800 years at least and served as a pattern for the crucified representative man of the orient that we find recorded thought the Eastern nations. We find the same story in the New Testament. This should not surprise you. What is of major importance is the absence of such a story from a group of literature…the Jewish Scriptures. The reason is very plain…God sent His revelation to Israel as they were to be a light to these Gentile nations which all have in one way or the other an adaptation of Sun Worship with its hanged/crucified representative man. That is why the Jews have not and will never accept the Jesus' myth for that is what it is.

Answer for yourself: Can anyone wonder why the Jews will not believe the "stores" about Jesus in the New Testament?

In India, in the South at Tanjore, and in the North, at Oude or Ayiondia, was found the worship of the crucified god Bal-li. This god, who was believed to have been an incarnation of Vishnu, was represented with holes in his hands and side (Higgins, Anacalypsis, vol. i. pp. 147).

The incarnate god Buddha, although said to have expired not on a tree but at the foot of a tree, is nevertheless described as a suffering Savior, who, "when his mind was moved by pity (for the human race) gave his life like grass for the sake of others" (Max Muller, Science of Religion, p. 224).

Matt 20:28

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

John 10:11

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

A hymn, addressed to Buddha could just as easily be sung to Jesus:

"Persecutions without end, revilings and many prisons, death and murder, these has thou suffered with love and patience, to secure the happiness of mankind, forgiving thine executioners" (Lilly, Buddhism, p. 93).

Buddha was called the "Great Physician" (Bunson, Angel-Messiah, p. 20), the "Savior of the World" (Ibid., p. 20, 25, 35; Prog. Relig. Ideas, vol. i. p. 247; Huc's Travels, vol. i. pp. 326, 327, and almost any work on Buddhism), the "Blessed One" (Bunson, Angel-Messiah, p. 20), the "God among Gods" (Johnson, Oriental Religions, p. 604), the "Anointed," or the "Christ" (Ibid.), the "Messiah" (Ibid.), the "Only Begotten" (Ibid.), etc. Remember again this was long, long before Jesus.

Buddha is likewise described as sacrificing his life to wash away the offenses of mankind and thereby to make them partakers of the kingdom of heaven (Cambridge Key, vol. i. p. 118). Referencing New Testament passages to show the similarity would take to much space but you are most likely well aware that this topic occupies a lot of space in the New Testament.

As a spirit in the fourth heaven, he resolves to give up "all the glory, in order to be born into the world," "to rescue all men from their misery and every future consequence of it." He vows "to deliver all men, who are left as it were without a Savior" (Bunson, Angel-Messiah, p. 20).

Most are familiar with Paul's account in Philippines where he speaks of Jesus emptying himself of his godliness as he takes upon himself frail humanity. In Seminary we called this the "Great Kenosis" passage…kenosis is Greek of empty.

Phil 2:6-8

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

While in the realms of heaven, and when about to descend upon the earth to be incarnated as a man, Buddha said: "I am now about to assume a body; not for the sake of gaining wealth, or enjoying the pleasures of sense, but I am about to descend and be born, among men, simply to give peace and rest to all flesh; to remove all sorrows and grief from the world" (Beal, Hist. Buddha, p. 33).

M. l'Abbe Huc says: "In the eyes of the Buddhists, this personage (Buddha) is sometimes a man and sometimes a god, or rather both one and the other…a divine incarnation, a man-god, who came into the world to enlighten men, to redeem them, and to indicate to them the way of safety. This idea of redemption by a divine incarnation is so general and popular among the Buddhists, that during our travels in Upper Asia we everywhere found it expressed in a neat formula. If we addressed to a Mongol or a Thibetan the question "Who is Buddah?" he would immediately reply: "The Savior of Men!" (Huc's Travels, vol. i. pp. 326,327).

According to Prof. Max Muller, Buddha is reported as saying: "Let all the sins that were committed in this world fall on me, that the world may be delivered" (Muller, Hist. Sanscrit Literature, p. 80).

Answer for yourself: Can a Christian doubt that these Gentile sun gods, or Buddah, or even Chrishna for that matter, was the "TYPE" of the Savior of the World to which Jesus was made to fit by the writers of the New Testament?

The people of India are no strangers to the doctrine of original sin. It is their invariable belief that man is a fallen being. This is admitted by them from time immemorial (Maurice, Indian Antiquities, vol. v. p. 95, and

Williams, Hinduism, p. 214). And what we have seen concerning their beliefs in Chrishna and Buddha unmistakenly shows a belief in a divine Savior, who redeems man, and takes upon himself the sins of the world; so that "Buddha paid it all, all to him is due" (Prog. Relig. Ideas, vol. ii. P. 86). It is said of Buddha: "He in mercy left paradise, and come down to earth, because he was filled with compassion for the sins and miseries of mankind. He sought to lead them into better paths, and took their sufferings upon himself, that he might expiate their crimes and mitigate their punishment that they must otherwise inevitably undergo. The object of his mission on earth was to instruct those who were straying from the right path, expiate the sins of mortals by his own sufferings, and produce for them a happy entrance into another existence by obedience to his precepts and prayers in his name. They always speak of him as one with God from all eternity. His most common title is "The Savior of the World" (Ibid., vol. i. p. 247).

By now you should be understanding that the Sun myths were long in place and were being told over and over again from nation to nation and the similarities are astounding.

There truly is nothing new under the sun (forgive the pun)!

Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO CRUCIFIED SUN-GODS #4

The idea of redemption through the sufferings and death of a Divine Savior, is to be found in almost all the Gentile nations of antiquity. For example, lets begin with the nations of the East, in particular the ancient religions of China. One of their five sacred volumes, called the Y-King, says, in speaking of Tien, the "Holy One": "The Holy One will unite in himself all the virtues of heaven and earth. By his justice the world will be re-established in the ways of righteousness. He will labor and suffer much. He must pass the great torrent, whose waves shall enter into his soul, but he alone can offer up to the Lord a sacrifice worthy of him" (Prog. Relig. Ideas, vol. i. p. 211).

An ancient commentator says: "The common people sacrifice their lives to gain bread; the philosophers to gain reputation; the nobility to perpetuate their families. The Holy One (Tien) does not seek himself, but the good of others. He dies to save the world" (Ibid.).

I cannot read the above without thinking of the Gospel of John.

John 3:16

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (KJV)

John 5:30

30 I can of mine own self do nothing. I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. (KJV)

John 8:50

50 And I seek not mine own glory: there is one that seeketh and judgeth. (KJV)

Tien, the Holy One, is always spoken of as one with God, existing with him from all eternity, "before anything was made". Again John comes to mind.

John 1:1-3

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

Many will think this is just coincidence. So let us continue to see what we can find.

THE CRUCIFIED "SAVIORS" OF PAGANISM

Osiris and Horus, the Egyptian virgin-born gods, suffered death (Renouf, Religions of Ancient Egypt, p. 178). Mr. Bonwick, speaking of Osiris, says: "He is one of the Saviors or deliverers of humanity, to be found in almost all lands" [only his name was changed from country to country]. "In his efforts to do good, he encounters evil; in struggling with that he is overcome; he is killed" (Bonwick, Egyptian Belief, p. 155).

Alexander Murray says: "The Egyptian Savior Osiris was gratefully regarded as the great exemplar of self-sacrifice, in giving his life for others" (Murray, Manual of Mythology, p. 348).

The writers of the New Testament carry on this same idea.

Matt 20:28

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

1 Tim 2:6

6 Who gave himself a ransom for all, to be testified in due time.

Sir. J. G. Wilkinson says of Osiris: "The sufferings and death of Osiris was the great Mystery of the Egyptian religion, and some traces of it are perceptible among other peoples of antiquity (remember Sun Worship?). His being the Divine Goodness, and the abstract idea of "good," his manifestation upon earth (like a Hindu god), his death and resurrection, and his office as judge of the dead in a future state, look like the early revelation of a future manifestation of the deity converted into a mythological fable" (Rawlinson, Herodotus, vol. ii. P. 171).

Horus was also called "The Savior." "As Horus Sneb, he is the Redeemer. He is the Lord of Life and the Eternal One" (Bonwick, Egyptian Belief, P. 185). He is also called "The Only-Begotten" (Mysteries of Adonai, p. 88).

Attis, who was called the "Only Begotten Son" (Knight, Ancient Art and Mythology, p. xxii.) and "Savior," was worshipped by the Phrygians (who were regarded as one of the oldest races of Asia Minor). He was represented by them as a man tied to a tree, at the foot of which was a lamb (Dupuls, Origin of Religious Belief, p. 255). He is also characterized as a man nailed to the tree, or stake, for we find Lactantius making this Apollo of Miletus (anciently, the greatest and the most flourishing city of Ionia, in Asia Minor) say that : "He was a mortal according to the flesh; wise in miraculous works; but being arrested by an armed force by command of the Chaldean judges (Sadducee like), he suffered a death made bitter with nails and stakes" (Dupuls, Origin of Religious Belief, vol. ii).

In this god of the Phrygians, we again have the same myth of the crucified Savior of Paganism.

By referring to Mrs. Jameson's History of Our Lord in Art, it can easily be seen that a common mode of representing a crucifixion was that of a man, tied with cords by the hands and feet, to an upright beam or stake.

Tammuz, or Adonis, the Syrian Adonai (Lord) was another virgin-born god, who suffered for mankind, and who had the title of "Savior." The accounts of his death are conflicting, just as it is with almost all of the so-called Saviors of mankind (including the Christian Savior). As we progress we shall see that the reason for such variation is the multiple variety of Sun Myths that deal with the dying of the sun. Every nation had their own spin to the story it seems, but the basic story was the same.

As if this was not enough evidence and facts from history and the religions of the world to arouse more than an idle curiosity in the Christian believer, the ancients who honored Tammuz and Adonis as their Lord and Savior also celebrated a feast in commemoration of his death (it was their Lord's Supper). An image, intended as a

representation of their Lord, was laid on a bed or bier, and bewailed in mournful hymns just as the Roman Catholics do at the present day in their "Good Friday" mass.

During this ceremony the priest murmured: "Trust ye in your Lord, for the pains which he endured, our salvation have procured" (Higgins, Anacalypsis, vol. ii. p. 114).

The Rev. Dr. Parkhurst, in his Hebrew Lexicon, after referring to what we have just stated above, says: "His other name, Adonis, is almost the very Hebrew Adonai or Lord, a well-known title of Christ."

Prometheus was a crucified Savior. He was "an immortal god, a friend of the human race, "who does not shrink even from sacrificing himself for their salvation."

The tragedy of the crucifixion of Prometheus, written by Eschylus, was acted in Athens five hundred years before the Christian Era, and is by many considered to be the most ancient dramatic poem now in existence. The plot was derived from materials even at that time of an infinitely remote antiquity. Nothing was ever so exquisitely calculated to work upon the feelings of the spectators. "His (Divine Sufferer) sorrows were endured for their salvation." The majesty of his silence, whilst the ministers of an offended god were nailing him by the hands and feet to Mount Caucasus, could only be equaled by the modesty with which he relates, "while hanging with arms extended in the form of a cross," his services to the human race, which had brought on him that horrible crucifixion (Eschylus, Prometheus Chained, Harper and Bros., N.Y.). In the myth relating to Prometheus, he always appears as the friend of the human race, suffering in its behalf the most fearful tortures. More than strange is the unique story of Prometheus' friend, Oceanus, the fisherman, as his name Petrroeus indicates. This Oceanus tries unsuccessfully to influence Prometheus to not die for mankind, but being unable to prevail on him to make his peace with Jupiter, by throwing the cause of human redemption out of his hands, forsook him and flew. Now contrast this with Matt. 16:22

Matt 16:22

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

None remained to be witness of his dying agonies but the chorus of ever-amiable and every-faithful which also bewailed and lamented him

Luke 23:27

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

In the words of Justin Martyr: "Suffering was common to all of the sons of Jove." They were called the "Slain Ones," "Saviors," "Redeemers," etc.

Bacchus, the offspring of Jupiter and Semele, was called the "Savior" (Knight, Anct. Art and Mythology, p. 98) He was called the "Only Begotten Son," the "Slain One" (Knight, Ancient Art and Mythology, p. xxii), the "Sin Bearer"(Bonwick, Egyptian Belief, p. 169), the "Redeemer" (Dupis, Origin of Religious Belief, p. 135), etc. Evil having spread itself over the earth, through the inquisitiveness of Pandor, the Lord of the gods is begged to come to the relief of mankind. Jupiter lends a willing ear to the entreaties, "and wishes that his son should be the redeemer of the misfortunes of the world; The Bacchus Savior. He promises to the earth a Liberator..and the universe shall worship him, and shall praise in songs his blessings." In order to execute his purpose, Jupiter overshadows the beautiful young maiden, the virgin Semele, who becomes the mother of the Redeemer."

"It is I (says the lord Bacchus to mankind), who guides you; it is I who protects you, and who saves you; I who am Alpha and Omega." (quoted on the monument of Bacchus)

Hercules, the son of Zeus, was called "The Savior" (Higgins, Anacalypsis, vol. i. p. 322). The words "Hercules the Savior" were engraven on ancient coins and monuments (Celtic Druids, Taylor, Diegesis, p. 153). He was also called "The Only Begotten," and the "Universal Word." He was re-absorbed into God. He was said by

Ovid to be the sun "Self-produced," the Generator and Ruler of all things, and the Father of time (Mysteries of Adonai, p. 91, and Higgins, Anacalypsis, vol. i. p. 322).

Esculapis was distinguished by the epithet "The Savior" (Taylor, Diegesis, p. 153). The Temple erected to his memory in the city of Athens was called: "The Temple of the Savior."

Apollo was distinguished by the epithet "The Savior" as well (Dupuis, Origin of Religious Belief, p. 264). In a hymn to Apollo he is called: "The willing Savior of distressed mankind" (Monumental Christianity, p. 186).

Serapis was called "The Savior" (Higgins, Anacalypsis, vol. ii. p. 15). He was considered by Hadrian, the Roman emperor (117-138 A.D.), and the Gentiles, to be the peculiar god of the Christians (Giles, Hebrew and Christian Records, vol. Ii. p. 86). A cross was found under the ruins of his temple in Alexandria in Egypt (Anacalypsis, vol. ii. p. 15). And notice also that much of the New Testament was written from Alexandria, Egypt along with the translation of the LXX which is corrupted in many places when compared with the Palestinian Masoretic text. It is very evident that the pictures of Christ Jesus, as we know them today, are simply the pictures of some of the Pagan gods. A cursory study of religious art in the early days of Christianity and before will show you the resemblances. One should expect that Jesus of Nazareth to resemble a Jew and have Jewish features and these early pictures do not betray such a fact.

Mithras, who was "Mediator between God and man" (Dunlap, Spirit History, pp. 237, 242) was also called "The Savior." He was the peculiar god of the Persians, who believed that he had, by his sufferings, worked their salvation, and on this account he was called their "Savior" (Higgins, Anacalypsis, vol. ii, p. 20). He was also called "the Logos" (Dunlop, Son of Man, p. 20). According to the most ancient tradition of the East-Iranians recorded in the end-Avesta, the God of Light (Ormuzd) communicated his mysteries to some men through his "Word" (Bunsen, Angel-Messiah, p. 75).

The Persians believed that they were tainted with "original sin" owing to the fall of their first parents who were tempted by the evil one in the form of a serpent (Wake, Phallism, p. 47).

They considered the law-given Zoroaster to be also a Divine Messenger, sent to redeem men from their evil ways, and they always worshipped his memory. To this day his followers mention him with the greatest reverence, calling him "The Immortal Zoroaster," "The Blessed Zoroaster," "The First-Born of the Eternal One," etc. (Prog. Relig. Ideas, vol. i. pp. 258, 259).

"In the life of Zoroaster the common mythos is apparent. He was born in innocence, of an immaculate conception, of a ray of Divine Reason. As soon as he was born, the glory arising from his body enlightened the room, and he laughed at his mother. He was called a Splendid Light from the Tree of Knowledge, and, in find, he or his soul was hung upon a tree, and this was the Tree of Knowledge" (Malcolm, Hist. Persia, vol. i. pp. p. 494; Nimrod, vol. ii. P. 31; Anacalypsis, vol. il. P. 649).

How much this resembles "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints" (Col. 1:26).

Hermes was called "The Savior." On the altar of Pepi (B.C. 3500) are to be found prayers to Hermes…"He who is the good Savior" (Bonwick, Egyptian Belief, p. 102). He was also called "The Logos." The church fathers, Hippolytus, Justin Martyr, and Plutarch assert that the Logos is Hermes (Dunlap, Son of Man, p. 30). The term "Logos" is Greek and signifies literally "Word" (John 1:1). He was also "The Messenger of God" (Bell, Pantheon, vol. ii, pp. 69-71).

Dr. Inman says: "There are few words which strike more strongly upon the senses of in inquirer into the nature of ancient faiths, than Salvation and Savior. Both were used long before the birth of Christ, and they are still common among those who never heard of Jesus, or of that which is known among us as the Gospels" (Inman, Ancient Faiths, vol. ii. p. 652).

Besides the titles of "God's First-Born," "Only Begotten," the "Mediator," the "Shepherd," the "Advocate,"

the "Paraclete or Comforter," the "Son of God," the "Logos," etc., being applied to heathen virgin-born gods, before the time assigned for the birth of Jesus of Nazareth, we have also that of Christ and Jesus. This terminology can be studied out by you in detail if you acquire copies of Bunsen, Angel-Messiah, p. 119, Knight, Ancient Art and Mythology, pp. xxii and 98, Dunlap, Son of Man, p. 71, and Spirit History, pp. 183, 205, 206, 249, Bible for Learners, vol. ii. p. 25, Isis Unveiled, vol. iii pp. 195, 237, 516, etc.

THE GENTILE'S SAVIOR GODS CALLED "CHRISTS"

We now turn our attention to the many uses of the term "Christ" as used long before the time of Jesus of Nazareth and how they were previously connected with the Gentile's "Saviors".

We not continue our study by examining the terms for other Gentiles Savior-gods of which most will be unfamiliar. I am referring tot the use of the terms "Christ" as it was applied to the representative redeemer men that long predated Jesus of Nazareth.

Cyrus, King of Persia, was called the "Christ," or the "Anointed of God" (Bunsen, Bible Chronology, p. 5, Keys of St. Peter, p. 125). As Dr. Giles says, "Christ" is "a name having no spiritual signification, and importing nothing more than an ordinary surname" (Giles, Hebrew and Christian Records, p. 64, vol. ii). The worshippers of Serapis were called "Christians," and those devoted to Serapis were called "Bishops of Christ" long before the birth of Jesus of Nazareth (Ibid. p. 86; Taylor, Diegesis, pp. 202-206, 407). This fact is amazing. Eusebius, the ecclesiastical historian says, that the names of "Jesus" and "Christ," were both known and honored among the ancients (Eusebius, Eccl. History, lib. 1. Ch. iv.).

Mithras was called the "Anointed" or the "Christ;" (Dunlap, Son of Man, p. 78) and Horus, Mano, Mithras, Bel-Minor, Iao, Adoni, etc., were each of them "God of Light," "Light of the World," the "Anointed," or the "Christ" (Ibid. p. 39).

It is said that Peter called Yeshua "the Christ," whereupon "he straightway charged him (the disciples), and commanded them to tell no man "that thing" (Luke 4:21).

The title of "Christ" or "the Anointed," was held by the kings of Israel. "Touch not my Christ and do my people no harm," says the Psalmist (Psalm 105:15).

The tern "Christ" was applied to religious leaders, leaders of factions, necromancers or wonder-workers, etc. This is seen by the passage in Matthew, where the writer says: "There shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

The virgin-born Chrishna and Buddha were incarnations of Vishnu, called Avatars. An Avatar is an Angel-Messiah, a God-man, a Christ; for the word "Christ" is from the Greek "Christos," an Anointed One, a Messiah.

Let us continue our study in the veneration of "crosses" by the non-Jews in their worship and portrayal of their Savior gods.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO CRUCIFIED SUN-GODS #5

You will probably find this next piece of information amazing. The holy Father Minucius Felix, in his Octavius, written as late as 211 A.D., indignantly resents the supposition that the sign of the cross should be considered exclusively as a Christian symbol, and represents his advocate of the Christian government as retorting on an infidel opponent. His words are: "As for the adoration of crosses which you (Pagans) object against us (Christians), I must tell you, that we neither adore crosses nor desire them; you it is, ye Pagans…..who are the most likely people to adore wooden crosses…for what else are your ensigns, flags, and standards , but crosses gilt and beautiful. Your (speaking of the Pagans) victorious trophies not only represent a simple cross, but a cross with a man upon it" (Octavius, c. xxix).

In this Christian's defense of his faith and theological doctrines he admits that the Pagans also have crucified saviors on crosses. When I first ran across such admissions by early Church fathers I was puzzled and disturbed to my very core. I had to find out why Pagans had the same religious belief system that my Christian forefathers did.

Answer for yourself: How could Christianity be the truth for the world when the world already had the Christian crucified Savior? Where did the Pagans get the same ideas which were held sacred by Gentile Christians let alone get them hundreds and thousands of years before the revelation of Jesus of Nazareth?

YOU ARE NOT PREPARED FOR THE INEVITABLE TRUTH

I was to discover through many tears that my whole Christian religious belief system could be traced to Sun Worship and it's many variegated forms. The next years of my study were both insightful but the hardest years of my life. The results of my inquiries yielded tons of insurmountable proofs and facts to substantiate the plagiarism of Sun Worship by the Gentile Christian Church. To make matters worse it would be these Gentile Christians which would craft the document called the New Testament which is filled with Sun Worship as masqueraded through the events of the life of Yeshua. These "sun myths" literally became personified in the personage of Jesus of Nazareth. Later such "sun myths," because they were connected with the life of Yeshua, became religious "dogmas" and "doctrines." We now look more deeply into such myths as seen in the veneration of crosses by the Christian Church over the ages.

CHRISTIAN SUN WORSHIP….THE ATONEMENT OF THE SUN… AND THE CROSS

The above declaration in the writings of Father M. Felix is a miracle. It is a miracle that it was not destroyed by Rome in the early ages of the Christian movement. Its existence is probably owing to an oversight of the destroyers of all evidences against the Gentile Christian religion that could be had. The practice of the Romans, here alluded to, of carrying a cross with a man on it, or, in other words, a crucifix, has evidently been concealed

from us by the careful destruction of such of their works as alluded to it. The priests had everything their own way for centuries, and to destroy what was evidence against their claims was a very simple matter.

It is very evident that this celebrated Christian Father alludes to some Gentile mystery, of which the prudence of his successors has deprived us. When we compare this with the fact that for centuries after the time assigned for the birth of Christ Jesus, he was not represented as a man on a cross, and that the Christians did not have such a thing as a crucifix, we are inclined to think that the effigies of a black or dark-skinned crucified man, which were to be seen in many places in Italy even during the last century, may have had something to do with it (Anacalypsis, vol. ii. p. 110).

While speaking of a "cross with a man on it" as being carried by the Pagan Romans as a standard, we might mention the fact related by Arrian the historian, that the troops of Porus, in their war with Alexander the Great, carried on their standards the figure of a man on a cross (Anacalypsis, vol. ii. p. 118). Here is evidently the crucifix standard again.

Tertullian, a Christian Father of the second and third centuries, writing to the Pagans, says: "The origin of your (Pagans) god is derived from figures moulded on a cross. All those rows of images on your standards are the appendages of crosses; those hangings on your standards and banners are the robes of crosses" (Apol. C. 16; Ad Nationes, c. xii.).

We have it then, on the authority of a Christian Father, as late as 211 A.D., that the Christians "neither adored crosses nor desired them," but that the Pagans "adored crosses," and not that alone, but "a cross with a man upon it." Jesus, in those days, nor for centuries after, was NOT represented as a man on a cross. He was represented as a lamb, and the adoration of the crucifix, by the Christians, was a later addition to their religion.

WHO WAS THIS CRUCIFIED MAN WHOM THE PAGANS ADORED BEFORE AND AFTER THE TIME OF JESUS?

Answer for yourself: Who did the crucifix represent?

If you have read these articles you now know. It was "the Savior crucified for the salvation of mankind," long before the Christian Era, whose effigies were to be seen in many places all over Italy and the world. These Pagan crucifixes were either destroyed, corrupted, or adopted; the latter was the case with many ancient paintings of the Bambino (the baby in his mother's arms named differently in almost every culture world-wide). Christians called the mother with child "Mary and baby Jesus." In Babylon it was called "Semiramis and Tammuz." You get the picture. On these paintings we often find the words "Deo Soli." Now, these two words can never apply to Christ Jesus. He was not Deus Solus, in any sense, according to the idiom of the Latin language, and the Romish faith. Whether we construe the words "the only God," or "God alone," they are equally heretical. No priest, in any age of the church, would have thought of putting them there; but finding them there, they tolerated them.

In the "Celtic Druids," Mr. Higgins describes a crucifix, a lamb, and an elephant, which was cut upon the "fire tower," so called at Brechin, a town of Forfarshire, in Scotland. Although they appeared to be of very ancient date, he supposed, at that time, that they were modern, and most likely belonged to Christianity. He would later change his mind and write: "I now date the modern date of the tower, for we have, over and over again, seen the crucified man before Christ. We have also found "The Lamb that taketh away the sins of the world,: among the Carnutes of Gaul, before the time of Christ; and when I contemplate these…I am induced to doubt my former conclusions. All these superstitions must have come from India."

On one of the Irish " round towers" is to be seen a crucifix of unmistakable Asiatic Origin (Lundy, Monumental Christianity, pp. 253, 254, 255).

Answer for yourself: As you contemplate what is being shown to you, and as God watches the uncovering of lies

before your face, are you now more determined than ever to study your faith in detail and then compare it with Biblical Judaism, the faith of Yeshua of Nazareth? What is truth? Now do you think as a Christian you have it?

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



EXAMINING THE CRUCIFIXION OF JESUS AND PARALLELS TO CRUCIFIED SUN-GODS #6

Not forgetting what we have already learned, if we turn to the New World, we shall find, strange though it may appear, that the ancient Mexicans and Peruvians worshipped a crucified Savior as did those on the opposite side of the globe. This is utterly amazing considering in those days the limited travel and communication on this planet. Yet there is unmistakably a common denominator behind all these "crucified representative Saviors" that existed thousands of years before the time of Jesus of Nazareth.

This "crucified Savior" of the New World was the virgin-born Quetzalcoate whose crucifixion is represented in the paintings of the "Codex Borgianus," and the "Codex Vaticanus."

These paintings illustrate the religious opinions of the ancient Mexicans, and were copied form the hieroglyphics found in Mexico. The Spaniards destroyed nearly all the books, ancient monuments and paintings which they could find; had it not been for this, much more regarding the religion of the ancient Mexicans would have been handed down to us. Many chapters were also taken, by the Spanish authorities, from the writings of the first historians who wrote on ancient Mexico. All manuscripts had to be inspected previous to being published. Anything found among these heathens resembling the religion of the Christians, was destroyed when possible (Kinsgborough, Mexican Antiquities, vol. vi. pp. 165 and 179).

The first Spanish monks who went to Mexico were surprised to find the crucifix among the heathen inhabitants, and upon inquiring what it meant, were told that it was a representation of Bacob (Quetzalcoate), the Son of God, who was put to death by Eopuco. They said that he was placed on a ben of wood, with his arms stretched out, and that he died there (Kingsborough, Mexican Antiquities, vol. vi. p. 166).

Answer for yourself: Now, having read these articles what is the chance that the Jesus story of the New Testament ows much of its life to these prior crucified sungodmen myths?

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #1

If you are a Christian this is the most important piece of information you will have ever read. I behoove you to read the whole article if you want to understand the death of Yeshua as God intended. **The facts presented speak for themselves. I pray you will quietly and prayerfully speak to the Father as you read this most enlightening articles. My prayers and blessings to you.**

As a Christian you have been told your whole life that two great objectives were accomplished by Jesus in his mission to this world.

- **The removal of the curse under which mankind labored as a result of the disobedience and fall**
- **The restoration of men to the image and fellowship of God.**

Both of these were essential to salvation as taught by Gentile Christianity. Christianity teaches that the work of Christ in reconciling God and men is called "the" Atonement; and this doctrine lies at the very heart of the Christian system. Sadly few understand correctly this very important doctrine, the origin of Christianity's claims, nor can the Biblical teaching on Atonement be understood correctly without a proper understanding of the Hebraic roots from which it came.

We are altogether dependent on Old Testament Scripture and Jewish writings for our knowledge concerning the doctrine of the Atonement and can know only what God has seen fit to reveal concerning it.

What most don't know is that when one encounters teachings on Atonement in the New Testament, which was collected and altered repeatedly by the Gentile Church, one is reading the "Gentile pagan accounts of Atonements from mystery religions" and and not "fulfillments" of Old Testament Scripture!

Our present purpose in this series of articles is to give a systematized account of what the Jewish Scriptures, the Bible Yeshua used. the Palestinian Masoretic Text, the Tanakh, teach concerning Atonement, and to show that this fits in perfectly with the longings and aspirations of an enlightened spiritual nature.

A CHRISTIAN'S UNDERSTANDING OF THE NEW TESTAMENT IS IMPOSSIBLE WITHOUT A THROUGH UNDERSTANDING OF THE OLD TESTAMENT

First of all you have to have the correct text. The Christian's Old Testament is different from the Jewish Masoretic text in over 2000 places. **This should concern you immensely! If you want the facts check out: http://geocities.com/faithofyeshua.** You should demand a translation and not a free creationism as

doctored by non-Jews, who over the centuries, conformed the faith and writings of the Jews to suit their pagan backgrounds. **Enough said. If you have been reading our materials we have made this most plain over the years. Now to the purpose at hand.**

In one of Paul's most condensed and fundamental statements of Christian teaching we read: "For I delivered unto you first of all that which also I received: that Christ (Messiah) died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures," I Cor. 15:3.

Answer for yourself: Even in the corrupt Old Testaments in the Christian Bibles, can you find where the Old Testament prophecies that Yeshua was to die for sin and that he was to be buried and raised on the 3rd day?

What? You cannot? No wonder; it is not there anywhere! And please don't read into Isa. 53 the concept of an "individual" when the author from chapter 40 on through chapter 66 deals with a "corporate, collective, and national" Suffering Servant and never one individual. **If you do so, then understand that you invalidate completely what Isaiah intended we learn from the passage. Such is reading into the text your pre-formed theology. Let us not do that. We are supposed to believe what we can draw out of the text. The text must determine our beliefs. Such is exegesis. I recommend exegesis as you can see and because of my Christian background I must fight daily to limit my eisegesis as much as possible because so much error is yet burned into my subconscious. We must struggle and fight for the truth. Such makes one Israel.**

IF YOU HAD A GOOD KNOWLEDGE OF THE OLD TESTAMENT THEN YOU WOULD NOT BE MISLED SO EASILY BY THE NEW TESTAMENT

First of all understand that the word "Christ" means Messiah in Hebrew. So according to Paul, in the New Testament, his "gospel" is saying that the Messiah died for our sins.

Answer for yourself: Does the Old Testament and Jewish Scriptures teach and prepare Israel to prepare for and accept a Messiah who comes to die for their sins? No it does not in fact; it teaches just the opposite and this is where the problem lies.

You might not be able to answer with Old Testament Scripture the above question but you will be able soon enough if you continue to study our articles. The Gospel of John in the New Testament states that the "Word became flesh," meaning by most accounts that Jesus, the Messiah, came from Heaven in the form of flesh. Christianity answers the above dilemma two ways: one, there was a time the flesh was "not the Word" and a time when the "Word became flesh" in the Virgin Birth. Without going into detail, the idea which was understood and believed by the first Jewish followers concerning Yeshua; that of him "becoming" Messiah at his immersion is just another proof that the Virgin Birth teaching is incorrect. If you would like to have the detailed teachings exposing the errors in the Virgin Birth teaching request them from Bet Emet Ministries and we will be glad to see you get them. So, important for your understanding as we study atonement is that Jesus became "the" Messiah (Messiah means anointed and we have record of his anointing "without measure" when he was 30 years old at the Jordan). **You and I dear one are anointed with measure, but Yeshua was anointed "without measure".** You would expect one to fulfill the Messianic hope of Israel to be so equipped. Incidentally, this is exactly what the earliest Jewish followers of Yeshua/Jesus believed; namely that Jesus is the Messiah, and became the Messiah from anointing without measure at the Jordan. Such were called the Ebionites and their writings are available today as well as the records of the early Church historians which reveal to us what the earliest beliefs were concerning Jesus before being changed by the Roman Church in the fourth century and following. **It is not my intention to explain in this article why the prophecies of the Jewish Scriptures were not fulfilled in Yeshua nor deal with the fictional creations of "false-fulfilled" passages in the New Testament in this article. We have that**

information available to those who would desire it at: http://www.faithofyeshua.faithweb.com.

NOW LETS THINK …

Now let me ask you a question that goes to the very foundation of the core of our beliefs about salvation.

Answer for yourself: Should we not rather try to understand Paul to say that "Christ died because of our sins" instead of "for our sins?"

Critical for our understanding is if Christ's death:

- **Was the result of our sins or if his death atoned for sins?**
- **If Christ's death atoned for ALL our sins or if his death atoned only for PART of our sins (Yom Kippur/The Day of Atonement teaches us the truth in this regard), or did his death NOT atone for any of our sins?**
- **If Christ's death or rather his life (life is in the blood which ended at his death and the shedding of his blood) atoned for sins, then what implication does one's "life" have for personal atonement of sin?**

Before we get to the very heart of the issue we must come to a better understanding of the sacrificial system in order to correctly consider if Jesus' death can be understood as a proper sacrifice within the Law and the dynamics within it that affects the forgiveness of sin.

LAWS OF THE SACRIFICE

The terminology used with regard to the patriarchal age is that of the Torah as a whole; it is unlikely that the same words in Genesis mean something different in the other Books of Moses. Thus, Cain and Abel each brought a "gift" (*minhah*; Gen. 4:4f.), which was usually of a cereal nature as brought by Cain (Lev. 2). Notice this is not a sin offering! Noah offered up a burnt offering ("olah"; Gen. 8:20ff.) and the pleasing odor of the sacrifice is stressed. Job is also depicted as making burnt offerings periodically (Job 1:5) and for specific purposes (Job 42:7–9). The burnt offerings, signifying complete surrender to God, were by far the most frequent sacrifices at the Israelite sanctuary. Again these offerings by Noah and Job were not "sin" offerings and only showed the complete devotion and surrender of the "offerer's" heart to God as he demonstrated and testified to his relationship with God through such "gifts".

I need to repeat the last statement as it will have major significance as you continue to read.

These burnt offerings [olahs] as seen in Cain, Able, Noah, and Job only showed the complete devotion and surrender of the "offerer's" heart to God as he demonstrated and testified to his relationship with God through such "gifts".

The Patriarchs normally are said to have "called on the name of the Lord," e.g., Abraham (Gen. 12:8, 13–4; 21:33) and Isaac (Gen. 26:25). The association of this phrase with the building of an altar shows that it refers to the approach to God through sacrifice. With Jacob the naming of the specific altar is stressed (Gen. 33:20; 35:7). Once Abraham is said to have offered an "olah" (Gen. 22:13) but Jacob (Gen. 31:54; 46:1) offered "zevahim". Again these were NOT "sin" offerings NOR were they intended for Atonement.

Now let us look at "offerings" and "sacrifices" from Moses to Samuel. The covenant sacrifice inaugurating the relationship between the Lord and His people (Ex. 24:3–8) is not paralleled by specific rituals in the Mosaic liturgy. Burnt and peace offerings were first offered and then the blood from them (not from a sin offering) was thrown half against the altar and half upon the people. In the land of Canaan the Israelites made sacrifices at various places, e.g., at Bochim (Judg. 2:1–5) and Ophrah (Judg. 6:24–26). The human sacrifice of Jephthah's

daughter (Judg. 11:30–40) was hardly normative; instead it is pointed out as evidence of Israel's sad spiritual state at that time. The main center for sacrificial ritual was at Shiloh (I Sam 1:3ff.), where faithful Israelites came for an annual festive offering. That the ritual there was highly developed and detailed is proven by the explicit description of malpractice on the part of Eli's sons (I Sam 2:13–17) in taking their portion of the meat before the entrails were burned. However, Shiloh was not the only legitimate place of sacrifice; others included Beth-Shemesh (I Sam 6:14–15), Mizpah (I Sam 7:9), Ramah (I Sam. 7:17; 9:11–24), and Gilgal (I Sam. 10:8; 11:15; 13:9). Family and clan sacrifices were commonplace (I Sam. 16:2–5).

Common to all these instances was "sacrifice" for other reasons than "sin offerings"! This is so very important. What you need to know is that in the Old Testament the first mention of animal sacrifices for "sin offerings" was AFTER the Golden Calf and the sin of idolatry by a people already possessing relational knowledge of the True God

Answer for yourself: Then how did mankind obtain forgiveness of sin up until the Golden Calf and the idolatry associated with it? Surely man sinned and must have been given a way of obtaining atonement prior to the Exodus. Well stay tuned!

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #2

HOW WERE THE SACRIFICES OF THE OLD TESTAMENT TO BE UNDERSTOOD AND INTERPRETED?

Throughout the ages attempts have been made to explain the dynamics involved in the sacrificial system of Israel. Without such an understanding of the Old Testament Sacrificial System the typical Christian is literally "crippled" in his understanding of Atonement. The proposed explanations can be divided into three categories: the symbolic, juridical, and rational.

SYMBOLIC

Philo devoted a treatise to the subject (De Victimis; see Spec. 1:112–256). He pointed out that only domesticated animals and the most gentle birds were suitable for sacrifice and that they had to be free of blemish, which he took as a symbol that the offerers must also be wholesome in body and soul. The Jew had to approach the altar with his soul purged of its passions and viciousness if the sacrifice was to be acceptable (Spec. 1:166/167, 257).

Take notice of the spiritual condition necessary BEFORE the sacrifice was to be presented at the altar…his soul had to be purged of sin IF the sacrifice was to be acceptable to God.

The reader needs to understand NOW that there were prior conditions that needed to be met by the sacrificer of the animal BEFORE the sacrifice was to be brought to the altar. Now lets pick up with Philo.

The wicked would be rejected, even if they offered hundreds of sacrifices (Spec. 1:271). The rabbis stated that the sacrificial statutes indicated that God is with the persecuted. The ox is pursued by the lion, the goat by the leopard, and the lamb by the wolf. Therefore God commanded, "Do not offer those that persecute, but rather those that are persecuted" (Lev. R. 27:5). The requirement that fowl be offered with their feathers symbolized that a poor man was not to be despised. Therefore his offering was placed on the altar in its full adornment, despite the nauseating odor normally arising from the burning of feathers (Lev. R. 3:5). Salt, an indispensable ingredient of sacrifice, was symbolic of the moral effect of suffering, which purifies man and causes sins to be forgiven (Ber. 5a). Judah Halevi declared that the fire on the altar was kindled by the will of God as a sign that the people found favor in His sight and that He was accepting their hospitality and offerings (Kuzari 2:26). Samson Raphael Hirsch explained that the Pentateuch required the person to lay his hands upon the head of the sacrifice to indicate that the "hands" that have become morally weakened "support" themselves on the resolution of the future betterment that is expressed by the offering (his commentary to Lev. 1:4). David Hoffmann declared that sacrifices are symbols of man's gratitude to God and his dependence on Him, of the absolute devotion man owes to God, as well as of man's confidence in Him (Introd. to commentary on Lev.

(Heb. ed.), 64–67).

JUDICIAL

The juridical approach is put forward by Ibn Ezra (commentary to Lev. 1:1) and to some extent by Nahmanides (commentary to Lev. 1:9). According to them, the sinner's life is forfeit to God, but by a gracious provision he is permitted to substitute a faultless victim. His guilt (not his sin) is transferred to the offering by the symbolic act of placing his hands on the victim.

The reader should understand RIGHT NOW that this is something new he has never heard in his Christian Church. It was the guilt and not the sin that was transferred to the innocent animal. Now back to Ibn Ezra.

When observing the pouring out of the blood and the burning of the sacrifice, the person should acknowledge that were it not for divine grace he should be the victim, expiating his sin with his own blood and limbs (Nahmanides to Lev. 1:9). Many Christian exegetes adopted this explanation and on it built the whole theological foundation of their Church.

RATIONAL

Quite different is the rational view of sacrifice advocated by Maimonides. He rejected the symbolist position which discovered reasons for the details of the various sacrifices. Those who trouble themselves to discover why one offering should be a lamb, while another is a ram, are "void of sense; they do not remove any difficulties, but rather increase them" (Guide, 3:26). Maimonides held that the sacrificial service was not really of Jewish origin. It was the universal custom among all peoples at the time of Moses to worship by means of sacrifices. Since the Israelites had been brought up in this atmosphere, God realized that they could not immediately completely abandon sacrifice. He therefore limited its application by confining it to one place in the world, with the ultimate intention of weaning them from the debased religious rituals of their idolatrous neighbors.

Answer for yourself: Dear one, did you hear that? God was in time to wean His people from the pagan idolatrous forms of worship that contained animals sacrifice that His people had been influenced by the example of pagan nations? This means that Atonement was to be obtained in other than "blood" and the Old Testament is full of ways by which one can obtain Atonement without "blood"! Please keep reading!

The new service of "confined sacrifice" in one place in the world stressed the existence and unity of God, "without deterring or confusing the minds of the people by the abolition of the service to which they were accustomed and which alone was familiar to them." Maimonides cited the experience of Israel, led not by the shorter way, but by the circuitous route through the land of the Philistines (Ex. 13:17). Likewise, through a circuitous road, Israel was to be led gradually and slowly to a deeper perception of religion and divine worship (Guide, 3:32). He gives the added remarkable parallel that it would be equally incomprehensible for anyone in his generation to suggest that prayer could be offered in thought alone, without the recitation of words.

Abrabanel strengthened the arguments for Maimonides' viewpoint. He explained that only within this framework can it be understood why the Torah limited the sacrificial service to one locality while prayers may be recited in all places (Introd. to his commentary on Lev., 2d). Abrabanel cites a Midrash which stated that the Hebrews had become accustomed to idolatrous sacrifices while in Egypt. To wean them from these idolatrous practices, God commanded, while tolerating the sacrifices that had been practiced by His people as influenced by pagans, that they be offered in one central sanctuary. This was illustrated by the parable of a king who observed that his son loved to eat forbidden foods. The king then decided to serve him these foods daily so that he would ultimately lose his desire for them and forego his evil habits (Lev. R. 22:8). D. Hoffmann later proposed a different explanation for this Midrash, declaring that the king insisted that the son was to eat exclusively at his table so that he would only be served proper food and thus curb his appetite

for forbidden foodstuffs (Introd. to commentary on Lev., p. 61).

The reader should understand that God was going to do a new thing. He was to allow the continuation of these "pagan sacrifices" but He will instill new meaning to them. This will be seen in the development of a unique relationship between the sacrificer and God Himself. You will see how this works when we look deeper into the concept in Leviticus that "the life is in the blood". God is not concerned about blood, but the life…the soul contained within the blood!

With the destruction of the Temple and the automatic cessation of the sacrificial system, it was laid down that prayer took the place of the sacrifices because such ideas are also taught in the Old Testament. The Shaharit service was regarded as taking the place of the morning tamid and the Minhah service, the afternoon tamid. On all occasions when an additional offering was brought, the Musaf prayer was introduced (Ber. 4:1, 7; 26b). One of the rabbis later declared that prayer was even more efficacious than offerings (Ber. 32b) [remember God was progressively weaning them from animal sacrifices (the physical) with the intent of spiritual sacrifices such as prayer, repentance, almsgiving, etc.]. This is the message of the Prophets!

THE SPIRITUAL DYNAMICS OF SACRIFICE THAT WE JUST DISCUSSED …SEEN IN DETAIL

When the glory of the Lord had entered the tabernacle in a cloud, God revealed Himself to Moses from this place where He would put His Name, according to His promise in Ex. 25:22 to make known His will through him to the people. The first of these revelations related to the sacrifices, in which the Israelites were to draw near (korban) to God, that they might become partakers of His grace.

The patriarchs, when sojourning in Canaan, had already worshipped the God who revealed Himself to them, with both burnt offerings and slain offerings (we saw this above in the form of "burnt offerings"). Whether their descendants, the children of Israel, had offered sacrifices to the God of their Fathers during their stay in Egypt, we cannot tell as there is no Biblical allusion whatever to the subject in the short account of these 430 years. Yet we know from archeology that such was the case. What is certain is that they had not forgotten to regard the sacrifices as a leading part of the worship of God, and were ready to follow Moses into the desert, to serve the God of their Fathers there by a solemn act of sacrificial worship (Ex. 5:1-3; 4:31; 8:4); and also, that after the exodus from Egypt, not only did Jethro offer burnt offerings and slain offerings to God in the camp of the Israelites, and prepare a sacrificial meal in which the elders of Israel took part along with Moses and Aaron (Ex. 18:12), but young men offered burnt offerings and slain offerings by the command of Moses at the conclusion of the covenant (Ex. 24:5). Consequently sacrificial laws of these chapters presuppose the presentation of burnt offerings, meat-offerings, and slain offerings as a custom well known to the people and a necessity demanded by their religious feelings. They were not introduced among the Israelites for the first time by Moses by what he learned at Sinai, because animal sacrifices date from the earliest period of mankind.

Answer for yourself: Are you curious why we have not found "sin offering" yet and we are up to Moses in out time-line?

The subject of sacrificial laws in the book of Leviticus was not to enforce sacrificial worship upon the Israelites, nor to apply some sort of a theory concerning the Hebrew sacrifices, but simply to organize and expand the already existing sacrificial worship of the Israelites into an institution in harmony with the covenant between the Lord and His people, and adapt and promote the end for which it was established… communion and fellowship with God. You need to fully understand what was just said. Read it again please.

But although sacrifice in general reaches up to the earliest times of man's history, and is met with in every nation, it was NOT enjoined upon the human race by any positive commandment of God, but sprang out of a religious necessity for fellowship with God. These sacrifices assumed very different forms in different tribes and nations, in consequence of their estrangement from God, and their growing loss of all true knowledge of Him.

Their ideas of the Divine Being were regulated by the nature, object, and significance of the sacrifices they offered, and they were quite as subservient to the worship of idols as to that of the one true God. To discover the fundamental idea, which was common to all the sacrifices, we must remember, that the first sacrifices were presented after the fall.

Also interesting by its absence is any mention of SIN OFFERINGS, PRIESTHOOD, EXPIATION or FORGIVENESS in the PRE-Mosaic sacrifices of the Old Testament....in other words NOT before the Golden Calf incident....more on that soon.

This is very important and you need to let this fact sink deeply into your Christian theology!

There are very important reasons for the omission of "sin offerings" as you will soon discover. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #3

FORGIVENESS WAS NOT THE THEME OF SACRIFICES BEFORE MOSES AND THE GOLDEN CALF - BUT REPRESENTING FELLOWSHIP OF ONE'S SOUL WITH GOD

Before the fall man lived in blessed unity with God. This unity was destroyed by sin, and the fellowship between God and man was disturbed, thought not entirely abolished. In the punishment which God inflicted upon the sinners, He did not withdraw His mercy from men; and before driving them out of paradise, He gave them clothes to cover the nakedness of their shame, by which they had first of all become conscious of their sin. Even after the expulsion He still manifest Himself to them, so that they were able once more to draw near to Him and enter into fellowship with Him. This fellowship (NOT forgiveness) they sought through the medium of sacrifices, in which they gave a visible expression not only to their gratitude towards God for His blessing and His grace, but also to their supplication for the further continuance of His divine favor. It was in this sense that both Cain and Abel offered sacrifices [burnt offerings and NOT sin offerings…remember?], thought not with the same motives or in the same state of heart toward God. In this sense of fellowship and not forgiveness Noah also offered sacrifice [burnt offerings and NOT sin offerings…remember?]. After Noah's deliverance from the flood; something changed in the offering of sacrifices. Whereas the sons of Adam offered their sacrifices to God from the fruit of their labor, in the tilling of the ground and the keeping of sheep, Noah presented his burnt offering from the clean cattle and birds that had been shut up with him in the ark (those animals would from that time forward be assigned to man as food…Gen. 9:3). Noah was probably led to make this selection by the command of God to take with him into the ark not one or more pairs, but 7 of every kind of clean beasts. Noah may have discerned in this an indication of the divine will, that the 7th animal of every description of clean beast and bird should be offered in sacrifice to the Lord, for His gracious protection from destruction by the flood. Also notice the distinction of "clean and unclean" foods long before the Sinai experience. Moses, in Leviticus revelation, also received a still further intimation as to the meaning of the animal sacrifices. We see this in the prohibition which God appended to the permission to make use of animals as well as green herbs for food: "flesh with the life thereof, which is the blood thereof, shall ye not eat " (Gen. 9:4-5). This prohibition is because the flesh still contained the blood as the animal's soul (the soul lives in the blood of the animal). In this there was already an intimation, that in the bleeding sacrifice the soul/life of the animal was given up to God with the blood; and therefore; that by virtue of its blood as the vehicle of the soul, animal sacrifice was the most fitting means of representing the surrender of the human soul to God. THIS IS VERY IMPORTANT! You will quickly come to see that the "blood" accomplished nothing; rather it was a picture of the soul of the person who brought the animal to the altar.

THE SOUL OF THE ANIMAL AS FOUND IN IT'S BLOOD REPRESENTED, WHEN PRESENTED ON THE ALTAR, THE SURRENDER OF THE HUMAN SOUL TO GOD

It is not the "blood" but the "soul" in the blood which demonstrates surrender to God and it is later to be understood as seen as placed on the altar where we see the "soul of the offerer of sacrifices" on the altar in lieu of the animal which is but a substitute for the person bringing the animal for sacrifice. The animal was literally the extension of the person bringing the sacrifice. God would not have a human sacrifice his life and blood and place it upon the altar as a demonstration of "communion" and "fellowship" with God; instead the animal was the extension of the person's life. The person bringing the animal had fed, groomed, and cared for the animal usually. It was part of his life and his life and energy had been invested into the care of the animal. So when the "soul" of the animal was taken and offered upon the altar in the release and placing of the animal's blood on the altar, then the person by proxy was represented on the altar in communion with God as well. Understand the animal was innocent having never sinned. This was supposed to be a picture of the spiritual position of the person bringing the sacrifice. The person bringing the sacrifice was ALREADY to have repented of his sin, confessed his sin, prayed, and made restitution to his fellowman if needed BEFORE he ever brought the animal to the altar. Then when he had done these spiritual necessities PRIOR to bringing the animal to the altar, then the person's soul was AT-THAT-MOMENT (atonement) right with God. He was forgiven and his repentance, confession, prayer, and restitution had accomplished for him atonement PRIOR to the animal being offered. "At that moment" his soul was again in right standing and relationship with God. In order to make such a declaration to the world and his fellowman, as well as to God, then he would take an animal and it would be slain and its blood placed on the altar. In so doing, the animal was a CORRECT PICTURE of the spiritual state of the person {if he had previously before bringing the animal repented, confessed, prayed, made restitution if possible, given alms, etc.] making the sacrifice for the animal's soul (in the animal's blood) was on the altar in communion with God and was NOW a true picture of the sacrificer's soul in communion with God if had repented as stated above before he came to the altar!

Besides this, if anyone wanted to eat meat, the animal's soul had to be given back to God before the flesh could be consumed. So you see in the sacrificial system there were two dynamics at work: atonement and the conditions necessary to eat meat which also contained the Divine image which had to be given by to God.

Answer for yourself: Did you notice we have not mentioned "sin offerings" yet?

HOW IS JESUS RELATED TO ALL THIS?

What I just described in the sacrificial system is an aspect of the death of Yeshua that most likely you have never even considered. This truth may possibly have been only dimly surmised by Noah and his sons; but it must have been clearly revealed to the patriarch Abraham when God demanded the sacrifice of his only son, with whom his whole heart was bound up, as a proof of his obedience of faith, and after he had attested his faith in his readiness to offer this sacrifice, supplied him with a ram to offer as a burnt-offering [burnt offerings and NOT sin offerings…remember?], instead of his own (Gen. 22). In this the truth was practically revealed to him, that the *true God did not require human sacrifice from His worshipers, but the surrender of heart/soul and the denial of the natural life, even thought it should amount to a submission to death itself.* This act of surrender was to be perfected in the animal's sacrifice; and that it was only when presented with these motives that sacrifice would be pleasing to God. Yeshua was willing to die if need be for the kingdom to come. The problem was that Israel did not merit the kingdom; even during the 40 years following his death. Simply said: no kingdom, no King!

That means prophecies not fulfilled. *So we wait!*

PURPOSE OF OFFERINGS

The word "korban" is commonly translated either "sacrifice" or "offering", but the truth is that the English language does not possess a word that accurately expresses the concept contained in the word. The word "sacrifice" implies that the person bringing it is required to deprive himself of something in order to satisfy someone else's need, but God finds no satisfaction in inflicting pain or deprivation upon His children. The word "offering" is closer to the mark but it too fails to convey the true meaning of a "korban". "Offering" implies that the Recipient of the gift must be appeased, that He requires a tribute that will somehow appease His wrath or make Him receptive to the entreaties of a supplicant, or that He has a need that can only be satisfied by someone other than Himself. As if God required our gifts! "If you have acted righteously, what will you have given Him! (Job 35:7); God does not become enriched by man's accomplishments.

The Hebrew word itself provides the answer. The root of the meaning is "to come near." Again the idea carries the concept of fellowship. The person bringing an offering does so in order to come closer to God, to elevate his level of spirituality thereby approaching God in the Spirit.

Now remember the person brought the animal as a picture of himself in that through his repentance, confession, prayer, and restitution he was "coming near" to God and the sacrifice of the animal and the placing of the animal's soul on the altar was a demonstration that he, the person bringing the sacrifice, had ALREADY "drawn near to God" and the soul of the animals was a true picture of himself NOW since repenting previously before coming to the altar. The offering was a picture of that spiritual fact to all the world as well as for God to see!

When Adam was deposited in the Garden of Eden, his first responsibility was to work it and guard it (Gen. 2:15). That means that Adam was commanded to plant, work, cultivate; everything that was necessary to keep the Garden as a Paradise. Before Adam's sin, man had no need to be a peasant; everything grew for him at God's command, with no need for him to exert himself in any way. It was only after his sin that he was expelled from Eden and required to earn his bread through the sweat of his brow.

How then was he to *work and guard* Eden? Through the study of Torah and the performance of positive and negative commandments. His livelihood would come in return for his obedience to God's will. God will always respond to man's righteousness by blessing his material efforts.

Adam's mission was to make himself an offering in his lifetime, by dedicating himself unreservedly to God. On God's Throne of Glory, there is an image of a man (Ez. 1:10). Every human being has his own image above, his ideal spiritual self, which represents his goal and his potential. Man's soul is placed in an earthly body so that he can surmount the challenges of material life and raise himself up to his personal, heavenly self; to unite his earthly self with his higher self. Just as everyone has a body and a soul, and his mission is to triumph in the eternal struggle of body versus soul, so, too, many must struggle to live up to the summons of his higher self.

Man is religious yet he sins! How can he defy the Creator he believe in? He is kind and generous, yet he is sometimes mean and stingy. He is moral, but has lapses in conduct. Whatever man is, he is often inconsistent, and if he is honest with himself, he knows that he is far from living up to his inner image. He wants his body to come closer to his soul; on a yet higher level, he should also want his soul to live up to its counterpart on high.

Similarly, there is a Temple in heaven that corresponds to the Temple on earth. The masters of Kabbalah teach that the good deeds of the people of God accumulate to build a spiritual replica of that heavenly Temple, and when there are enough such good deeds, the heavenly Temple will come down to the Temple Mount, signaling the end of the exile and the beginning of the perfect world foretold by the prophets. This is similar to the striving of the individual soul. There is a higher ideal we must see to capture in our mundane lives. Possibly it is best expressed by the Psalmist: "the heavens are the Lord's, but the earth He has given to mankind (Psm.

115:16). The heavens are already heavenly; God does not need man to improve upon them. But He has given us the earth that we might make it heavenly, as well. God gave mankind the Torah as instruction to bring heaven to earth through obedience of God's will as expressed in His living Word. This is best expressed through acts of Loving Kindness (Gemilut Hasadim) and Repairing of the World (Tikkun Olam). Adam was the offering, and for him to devote anything less than his maximum to God would have been to steal his Divinely conferred potential and misappropriate it for himself. The sin of eating from the Tree of Knowledge was such a misappropriation because he would be flouting the will of God. The truest offering is when the owner brings "himself" to God, making himself and his desires subservient to the teachings and guidelines of the Torah. The symbolism of the offerings is based on this concept; that the animal is secondary; that is but an indication of what its owner feels and toward what he strives.

REASONS FOR THE OFFERINGS

The function and purpose of the offerings are not concepts that man can grasp rationally. Especially in modern times when anything not measurable, observable, or replicable is questioned and denied, the idea of offerings is not an easy one to understand. It is necessary, therefore, to understand that they and their efficacy are manifestations of God's plan and wisdom. They are reality, even though we have never seen them and have no personal experience through which to know their potency.

We cannot understand why the slaughter of a sanctified animal, the placing of its blood and the burning of its flesh on the Altar; why these acts should bring God's Presence down to earth (accomplishes fellowship). Had the Jewish people been asked about the possibility of this happening before they had seen it, perhaps even they would have been skeptical. But they saw it happen! They saw the cloud of God's glory descend upon the Tent of Meeting. They saw a heavenly fire descend to their Altar and remain there for hundreds of years. They saw a Divine glow on Moses' face. To them, these were demonstrable, visible, tangible facts.

This is incomprehensible to our rational, scientific minds. But so was the splitting of the atom to rational minds a hundred years ago.

Various reasons for the offerings are given by classic commentators. The reason for the offerings is so profound that it is beyond human comprehension and the best efforts of the greatest of Jewish thinkers can yield only a drop in the ocean of God's intent.

OFFERINGS AS A SUBSTITUTE FOR MAN…BUT WE ALREADY SAID THAT

The offerings were seen to elevate three parts of every human deed: thought, speech, and action. When a person sins and then brings an offering, all three of those elements are used to take the sinful use to which he had previously put them, and transform it into the instrument of doing God's will. The person bringing the offering performs the commandment of leaning, by placing his hands on its head and leaning on it, thereby dedicating his strength and activity to God. He purifies his thought and intentions, by confessing his sin, pronouncing the spiritual goal that he hopes to attain, or uttering praises to God. As a further way of purging his sinful thoughts, the innards of the animal; representing the human organs that are the seat of desire and through, are burned on God's Altar. In the case of an elevation-offering, which is completely burned, the animal's feet symbolize the hands and feet with which man ran and acted to defy his Creator. The animal's blood (containing its soul), representing man's soul, was placed on the Altar (notice it is the soul that is placed upon the Altar; just not the blood).

Let's look at Leviticus 17:11 in context in order to make sure we understand the "central" idea of the passage.

"And whatever man of the house of Israel, or of the strangers who sojourn among you, who

consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the life [SUBJECT OF THE SENTENCE] of the flesh is in the blood [DIRECT OBJECT OF THE SENTENCE], and I have given it [THE LIFE] to you upon the altar to make atonement for your souls; for it is the blood [LIFE IN THE BLOOD REMEMBER?] *that makes an atonement for the soul.* Therefore, I say to the children of Israel, `No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'"

Answer for yourself: Did you know that "blood" was not the subject of the sentence? Did you notice what was? Did you understand that it was the "life" that was placed on the altar for atonement and not the blood?

In other words it is not the blood that atones, but the "soul" [LIFE] that atones..a life that repents, prays, confesses sin, makes restitution, gives alms, etc....!!!

Answer for yourself: Are you aware that as a Christian you whole understanding of the sacrificial system in the Bible is wrong because you have focused on "blood" for atonement instead of the "life" in the blood which is the real atoning agent?

BUT ISAIAH 53 SAYS....OR DOES IT?

Well not it does not say what you think it says. Why? You are reading most likely from your Christian Bible which is a very poor translation, or should I say, a very good mistranslation of Isaiah 53. This is why I spend so much time on the text. The Bible Jesus used and read did not read anything like our Christian Old Testament in hundreds of places. Isaiah is a good instance. Below is what the Palestinian Jewish Scriptures, called the Tanakh, reads for verse 10 of Isaiah 53:

Isa. 53:10 states " HaShem desired to oppress him and He afflicted him; if his soul would acknowledge guilt..."

WOW!

That sure is different from what your Christian Bible says:

Isa 53:10...IN THE KJV CHRISTIAN BIBLE...WHY IS IT DIFFERENT FROM THE HEBREW?

10 Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. (KJV)

Simply said, this Christian translation has been "Jesusized" by having the concept of guilt removed, for in Christian "theology" Jesus can have no guilt and many try to make him the subject of the passage when the real uncorrupted Hebrew Scripture define the suffering servant as the corporate nation of Israel and not one individual

Back to the subject at hand.

In one of the greatest passages in the Bible, we are told by Isaiah the prophet that if the "soul" of the "suffering servant" would acknowledge guilt…confess sin, pray, repent...

Answer for yourself: What do you do when you acknowledge guilt?

You confess and then repent. This is the subject of the verse. You literally turn around your "life". Your life changes direction; from sin to righteousness. You no longer continue your sinister ways. Now you can see how such a life, after repentance and confession of sin, was understood, even as the Christian Bibles say: "soul/life an offering for sin"! One's life, when turned to God and away from sin, was the atonement that Leviticus 17 speaks about.

Answer for yourself: Could we have missed this understanding when looking at the death of Jesus or, as Isaiah said, the martyrdoms of millions of Israelites (remember Jesus is paradigm of all Jews)?

While this procedure (placing the animal's soul on the alter in substitute for yours) is being accomplished with one's offering, the sacrificer meditates upon his sin, for the offering service teaches him graphically that he has sinned against God with body and soul. He contemplates that justice would have dictated that *his* human body by burned on the altar as a penalty for sin and his soul required by God in lieu of the animal's blood be placed upon it. It is only God's graciousness that permits the animal to become his substitute. Then, parts of the offering are given to the Kohanim (priests/teachers), so that those who dedicate their lives to study and teach the Torah are sustained through him and so that they will pray for him. It is an act of supreme graciousness that God is prepared to accept an offering from us instead of punishing us directly for our misdeeds. This is why the offerings are described throughout Leviticus as a satisfying aroma to God, because God is pleased when His children repent and seek to change their lives for the better.

When one brings an offering with such noble thoughts he has truly made *himself* an offering. The Sages have said of one who brings a humble meal-offering, it is as if he had offered his own life upon the altar. He thereby raised his mundane desires and makes them worthy of being placed on the heavenly altar.

More to follow. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #4

WHAT PICTURES CAN WE NOW SEE MORE CLEARLY AS CONTAINED IN THE SACRIFICIAL SYSTEM OF ISRAEL?

Let us not forget what we just have learned. It was the soul of the animal as found in it's blood, which when presented in a sacrifice AFTER the prior repentance, confession, and prayer of the sinner, was understood by God as the surrender of that person's soul toward Him. This is what it is all about, and will always be about.

A SHORT REVIEW

It is not the "blood" but the "soul" in the blood which demonstrates surrender to God and it is later to be understood as seen as placed on the altar where we see the "soul of the offerer of sacrifices" on the altar in lieu of the animal which is but a substitute for the person bringing the animal for sacrifice. The animal was literally the extension of the person bringing the sacrifice. God would not have a human sacrifice his life and blood and place it upon the altar as a demonstration of "communion" and "fellowship" with God; instead the animal was the extension of the person's life. The person bringing the animal had fed, groomed, and cared for the animal usually. It was part of his life and his life and energy had been invested into the care of the animal. So when the "soul" of the animal was taken and offered upon the altar in the release and placing of the animal's blood on the altar, then the person by proxy was represented on the altar in communion with God as well. Understand the animal was innocent having never sinned. This was supposed to be a picture of the spiritual position of the person bringing the sacrifice. The person bringing the sacrifice was ALREADY to have repented of his sin, confessed his sin, prayed, and made restitution to his fellowman if needed BEFORE he ever brought the animal to the altar. Then when he had done these spiritual necessities PRIOR to bringing the animal to the altar, then the person's soul was AT-THAT-MOMENT (atonement) right with God. He was forgiven and his repentance, confession, prayer, and restitution had accomplished for him atonement PRIOR to the animal being offered. "At that moment" his soul was again in right standing and relationship with God. In order to make such a declaration to the world and his fellowman, as well as to God, then he would take an animal and it would be slain and its blood placed on the altar. In so doing, the animal was a CORRECT PICTURE of the spiritual state of the person making the sacrifice for the animal's soul (in his blood) was on the altar in communion with God and was NOW a true picture of the sacrificer's soul in communion with God. Besides this, if anyone wanted to eat meat, the animal's soul had to be given back to God before the flesh could be consumed. So you see in the sacrificial system there were two dynamics at work: atonement and the conditions necessary to eat meat which also contained the Divine image which had to be given by to God.

WHAT DID BOTH GOD AND THE SACRIFICER KNOW THEN THAT

WE DON'T TODAY?

When, when making sacrifice properly, knew that he had attained something special with God. Christian teaching today is completely devoid of this knowledge and I thank I over the years in my studies He allowed me to find and recover this most needed part of instruction. This knowledge, when properly understood, will go a long way in helping the Christian separate error from truth as he hears taught in his churches.

UNION WITH GOD AND FELLOWSHIP WITH GOD RESULTED

Whenever the Torah commands that offerings be brought, these commandments use only God's Four-letter Name (yod-hey-vah-hey); the "Tetragrammaton" (I AM). If other names were used, some might err, thinking that there are many Gods or forces, one demanding this offering and another demanding some other offering. Since the Name *Elokim* represents God as the One Who controls nature, that Name might be taken to imply that there is an angel or a power who has dominion over a particular land or aspect of existence, and that that power requires the offering. The Four-Letter Name is formed of the letters that spell, *was, is and will be*, meaning that God is eternal. This is not God as He appears in a particular manifestation (Judge, Provider, Life-giver) but God as He *is.*

This is His Name as the God of Mercy. No one should think that God requires offerings to feed or appease Him. The Eternal One has no needs that man can satisfy for everything is His and nothing is beyond His power!

Answer for yourself: What then is the purpose of the offerings?

You should have seen by now that these offerings provided man an opportunity to unite himself to God to whatever extent it is possible for mortal man to do so through repentance, confession, and restitution.

Similarly, there is a humanly created fire below on the altar and there is the Heavenly fire from above, which God has placed upon Israel's altar. Both of these flames are fed by the offerings of the Jewish people, symbolizing the union of man's spiritual aspirations with God's goals for him. Thus the offerings provide Israel a means for spiritual elevation [drawing closer to God].

THE SACRIFICER HAD AN ACCURATE UNDERSTANDING OF HIMSELF BEFORE GOD....ACKNOWLEDGING "ONE'S OWN" NOTHINGNESS

All creatures emanate from God and have no independent existence on their own. Man has freedom of choice and his intellect puts great achievements within his reach, but all of this is possible only because God gives him the power to do so. Man could not function or even exist without God. The goal of creation is for man to acknowledge this basic fact; to recognize and proclaim that everything exists because of God and nothing can survive without Him. There are many ways for God's glory to be revealed and recognized. The highest recognition of all is for man to know The Oneness of God, meaning that there is nothing aside from Him. He achieves his ultimate greatness when he recognizes that *there is none beside Him* (Deut. 4:35). An offering is a demonstration of this concept. It says that its owner is surrendering his possessions to their Source (God). Theoretically, one might expect him to be ready to give even his very life in acknowledgment of God's sovereignty, but that is not His will. God wants man to live, to grow, to thrive, to serve; and God ordains the offerings as man's way to recognize His Oneness. Thus, by offering his possessions [as seen in the animal presented to God in sacrifice], one symbolizes that he has no existence but for God's will.

UNITING BODY AND SOUL...BEING ONE WITH GOD

The efficacy of offerings in obtaining God's favor is comparable to the way food makes it possible for the soul to maintain its attachment to the body. Material food cannot provide nourishment to the soul, which is not a physical entity. It is this nourishment of the body that enables it to remain healthy enough to play host to the

soul. Likewise, the "food of the Altar's fire" somehow effects the process that enables the Shechinah to remain among Israel.

The food of the soul is not measured in calories, vitamins, and minerals. Only intellectual and spiritual pursuits can nourish the soul. Torah study, prayer, even meals in celebration of such events as Sabbath and Festivals all have a sacred content that is capable of nourishing the soul. Only in this sense do the offerings constitute food for God. Man's dedication to Him and His commandments provides the nourishment that enables the Shechinah to attach itself to human beings and their handiwork. We think of food in terms of nutritive value, but that is not what sustains life. Man does not live merely because of the bread (material component). He lives through the bread's spiritual component; *what emanates from the mouth of God*. This is what holds together body and soul and what holds together Godliness and Israel through the agency of the offerings.

PUTTING IT ALL TOGETHER

Having now come to the understanding that it was a life lived above sin that was so pleasing to God that He accepted such a life as an offering and atonement for one's sin, it should behoove you to rethink what you believe about atonement as a Christian. If you were to do some comparative religious study you will see the preponderance of evidence of how pagan concepts of salvation are woven into Pauline theology. I have shown you the Biblical teachings of atonement and have not mentioned Paul's theology once. The reason I have not is that nowhere in the Jewish Masoretic Palestinian text are such Pauline concepts of atonement found. Only when you read the fraudulent and mistranslated Greek Scriptures, which the Rabbis did not translate, do you begin to find such ideas surfacing in the text (http://geocities.com/faithofyeshua). But never fail to understand that such concepts cannot be found in the Jewish Scriptures from which the Greek translation emanated. Somebody "fixed" the Greek translation to read differently.And sadly for you, these altered and paganized Greek mistranslation became the foundation for your Christian Old Testament. To make matters worse, your New Testament quotes from the fraudulent Old Testament (http://www.faithofyeshua.faithweb.com). Over and over as you read your Christian Bible you only reinforce and rehearse error! You need to know that. But that happened over 2000 years ago and who knows? Well I do, and others do who have studied enough to see it! The Jews have always known. It is the secularized Jews of today who don't. It is time someone told you! The righteous Jews know this and have known this since 200 BC when the Greek translation was understood by them to be a corruption of the Jewish Scriptures. History records 3 attempts of the Jews to correct such a forged Greek translation but sadly their efforts were not to overtake the popularity of the already translated LXX (Septuagint).

Understand an animal's soul represented the soul of one making the sacrifice, and we, as non-Jews, today are beneficiaries of having the Jew's soul (Jesus) given in place of ours along with their prayers for our sin. Jesus is the archetype for all of Israel. He is the greatest of all the "Suffering Servants" of the God of Israel. But in this lesson we must no longer overlook the importance of a life lived above sin which procures one's redemption and not the inert blood of the animal or of Jesus. Lives lived honoring God through faith and obedience atones. Your Covenant requires it! Such is the message of Bet Emet as we are called to live like Jesus and not just "believe in Jesus." It has been my experience as a Pastor over the years to encounter multitudes of Christians who trust in Christ's blood instead of understanding the importance of his life, symbolized by his soul in his blood, as lived in obedience to God as a form of atonement, or even their own lives, as lived pleasing to God for their OWN atonement. We must walk out our salvation with fear and trembling. We are co-laborers with God in our own salvation through faith and repentance. Such a mistaken understanding of our redemption since not being taught the truth from a Hebraic perspective has caused multitudes of Christians to trust in the acclaimed miraculous powers of the blood of Jesus instead of focusing of the miraculousness of a life lived above sin. Such a false sense of security in "blood" instead of "lives lived holy before God and man" unconsciously causes the believer to not regard sin with revulsion as he should. We tend to view sin as less harmful than it is, and compromise with sin lies at the door.

The bottom line for all Christians to understand is that we have heard way too much preached about

Jesus and far too little studied from the texts of the Jewish Bible which tell us exactly and accurately who he is as well as his original mission. If we had studied the original sources available to us, we would not be so mixed up theologically in Christianity today which boasts over 2000 different denominations all maintaining they have the truth about Jesus while at the same time being the most violent and crime ridden nation in the world.

SOMETHING IS WRONG WITH THE MESSAGE OF THE CHRISTIAN CHURCH…LOOK AT THE FRUIT OF THIS MESSAGE IN OUR COUNTRY WITH A CHURCH ON EVERY CORNER AND TELEVISIONS FILLED WITH THE CHRISTIAN MESSAGE OF GRACE WITHOUT ACCOUNTABILITY FOR ONE'S OWN SIN! JUST LOOK OUT YOUR DOOR AND ASK IF THAT IS THE BEST THE HOLY SPIRIT CAN DO????????

I don't plan to get into why the Christian message at this time but suffice to say that the Christian message is corrupted due to it's pagan content over Jewish content as we see for example in the alteration of Jewish texts in the real Hebrew Isaiah for example but let it suffice to say as shown beyond question on many of our other sites that we are in this sad state today because instead of being a true follower of Jesus and his Jewish faith we are camped at the feet of pagan Rome and Paul's antinomianism (anti-Law). May God forgive our laziness of letting others tell us what to believe instead of us studying to show ourselves approved unto God. I just showed you part of the problem. Implicitly we are led to not revere the Laws and Commandments of God because of the solar teaching that "Jesus died for me" and my get out of jail card saves me. This comes straight out of sun worship as you have seen on this site and others. As a Pastor I saw such falsehoods lived out in the lives of the congregation year after year. When there is no Law, no Commandments, no requirements, no accountability, then there is no righteous fruit and we have our newspapers filled with horror story after horror story. And sadly few can count on their lives being a sufficient atonement for their sin because they have been taught a pagan sun-godman story which allows his followers to get away with anything. Emotionalism is a sorry substitute for knowledge.

Answer for yourself: For after all if saved by the blood of Jesus, what need do I have to live like Jesus and not disobey the commandments of God? Isn't Jesus my "grace card"?

Answer for yourself: If saved by the blood of another, what does a little sin mean…what can it hurt?

Answer for yourself: See the tragic thinking involved in focusing upon the blood of Jesus instead of the life of Jesus lived above sin? Now look out your window to the world and see what the fruit of 1700 years of erroneous teaching has grown!

THINK!

Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #5

LOOKING AT PAUL'S THEOLOGY….WHAT IS TRUTH?

We must not forget what we just learned. As the reader you must understand that what you learned is the "theology" of sacrifice and any other "sacrifice" must fit this mode of understanding. This means when viewing the death of Yeshua one must be equipped with this understanding before trying to evaluate the meanings that might be attached to his death. Along with this one must equally be equipped with sufficient information concerning comparative religions and the death of their "gods". Only if one comes to the "Jesus materials" possessing this information can he be guaranteed to be able to discern the true meaning of his death or at least see if concepts from "pagan mystery religions" have been attached to his death. This is especially important when reading Paul's writings. With what we have just learned as a background let us return to Paul's statement that "Christ died for our sins" which was the fundamental fact of the early Gentile Christian message, the corner-stone of early Gentile Christianity (but not Jewish Christianity or Messianism). But as soon as this simple fact is stated a number of vital questions are bound to arise. In order that we may have an intelligent and correct understanding of this important doctrine it is necessary that we know precisely what occurred and did not occur when Jesus died on the cross. We cannot rest content with teaching that leaves the central doctrine of the Christian faith shrouded in mystery and uncertainty. This does not mean that all mystery can be removed. But the Scriptures do supply the interpretation of the death of Christ that the inquiring mind legitimately asks for, and the salient factors concerning it should be known by all Christian people. Believing that the Hebrew Scriptures (the Palestinian Masoretic Text and not the corrupted LXX from which your Christian Old Testament originates) is God's word to man, and that the statements of Scripture regarding the death of Jesus in the Greek New Testament are often mistranslated on purpose (http://geocities.com/faithofyeshua),then if you, ordinary Christian men and women, are to even find the truth concerning the death of Jesus, then we must deal with some rather difficult information at times. It is not my wish to destroy anyone's faith, only to expose the changes made to the text as well as the lies that have been passed down about the death of Jesus which his original follower never "believed". We hold it to be our task and privilege under the promised guidance of the Holy Spirit to "search the Scriptures", the Jewish Scriptures that Yeshua himself accepted, until we reach that understanding which satisfies the mind and heart and conscience, and leads to certainty and finality.

According to the New Testament, especially the writings of Paul, we are told, for instance, in broad terms that we are members of a fallen race, that God has given His only-begotten Son for our atonement, and that salvation is through Him (Messiah) and not through any works which we ourselves are able to do.

Answer for yourself: How correct is this statement when compared with the teachings of the Hebrew Scriptures concerning atonement and forgiveness?

Let us not forget what we just learned in the prior articles.

Certainly anyone who accepts these facts and acts upon them will be "saved" because the fruit of the Christian message leads to Godliness. Yet, accepting these facts and acting upon them would appear to represent only a minimum of faith, and God has made it possible for us greatly to enrich and expand our knowledge of the way of salvation if we will but give careful attention to His word. But the problem is great; you first have to know if you, the Christian, even has His Word, or if your Old Testament is corrupted in special places. For example, the Isaiah translations in the Old Testament of your Christian Bible read completely different in many "messianic" passages as opposed to the Jewish Tanakh. You should ask yourself "why" your Christian Old Testament reads so much different from the Jewish Scriptures from which it was supposedly taken! Most likely you never knew this. It is time to awaken to such sad facts, for it is these alterations which have led to false beliefs concerning Yeshua, his life, and his death.

ANOTHER LOOK AT LEVITICUS 17:11 …POSSIBLY THE MOST IMPORTANT THING YOU CAN EVER LEARN

Christians generally insist that the absolute need for a vicarious blood sacrifice is rooted in the Torah (first five books of the Old Testament), and cite as proof Leviticus 17:11 "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that makes an atonement for the soul." The sad fact of the matter is that most Christians and Pastors don't understand the verse at all.

As a Christian, you have probably heard many sermons on the topic of atonement, and have undoubtedly read many studies which support the contention that there is "no atonement without blood." But the truth of the matter is that neither the Book of Hebrews [it says "almost all things"..not "all things"] or the Old Testament says that. Of course you are also aware that this is a teaching which is not shared by traditional Jews and for a very good reason which has escaped the Gentile Christian church because of their mistranslation, alteration, and therefore misinterpretation of the passages in their Bibles as well as because of superficial reading of the whole Bible.

Answer for yourself: Have you ever wondered how the Jewish people could reject what to you seems so clear? Why would anyone reject a "free" salvation? It does not make sense to the rational mind.

You might remember that in junior high school, we were often given an assignment to write the title for a story; what is the central idea of a passage. Let's look at Leviticus 17:11 in context in order to make sure we understand the "central" idea of the passage.

"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes an atonement for the soul. Therefore, I say to the children of Israel, `No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'"

What should immediately be apparent is that the topic of this passage is NOT how to secure atonement from sins, but the prohibition against consuming blood. We are told parenthetically that the reason for this prohibition is that the blood contains the vitality (soul) of the animal (Genesis 9:4, Deuteronomy 12:23) and consequently, when we bring an animal sacrifice, its soul (life) which is in its blood serves as the atoning agent,

and not another part of its body [the blood]. The writer of Leviticus informs us that it is the soul, one's life, which is in the blood [blood is the object of the preposition "in"] which was offered to God daily and even in death which was pleasing to God and which God accepted as an "atonement" and as an "offering for sin". Notice that it is not the "blood" which was accepted for an offering for sin, but rather the "life/soul" which was "in" the blood. "Blood" is not the subject of the sentence. This might be a shock to you but "life" is the subject of the sentence. Or better said, it is the "life" which is the subject of the sentence. That means it is not the "death" or "the blood" which accomplished anything, but rather the life of one which provided atonement. Such a life is one lived in repentance, confession, prayer, and restitution as shown earlier in these articles and as attested by the Jewish Bible. Even your Christian Old Testament will teach you the same things if you are aware of it. It just so happens that the "life of the one bringing the sacrifice" is "pictured" in the life of the animal as the animal's blood is placed on the altar.

The Hebrew word for "life" which is in the blood is the word for "soul". Such a life, if it was to be accepted as an atonement, was one which was lived completely obediently to God's Commandments [by which he never sinned]. Such a life that turned from sin was so pleasing to God that He accepted such a life as an offering for one's own sin. Such a life was lived in a constant intent to live the commandments of God and when one fell short through sin one was preoccupied to repent and then recapture one's right standing with God. After repentance, "at that moment", one was restored into right standing and relationship with God and the placing of the blood of the animal was representative of the sacrificer's soul before God since he had ALREADY repented. The animal was a picture of him at that time. The soul of the animal was a picture of the sacrificer's soul, but only if he had repented PRIOR to bringing the sacrifice. Now you can understand why God at times tells us that He is wearied by the sacrifices of the people. They were just killing the animals and there was no repentance in their hearts!

Isa 1:10-17

- **10 Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.**
- **11 To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.**
- **12 When ye come to appear before me, who hath required this at your hand, to tread my courts?**
- **13 Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.**
- **14 Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.**
- **15 And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.**

Notice that God is tired of ritual without repentance.

Notice what God says next and the remedy to this sad state of spiritual affairs He finds in His people. Notice what God tells them what they must do!

- **16 Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;**
- **17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.**

There you have it. Through repentance, confession, and a return to obedience to the Laws and Commandments of God the people could again be

received by Him. Nowhere did God say He did not want the people to continue bringing the sacrifices if their hearts were contrite and repentant. Only then, as you have learned, was their hearts to be represented by the animal's blood and soul on the altar. Anything else was a lie. Such was a waste of life; not only theirs but the animal's as well.

LET US LOOK A LITTLE MORE CLOSELY

The Hebrew word for "soul" is as follows as seen in Strong's Concordance:

5315 nephesh (neh'-fesh);

from 5314; properly, a breathing creature, i.e. animal of (abstractly) vitality; used very widely in a literal, accommodated or figurative sense (bodily or mental):

KJV-- any, appetite, beast, body, breath, creature, X dead (-ly), desire, X [dis-] contented, X fish, ghost, + greedy, he, heart (-y), (hath, X jeopardy of) life (X in jeopardy), lust, man, me, mind, mortally, one, own, person, pleasure, (her-, him-, my-, thyself-), them (your)- selves, + slay, soul, + tablet, they, thing, (X she) will, X would have it.

The Hebrew word for "soul" is as follows as seen in Brown-Drivers-Briggs Hebrew Lexicon:

5315 nephesh-

- **soul-self,, life, a creature, a person, an appetite, a mind, a living being, a desire, an emotion, a passion**
- **what breathes, the breathing substance or being, a soul, the inner being of man**
- **a living being**
- **a living being (with life in the blood)**
- **the man himself, a-self, a person or an individual**
- **the seat of the appetites**
- **the seat of emotions and passions**
- **the activity of mind**
- **the activity of the will**
- **the activity of the character**

My whole life I was told that I was "saved" by the blood of Jesus, yet Leviticus tells me that atonement which brings salvation is accomplished by my life before God!

Looking at the definition above, one quickly sees that the activity of one's will, mind, and character [one's soul] was said to be accepted in Leviticus 17 as an atonement for one's sin [life and not blood remember?].

Jesus, like all Jewish people who came before him who were devoted to God and His Torah, as well as those who lived after him, comprise the "suffering servant Israel". Let us remember that Isa. 53 speaks of the nation and corporate Israel as the Suffering Servant and not an individual even if singular pronouns are often used among plural pronouns. It is this "Suffering Servant" who is "the" light for the non-Jewish nations. With this perspective, we now can come to understand that the blood of Jesus carried the life force of Jesus (his soul). Jesus was totally committed and surrendered to the will of God and His Torah. That instead of Jesus' death, in reality it was his life, a life lived pleasing to God as part of the Israel of God which God accepted as atonement

for sin. In particular Israel is the priest for the Gentile world, and they bring sacrifices for the sins of the Gentile world. THINK! Israel's "soul", not only Yeshua's, but all of righteous Israel, past and future, "atones" for sin. These righteous lives are accepted by Hashem on the altar, according to Leviticus 17, as atonement for sin, the sin of the Gentile nations who know not God. Such in reality "atones and saves". When I as a non-Jew comes to the knowledge of God and His commandments, then when lived before Him I identify with Israel and join Israel in making atonement with my life.

Remembering what we have already learned...that singular pronouns in the Servant Songs of Isaiah refer to the nation of Israel and not to only one person like Jesus. In so doing we can find the following verses even the more astonishing.

Isaiah 53:6

6 We all went astray like sheep, we have turned, each one on his own way, and *the Lord accepted his [the corporate nation of Israel] prayers for the iniquity of all of us.*

Now let us never again under estimate the importance of the prayer service in the Jewish synagogues of the world for by it atonement came for Gentile sins.

Now it become a little more clear. When one looks at Jesus, or other righteous Jews as the Suffering Servant of the LORD, then we see their lives and understand them as "lights to the nations". Then it is easy to understood such righteous lives and deaths as lives lived as examples which were in complete submission to the Commandments of God as demonstrated by one's complete submission of the mind, will, and emotions to God and His desires for his people. Such examples when followed by me, literally "saves"! Such lives atoned for sins of the Gentile world and serve as an example to me and you…by which if we follow such examples….provides atonement for our sins. Literally the "corporate" example of Israel is to be individualize in each believer's life when one comes into personal relationship with God. This is explained when one reads Isaiah 53 from the Jewish Scriptures and not the corrupted Christian Old Testament.

Jesus lived a God-honoring life to such a degree that God accepted his life, as he had all Jews devoted to Him. In Jesus' life God could tabernacle in a way He never had before with any man and the "Word/Messiah became flesh" at the immersion and anointing of Jesus. Let us never forget that Israel has had many "anointed" (messiahs) messengers of God as was Jesus. Then subsequently his God-honoring life (soul) was later accepted as an offering for sin in behalf of mankind as had others of Israel before him (and those of Israel who would follow him). His soul was pure and could be accepted upon the altar of God in lieu of us. God accepted his prayers for the iniquity of us .

Luke 23:34

34 Then said Jesus, Father, forgive them; for they know not what they do… (KJV)

So it was not Jesus' death so much as his God-honoring life-style which was lived in complete submission to the Father and His Commandments which not only brought Jesus to tabernacle within God "without measure", but shows us the way to both live and die in a way which honors both man and God and procures for us our atonement when we live our lives by his example. The death of Yeshua was not so much a sacrifice for us but an example for us.

BUT IN A WAY THE "BLOOD" OF JESUS DID SAVE US….IF WE CAN SEE THE TRUTH OF WHAT HE TAUGHT?

Had Jesus not died then there most likely would not have been a movement catalyzed from within a Gentile

hating Judaism of the 2nd Temple period which would reach out to the nations with the Torah and the Laws of Noah. The death, where the blood of Jesus was shed, was the catalyst that caused a mission into all the world where the Covenant of Noah was extended to the Gentile World. We call this the Great Commission today. Now understand which is said next. For in the wake of Yeshua's death would come a movement into all the world which aimed at taking the Torah to the nations whereby non-Jews could learn how to live lives pleasing to God as had Israel through faith and acceptance of the commands of God respective of their Covenant. Messianic Israel took to the non-Jews and the Lost Sheep of the House of Israel God's Covenant made with the non-Jews since before Noah. Faith and obedience to the Covenant stipulations brought salvation to the non-Jewish world. In others words Jesus traded his life for ours as previous Suffering Servants of God had done in preserving the truths of God for all mankind, and God accepted the bargain. This understanding is what Isaiah understood about the sacrifice of the Suffering Servant. Because of the death of Jesus, and I believe his resurrection, the teachings by which non-Jews could enter Covenant with God and live by the Commandments of God was to be taken into all the world. Along with these teachings would come the understanding that repentance from sin and a return to God provides a life pleasing to God which He then accepts as atonement for sin. Through the ages of the Christian Gentile Church this teaching was lost! Your example of being a Christian today which does not understand the sacrificial system of the Bible is proof.

Now you are ready to read our articles on Isaiah to fully understand Isa. 53 correctly

The vast majority of Christians in the world today have not been told this and wander in fables because they lack the correct understanding which only can come from in-depth Bible study. And you have to have the right text before you start. Sadly Christians for the most part cannot find the truth because they are working from a corrupted text. They only reinforce error. Buy yourself a Stone Edition Tanakh. Then you will have the Bible Yeshua used.

So it was the Suffering Servant, Israel, composed of many Israelites, whose lives lived daily in complete obedience to their God which was so pleasing to God that they could be accepted by God as an offering for sin and not their red corpuscles (blood) which Christianity sadly focuses. And the Lord accepted his [the corporate nation of Israel] prayers for the iniquity of all of us. What makes this even more remarkable is that in this very passage from Isa. 53 it is the GENTILE KINGS OF THE WORLD SPEAKING & NOT THE JEWISH PEOPLE OR THE JEWISH PROPHETS! The Gentiles will one day understand the role played by the righteous Jewish people in expiation of their sin! This is prophetic but you can fulfill it today if you open your heart and head to the facts presented in this article.

Such is the teaching of Isaiah and Leviticus.

Because of the proliferation of bloody rites in Gentile paganism, the Gentile converts to Jewish Christianity would in the first centuries, inherently revert back to pagan backgrounds. Thus the emphasis today on blood instead of a God-honoring life as the offering for sin has been inherited by the Gentile Church. Such falsehoods as taught by Paul was a "bridge" to the non-Jewish nations as he attempted to "be all things to all that he might win some". Paul gave the non-Jew nothing more that what they already had; for in the pagan mystery religions, of which Troas was the capital of Mithraism, Paul's home town, the old pagan concepts were rolled into Jesus by Paul for Gentile acceptance. They did not have to accept Judaism per se, he would simply remold Jesus into a neo-pagan to which they could relate. Such is the reckless acts of one desperately trying to be received and accepted because of his rejection by the Jerusalem Church. When Jerusalem would be notified of what Paul was teaching, he would be repeatedly summoned to answer charges. Finally, in Acts 21 he was arrested, but his submission to the Jerusalem church was never in question. They just never accepted "Paul's" gospel. Neither should you! Paul's gospel could not "preach" in Israel, only 1500 miles away when few knew little of a Jewish Jesus or the Torah. Such a clever tactic by Paul only made Yeshua the head of the non-Jewish pantheon which were already filled with pagan gods which gave their body and blood for their followers for salvation. SUCH A TEACHING AS SHARED BY PAUL

IS NOT JEWISH NOR IS SUCH A TEACHING BIBLICAL! IT IS PAGAN TO ITS CORE AND YOU NEED TO KNOW THAT! JAMES AND THE JERUSALEM CHURCH DID! The whole sorry affair can be seen as I have detailed it in this web-site if you read it thoroughly.

I just gave you the Biblical teaching on atonement.

Answer for yourself: Have you noticed we have not discussed "sin offerings" yet but have covered the gamut of atonement? Sin offerings only began after the terrible sin of idolatry and blasphemy of the Name of the LORD when Israel rejected YHVH at Sinai. Now God would add a new law that had not existed prior to that time. Request our article on "The Law That Was Added" to further your understanding in this area.

NOW…WHAT ABOUT SIN OFFERINGS?

Really I don't have much to say except they were instituted after the golden calf incident. Then a whole priesthood and tabernacle was required. But even looking at sin offerings, the same spiritual dynamics that we have learned are applied; namely, the soul or life of the sacrificer is placed on the altar as a picture of his renewed relationship with God and the accuracy of such a demonstration was determined if he had repented, confessed, and made restitution PRIOR to bringing the sacrifice.

CONCLUSION

Having now come to the understanding that it was a life lived above sin that was so pleasing to God that God accepted such a life as an offering and atonement for one's sin, it should behoove you to rethink what you believe about atonement as a Christian. If you were to do some comparative religious study you will see the preponderance of evidence of how pagan concepts of salvation are woven into Pauline theology. I have shown you the Biblical teachings of atonement and have not mentioned Paul's theology once. The reason I have not is that nowhere in the Jewish Masoretic Palestinian text are such Pauline concepts of atonement found.

Only when you read the fraudulent and mistranslated Greek Scriptures, which the Rabbis did not translate, do you begin to find such ideas surfacing in the text. But never fail to understand that such concepts cannot be found in the Jewish Scriptures from which the Greek translation emanated. Somebody "fixed" the Greek translation to read differently. And sadly for you, these altered and paganized Greek mistranslation became the foundation for your Christian Old Testament. To make matters worse, your New Testament quotes from the fraudulent Old Testament. Over and over as you read your Christian Bible you only reinforce and rehearse error! You need to know that. But that happened over 2000 years ago and who knows? Well I do, and others do who have studied enough to see it! The Jews have always known. It is the secularized Jews of today who don't. It is time someone told you! The righteous Jews know this and have known this since 200 BC when the Greek translation was understood by them to be a corruption of the Jewish Scriptures. History records 3 attempts of the Jews to correct such a forged Greek translation but sadly their efforts were not to overtake the popularity of the already translated LXX (Septuagint).

Understand an animal's soul represented the soul of one making the sacrifice, and we, as non-Jews, today are beneficiaries of having the Jew's prayers for our sin on Yom Kippur. Jesus is the archetype for all of Israel. But in this lesson we must no longer overlook the importance of a life lived above sin which procures one's redemption and not the inert blood of the animal or of Jesus. Lives lived honoring God through faith and obedience atones. Your Covenant requires it! Such is the message of Bet Emet as we are called to live like Jesus and not just "believe in Jesus." It has been my experience as a Pastor over the years to encounter multitudes of Christians who trust in Christ's blood instead of understanding the importance of his life, symbolized by his soul in his blood, as lived in obedience to God as a form of atonement, or even their own lives, as lived pleasing to God for their OWN atonement. We must walk out our salvation with fear and

trembling. We are co-laborers with God in our own salvation through faith and repentance. Such a mistaken understanding of our redemption as seen from Paul, since not being taught the truth from a Hebraic perspective, has caused multitudes of Christians to trust in the acclaimed miraculous powers of the blood of Jesus instead of focusing of the miraculousness of a life lived above sin. Such a false sense of security in "blood" instead of "lives lived holy before God and man" unconsciously causes the believer to not regard sin with revulsion as he should. We tend to view sin as less harmful than it is, and compromise with sin which lies at the door.

The bottom line for all Christians to understand is that we have heard way too much preached *about* Jesus and far too little studied from the texts of the Jewish Bible which tell us exactly and accurately who he is as well as his original mission. If we had studied the original sources available to us, we would not be so mixed up theologically in a Christianity today which boasts over 2000 different denominations all maintaining they have the truth about Jesus while at the same time being the most violent and crime ridden nation in the world.

SOMETHING IS WRONG WITH THE MESSAGE OF THE CHRISTIAN CHURCH…LOOK AT THE FRUIT OF THIS MESSAGE IN OUR COUNTRY WITH A CHURCH ON EVERY CORNER AND TELEVISIONS FILLED WITH THE CHRISTIAN MESSAGE. JUST LOOK OUT YOUR DOOR AND ASK IF THAT IS THE BEST THE HOLY SPIRIT CAN DO?? ??????

May God forgive our laziness to let others tell us what to believe instead of us studying to show ourselves approved unto God. I just showed you part of the problem. Implicitly we are led to not revere the Laws and Commandments of God because "Jesus died for me" and my get out of jail card saves me. As a Pastor I saw such falsehoods lived out in the lives of the congregation year after year. When there is no Law, no Commandments, no requirements, no accountability, then there is no righteous fruit and we have our newspapers filled with horror story after horror story and many of these atrocities are being committed by clergy.

Answer for yourself: When was the last time you saw a Rabbi skip off with the funds of the synagogue or be caught with a prostitute? When was the last time a Rabbi was found molesting a child? Are they any different that non-Jews; or is it because they have a fear of God that is lacking in the Christian Church because we have "implicitly" been sold a bill of goods that we are "already" forgiven and can get away with it because "Jesus paid it all?"

And sadly few can count on their lives being a sufficient atonement for their sin when your whole life the Church has taught you to live without Law and the Commandments of God. This the legacy of Paul and his mystery religions superimposed upon a Rabbi names Yeshua/Jesus. You were taught these "laws and commandments" were a curse. Emotionalism is a sorry substitute for knowledge.

Answer for yourself: For after all if saved by the blood of Jesus, what need do I have to live like Jesus and not disobey the commandments of God? Isn't Jesus my "grace card" that allows me to live anyway I want to and not fear the end-result of such non-accountable behavior?

Answer for yourself: If saved by the blood of another, what does a little sin mean…what can it hurt; for after all, did not Jesus die for me as the Roman document ...the New Testament states?

Answer for yourself: See the tragic thinking involved in focusing upon the blood of Jesus instead of the life of Jesus lived above sin?

THINK!



Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #6

IS BLOOD REQUIRED TO ATONE FOR SIN?

"...without the shedding of blood there is no forgiveness." (Hebrews 9:22)

Answer for yourself: Is this statement from the epistle to the Hebrews really true or is it a contradiction of the Eternal Word of God and the Bible Jesus used?

The central theme of Christianity and the New Testament (NT) is the sacrificial offering of the blood of 'Jesus Christ' as atonement for the sins of the entire world. "The blood of 'Jesus' was shed in our stead and is the only means of atonement for sin."

Answer for yourself: Is this claim truly consistent with The Holy Scriptures (OT)?

Before you say "yes" you might possibly need to be honest with yourself by answering this question: "Just how well do I really know the Old Testament Scriptures and their meanings since I am a New Testament Christian?"

Christians claim that the absolute need for blood is rooted in the Law of Moses (the Torah). Traditionally they will often cite the book of Leviticus as proof:

"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes an atonement for the soul. Therefore, I say to the children of Israel, 'No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'" (Leviticus 17:11)

What should immediately be apparent is that this passage is concerned first and foremost with the prohibition against consuming blood. The subject of atonement here is secondary. We are told that the reason for this prohibition is that the blood contains the life or vitality of the animal. Strong's number 3722 is the Hebrew word "Kaphar"; Gesenius' Hebrew-Chaldee Lexicon explains this to mean (1) to cover over, to over spread as with pitch. (2) to obtain forgiveness. (3) to make expiation for an offender, to free him from charge.

Another reason is that consuming blood was a very important part of the idolatrous religious practices of the people and nations surrounding Israel (Gen. 9:4 and Deut. 12:23).

Israel was clearly instructed by The Holy One of Israel through Moses not to imitate this abhorrent pagan practice in any manner (and this has serious implications for Christian communion, both Catholic and Protestant). Although the actual blood was later to be substituted with wine in many of the sacred banquets of pagan religions, there is ample evidence to support the claim that literal blood was consumed as part of the

ritual worship of pagan deities, and this as a form of atonement.

Please listen to this! Since this passage from Lev. 17 is predominately concerned with the prohibition against consuming blood, we must look elsewhere in the Bible for instructions concerning atonement for sins. This passage in Leviticus will become clearer later on. The passage does say that since blood symbolizes the life of the animal, it can be used as a means of atoning for our sins. It does not say, however, that blood is the only means of atoning for sins. Indeed, The Holy Scriptures tell us of several other things that can be used instead of the blood of a sacrificial ram or bullock.

OTHER MEANS OF ATONEMENT…..IS THIS NEWS TO YOU?

"And Moses said unto Aaron, 'Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from [YHVH]; the plague is begun.' And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people." (Numbers 16:46-47)

Here, incense can be used to atone for sins in the same manner as the blood sacrifices of animals.

Notice what else could be used in place of blood:

"The rich shall not give more, and the poor shall not give less than half a shekel (offering of money), when they give an offering unto [YHVH], to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before [YHVH], to make an atonement for your souls." (Exodus 30:15-16)

Here, one's offering to the LORD can be used to atone for sins in the same manner as the blood sacrifices of animals.

The phrase "to make atonement for your souls" in these verses is the same expression as in Leviticus 17:11:

"We have therefore brought an oblation [again items of worth and money] (Deut. 12:23-25, 30) for [YHVH], what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets, to make an atonement for our souls before [YHVH]." Numbers 31:50)

In these passages, money could be used to make atonement for the children of Israel. The principle here is not that atonement can be bought [this was the practice of the great universal church whose priests routinely sold forgiveness]. Rather, this is about doing charitable things with money. In this case, the money was to be used for the physical maintenance of the temple building.

DOES BLOOD COVER ALL SIN?

According to the Bible, blood sacrifices held only limited atonement capabilities. Foremost among it's limitations was that blood sacrifices were only brought for unintentional sins. If a person committed some sin out of ignorance, such as doing work on the Sabbath when perhaps they mistakenly thought it was Sunday, then atonement could be made through a sacrificial sin offering. Sacrifices did

not help to atone for sins that were done intentionally. Notice the instructions to the priests concerning this:

"And [YHVH] spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of [YHVH] concerning things which ought not to be done, and shall do against any of them: If the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto [YHVH] for a sin offering. And he shall bring the bullock unto the door of the tabernacle of the congregation before [YHVH]; and shall lay his hand upon the bullock's head, and kill the bullock before [YHVH]. And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before [YHVH], before the veil of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before [YHVH], which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation" Leviticus 4:1-7)

This claim that only blood could atone for sins raises many questions. What happens if someone could not afford to purchase a ram or bullock for his sin offering? Is it possible that a loving CREATOR would institute a system of atonement that could only be used by the wealthy?

"And if he be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtledoves, or two young pigeons, unto [YHVH]; one for a sin offering, and the other for a burnt offering." Leviticus 5:7)

Here, if a person could not afford the sacrificial ram or bullock for a sin offering, certain types of small birds could be used instead.

Answer for yourself: However, what if someone was so destitute, that he couldn't afford even these small birds?

"But if his means are insufficient for two turtledoves or two young pigeons, then for his offering for that which he has sinned, he shall bring the tenth of an ephah of fine flour for a sin offering; he shall not put oil on it or place incense on it, for it is a sin offering." (Leviticus 5:11)

This is very interesting, but seriously damaging to the Christian doctrine. If birds could not be afforded, some simple flour could be used instead and would be just as effective in the eyes of Israel's CREATOR. The scriptures are quite clear on this. Since flour could be used for a sin offering, it is evident that blood was not the sole means of atonement. The Christian position that only the shed blood of 'Jesus' could atone for sins is falling by the wayside in light of the Holy Scriptures. Actually, considering the beating and torture which 'Jesus' is said to have suffered at The hands of the Romans, you have to wonder why he didn't just bring a sack of flour to the Romans and let them whip, beat, mock and crucify it instead!!!

WHAT IF THERE WAS NO TEMPLE OR AARONIC PRIEST …HOW WAS ATONEMENT ACHIEVED?

While the Temple stood, sacrifices without question served as part of the atonement process. If you read the first articles in this series then you understand the meaning of the presentation of the "blood" on the altar within the Temple.

Answer for yourself: What, though, was to be the fate of the people who did not have access to the Temple?

Answer for yourself: What were the Israelite people supposed to do after 586 B.C.E. when the first Temple was destroyed and they were exiled to Babylon?

Answer for yourself: What did the Jewish people do in the times of the Maccabees when the Syrian-Greeks were in control of the Temple and did not allow sacrifices?

After king Solomon completed the spectacular temple building in Jerusalem, he dedicated it with a very moving speech. This lengthy and very beautiful speech can be read in the books of 1 Kings 8 and II Chronicles 6. Notice, however, that Solomon doesn't speak about sacrifices at all! If sacrifices were the focal point of the temple, this omission would be very curious. Rather, the focus of the Temple was shown to be the Ark, containing the Laws which our CREATOR wanted us to live by. The Temple was first and foremost a symbol of the Shechinah, or presence of The Holy One of Israel.

"I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. (I Kings 8:13)

"And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8).

Toward the end of the speech, Solomon addresses the subject of the Israelite people being denied access to the temple:

"If they return to You with all their heart and with all their soul in the land of their enemies who have taken them captive, and pray to You toward their land which You have given to their fathers, the city which You have chosen, and the house which I have built for Your name; then hear their prayer and their supplication in heaven Your dwelling place, and maintain their cause, and forgive Your people who have sinned against You and all their transgressions which they have transgressed against You..." (I Kings 8:46-50)

This passage helps us understand Leviticus 17:11 properly. The Bible clearly teaches that blood sacrifices were not necessary in order to atone for sins. Prayer and repentance are shown to be the effective means of atonement. Certainly, when the Temple stood, and if one could afford an animal, a sacrifice was brought as part of the atonement process for unintentional sins. What Leviticus 17:11 teaches us is that when we bring such an animal as a sacrifice, we are not allowed to consume its blood, because as the life force, it is the part of the animal that affects our atonement. In addition, we were not to consume the blood because this was the practice of the pagan people who worshipped the sun-god 'baal.'

WAS YESHUA AN ACCEPTABLE SACRIFICE?

Another focal point of the NT is the Christian claim that the crucifixion of 'Jesus' served as the final atoning sacrifice for the sins of the world. However, if the sacrificial instructions set forth by the Law of Moses are examined closely, and you see the guidelines set forth for how sacrifices are to be brought, it will be clear that 'Jesus' could never serve as an atoning sacrifice. Clearly, not just any blood shed in any manner would satisfy the biblical requirements for atonement. Notice the instructions set forth in the Torah concerning sacrifices:

"For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls..." (Lev. 17:11)

Notice that the blood of the acceptable sacrifice was to be shed upon the holy alter of the temple, and not on the pagan phallic symbol of the cross. Besides Yeshua died on a stake without a crossbar as was customary of the Romans. Clearly, not just any spilled blood is acceptable as a sacrifice. YHVH set forth very meticulous rules and laws governing acceptable sacrifices brought to Him. "Jesus'" crucifixion may qualify as an atonement according to theGreek Testament of Mithraism but since his blood was not offered on the altar, it is not in compliance with what The Holy Scriptures of Israel's CREATOR requires.

There are many other factors that would render the crucifixion of 'Jesus' an unacceptable sacrifice according to scriptural guidelines. According to the Biblical rules in Leviticus, all sacrifices had to be offered by a Levite

Priest, a descendant of Aaron. According to the "gospel" accounts, 'Jesus' was killed by pagan, gentile Roman soldiers.

Biblical law also prohibited any sacrifice that was blemished or maimed:

"Ye shall offer at your own will a male without blemish, of the beeves, of the sheep, or of the goats. But whatsoever hath a blemish, that shall ye not offer: for it shall not be acceptable for you. And whosoever offereth a sacrifice of peace offerings unto [YHVH] to accomplish his vow, or a freewill offering in beefs or sheep, it shall be perfect to be accepted; there shall be no blemish therein. Blind, or broken, or maimed, or having a wen [cyst], or scurvy, or scabbed, ye shall not offer these unto [YHVH], nor make an offering by fire of them upon the altar unto [YHVH]. (Leviticus 22:19-21).

Now we have a problem. The "gospels" of the NT clearly teach that 'Jesus' was beaten and whipped, which would have made him blemished and maimed and therefore an unfit sacrifice. Frequently, Christians react to this line of reasoning by protesting that it is improper to be so literal, and that "Jesus'" death was more of a symbolic or spiritual sacrifice. Christians will insist, indeed the NT itself makes the claim, that 'Jesus' was literally our Passover sacrifice. Remember in the book of John, when the Roman soldiers pierced 'Jesus' [after he was already dead, mind you]? Here we are told that they did not break his legs because this would violate the rules of the proper Passover sacrifice (Matthew 27:26, Mark 15:19, and John 19:3). The legs of the crucified were sometimes broken to hasten death. It was necessary that crucifixion victims must prop themselves up using their legs in order to facilitate breathing. This could prolong death for days at times. The legs were broken so that proper breathing could be prevented, and the lungs crushed the diaphragm and breathing was extremely difficult.:

"But coming to 'Jesus,' when they saw that he was already dead, they did not break his legs...in order that the Scripture might be fulfilled: Not a bone of him shall be broken." (John 19:33-36)

The gospel of John portrays 'Jesus' as the Passover lamb which was not supposed to have any of its bones broken (cf. Exodus 12:46, Numbers 9:12). If Christians insist that 'Jesus' was the literal Passover sacrifice, and his blood atoned for our sins, then 'Jesus,' as that sacrifice, was subject to the literal guidelines set by the Law of Moses given by CREATOR of Israel governing an acceptable sacrifice. Christians always seem to want to have it both ways. The NT itself proposes that 'Jesus' was a literal sacrifice. When confronted with the clear Biblical instructions on how acceptable sacrifices were to be offered, however, they will complain that this is just legalistic nit picking.

You may wonder why I present this material to you, our readers. Simply, knowing what I know and what I have uncovered which is not taught to the Christian Church but which Jews seem to have always known, behooves me to share it with my brothers and sisters in hopes that they might learn as well the truth behind the New Testament and repent thereby accepting the true faith of Yeshua. Such honors God and guarantees acceptance when we die. More to follow. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #7

WHY WAS YESHUA PATTERNED AFTER THE PASSOVER SACRIFICE...SHOULD IT NOT HAVE BEEN YOM KIPPUR?

It really does not make sense to type 'Jesus' as the Passover sacrifice anyway. We know from Exodus 12 that the Passover sacrifice did not serve as atonement for sins, it merely commemorates the exodus from Egypt. Even when the lamb was slaughtered in Egypt and its' blood smeared on the door-posts, the blood did not serve to atone for the sins of anyone. It was a sign for the angel of death to pass over Israelite homes during the plague of the first born. The only people in danger were first-born males. The blood wasn't a help to other people in the family, and didn't serve as an atonement for the first born or save the mothers or sisters of any family.

It would have made much more sense to type 'Jesus' after the Yom Kippur (Day of Atonement) sacrifice, which actually was an atonement for the sins of all the people. The problem here was that according to Leviticus 16:10, 21-22, the animal that atoned for the sins of the nation was not killed, but sent live out into the desert. (THINK)...it was not killed...it lived...as we saw earlier in the real Isaiah...."life" atones..not death!

Now the followers of 'Jesus' had another problem. According to the prophecies of ancient Israel, the Messiah was not supposed to die before completing His mission. The followers of 'Jesus,' who claimed that he was Israel's Messiah, now had to deal with 'Jesus'' embarrassing death at the hands of the Romans. So they correlated him with the slain Passover sacrifice. This tap dance around the scriptures to try and legitimize 'Jesus' as the Messiah cannot negate the clear lesson from Leviticus and the Day of Atonement that the shedding of blood is not a pre-requisite for atonement.

CAN YESHUA OR ANY OTHER PERSON ATONE FOR YOUR SINS?

Answer for yourself: Where did this idea originate that one man, or that anyone for that matter, could atone and pay for the sins of one or more people?

Maybe you don't know or have never read on the subject. Many don't and have not done adequate study to know the answer. Others have. It should be perfectly clear to you, if you have ever looked into the subject, that such notions stem from the Babylonian mystery religion of ancient Mesopotamia. The Greeks and Romans, as well as their ancestors, had multiple legends whereby heroes died for followers, cities, friends, for the law, for the truth, etc. Many such “deaths” were thought to bring atonement to those who believed in such sacrificial acts. This is fact when can be demonstrable to anyone who inquires.

What is certain is that the idea that an innocent person can be killed instead of those who are guilty is not consistent with what the Bible teaches. After the sin of the Golden Calf, YHVH was so outraged that His intentions were to totally annihilate and destroy the Israelite people. Moses offers to die in their place. Notice the response to Moses suggestion:

"Yet now, if thou wilt forgive their sin...; and if not, blot me, I pray thee, out of thy book which thou hast written. And [YHWH] said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." (Exodus 32:32-33)

Throughout the Bible, YHVH says that one person cannot die for the sins of another:

"Fathers shall not be put to death for their sons, nor shall sons be put to death for their fathers; everyone shall be put to death for his own sin" (Deuteronomy 24:16)

"But everyone will die for his own sin; each man who eats sour grapes, his teeth will be set on edge" (Jeremiah 31:30)

"The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself" (Ezekiel 18:20)

"He who justifies the wicked, and he who condemns the righteous, both of them are an abomination to the Lord" (Proverbs 17:15).

"No man ['Jesus' included] can by any means redeem his brother, or give to 'God' a ransom for him" (Psalms 49:7)

Unlike the Greek Testament in the Christian Bible, The Holy Scriptures of the One True CREATOR of Abraham, Isaac, and Jacob clearly teach that we are responsible for our own actions and sins. We alone must account and pay the price. God does not change! No virgin born savior deity from Babylonian mythology can contradict the clear instructions of CREATOR of Israel.

Answer for yourself: Why are there two theologies concerning atonement in your Bible; one in the Old Testament by the God of Israel who says He changes not, and then the Pauline corpus of material in the New Testament that contradicts it by paralleling pagan mystery religions and their false atonements of their false gods? This is very evident when the Old Testament is compared with the NT, and if you say you never saw it dear one you never looked deep enough for it is there!

NOW FOR THE REALLY BIG QUESTION

Here is a question that Christian ministers have danced around for two thousand years, but have never truthfully answered. This question bothered me all the years I pastored.

Answer for yourself: If indeed 'Jesus' came as the final sacrifice to atone for the sins of the world, why do The

Holy Scriptures proclaim that the Third Temple will be built and sacrifices resumed during the Messianic era?

The vast majority of average Christians are completely ignorant of these prophecies, as they have been cleverly hidden by their ministers. Notice the clear teachings of The Holy Scriptures regarding this:

"Even those I will bring to My holy mountain, and make them joyful in My house of prayer. Their burnt offerings and their sacrifices will be acceptable on My altar; for My house will be called a house of prayer for all the peoples." (Isaiah 56:7)

"From beyond the rivers of Ethiopia My worshipers, My dispersed ones will bring My offerings." (Zephaniah 3:10)

"All the flocks of Kedar will be gathered together to you, the rams of Nebaioth will minister to you; they will go up with acceptance on My altar, and I shall glorify My glorious house." (Isaiah 60:7)

"And I will make a covenant of peace with them; it will be an everlasting covenant with them. And I will place them and multiply them, and will set My sanctuary in their midst forever." (Ezekiel 37:26)

"And He will sit as a smelter and purifier of silver, and He will purify the sons of Levi and refine them like gold and silver, so that they may present to [YHWH] offerings in righteousness. Then the offering of Judah and Jerusalem will be pleasant to [YHWH], as in the days of old and as in former years." (Malachi 3:3-4)

LET THERE BE NO DOUBT

(Ezekiel 45:17) "And it shall be the princes part to provide the burnt offerings, the grain offerings, and the libations...to make the atonement for the house of Israel."

Apparently, dear reader, 'Jesus' sacrifice did not make atonement for the sins of all the world. If the death of 'Jesus' had atoned for all sins for all time, why will atonement need to be made during the messianic era?

Answer for yourself: How do you answer the true words of Israel's CREATOR, Mr. Christian minister? These questions caused me to study like I never had to find the answers. The root of the whole problem lies in the texts and their authority. As a Christian Pastor I came to realize after many years of serious study following Seminary that the New Testament was little more than a propagandist Roman document full of anti-Semitic ideas and teachings. Considering all the manuscripts available to day totally a little less than 6000 pieces, there are over 300,000 contradictions and no two are "identical" or "read the same". Surely God could do better. As if that was not enough, my heart broke within me when I discovered my KJV Old Testament was a purposefully falsified and altered translation of the Jewish Masoretic text which had been "doctored" as had the New Testament. It took over ten years to substantiate these discrepancies beyond any doubt and were a major factor in my resignation from my Pastorate. I was an ordained Pastor of an apostate faith. Such shame no man can know. I had believed "the" lie and the "very elect" was deceived. I accepted everything on "faith" never questioning anything. I was gullible for the LORD until YHVH put in my heart and head the desire to study out the conflicting errors of my Christian theology. The fruit I lay before you for your inspection as a gift to God and as a love offering in hopes your hunger for truth is greater than you commitment to tradition.

YHVH AND MERCY

The Christian claim that only through bloodshed can atonement be made show that Christians are unfamiliar with how compassionate and merciful the Holy One of Israel really is. Sometimes, He forgives us simply because He is kind, loving, compassionate and merciful. Even when we don't seek our LORD appropriately, He has the ability to reach out to us with love and forgive us:

"Who is a [Elohiym] like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not His anger for ever, because He delighteth in mercy." (Micah 7:18)

"Their heart was not steadfast toward Him, nor were they faithful in His covenant. But He, being compassionate, forgave their iniquity...remembering that they were but flesh." (Psalms 78:36-39)

"You have not brought Me the sheep of your burnt offerings...or the fat of your sacrifices, but you have burdened Me with your sins...Nevertheless, I will wipe out your transgressions for My own sake, and I will not remember your sins." (Isaiah 43:23-25)

Truly, truly the Holy one of Israel is a just and merciful CREATOR.

WHAT DO THE PROPHETS HAVE TO SAY?

Answer for yourself: If the Christian claim that one must be covered by the shed blood of the Messiah in order to make atonement for his sins is valid, why can this claim not be validated by the writings of the prophets?

Time and time again, the writings of the prophets emphasize prayer and repentance as the method to atone for sins. I challenge any Christian to produce a scripture from Unaltered Holy Hebrew Scriptures (OT that Jesus used) that teaches us that we must believe in the atoning blood of a Messiah in order to obtain salvation [even the Christian Bible does not say it]. What the prophets teach us is that our own obedience to the laws of Israel's CREATOR combined with sincere repentance and prayer for forgiveness will atone for sin if done with the proper attitude of humility.

- **"That every man will turn from his evil way, then I will forgive their iniquity and their sin." (Jeremiah 36:3)**
- **"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to [YHWH], and He will have compassion on him; and to our [Elohiym]. for He will abundantly pardon." (Isaiah 55:7)**
- **"And if My people who are called by My name humble themselves and pray, and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin, and will heal their land." (II Chronicles 7:14).**
- **"But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die. All his transgressions which he has committed will not be remembered against him; because of the righteousness which he has practiced he shall live...When a wicked man turns away from his wickedness which he has committed and practices justice and righteousness, he will save his life...Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you (Ezekiel 18:21- 22,27,30).**
- **"By loving kindness and truth iniquity is atoned for..." (Proverbs 16:6).**
- **"If you return to [Elohiym] you will be restored; if you remove unrighteousness far from your tent...then you will delight in [Elohiym]..." (Job 22:23-27).**

Clearly, the central teaching of The Holy Scriptures is that we must break away from our sinful past and sincerely repent. This is the only way to restore our relationship with the Holy One of Israel. If one strays from the path set forth by the laws of our God, one must repent and return to the path. This is how forgiveness is obtained. Even when sacrifices were offered, they in and of themselves did not effect atonement. You now have see that in the first articles in this series. The sacrifice was part of the process but only a "picture" of the sacrificer after his repentance. What is repentance? Returning to ETERNAL by forsaking our evil ways and praying for forgiveness. The prophets were constantly correcting the Israelite people for relying on blood sacrifices as the essential element of atonement instead of or without

repentance and obedience to ETERNAL's laws:

- **"What are your multiplied sacrifices to Me? says [YHWH]. I have had enough of burnt offerings of rams, and the fat of fed cattle. And I take no pleasure in the blood of bulls, lambs, or goats...Wash yourselves, make yourselves clean; remove the evil of your deeds from My sight. Cease to do evil, learn to do good; seek justice, reprove the ruthless , defend the orphan, plead for the widow. Come let us reason together says [YHWH], 'Though your sins are as scarlet, they will be white as snow; though they be red like crimson, they will be like wool, if you consent and obey..."(Isaiah 1:11-18).**
- **"The sacrifice of the wicked is an abomination to the Lord." (Proverbs 15:8).**
- **"To do righteousness and justice is more acceptable to [YHWH] than sacrifice." (Proverbs 21:3)**
- **"For I delight in loyalty rather than sacrifice, and in the knowledge of [Elohiym] rather than burnt offerings." (Hosea 6:6).**
- **"Has [YHWH] as great a delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken more than the fat of rams." (I Samuel 15:22)**
- **"With what shall I come to [YHWH], and bow myself before the [Elohiym] on high? Shall I come to Him with burnt offerings, with yearling calves? Does [YHWH] take delight in thousands of rams, in ten thousand rivers of oil? Shall I present my firstborn for my rebellious acts, the fruit of my body for the sin of my soul? He has told you, O man, what is good; and what does [YHWH] require of you but to do justice, to love kindness, and to walk humbly with your God" (Micah 6:6-8)**

Answer for yourself: Do you now begin to see what the very wise king Solomon was trying to explain in 1 Kings 8, when he said that even though the Israelite people may not always have access to the sacrifices and the Priesthood, they would always have access to the Holy One of Israel?

Solomon, the wisest man who ever lived, understood that repentance and not blood is the Scriptural form of atonement.

Answer for yourself: Remember the story of Jonah?

He was sent to the evil city of Nineveh {non-Jews) to warn them of their impending destruction. Jonah does not come into the city and tell the people that unless they begin offering sacrifices they are doomed. He does not tell them that unless they accept on faith that the shed blood of Israel's Messiah will atone for their sins they are lost. No! He warns them to repent. Their response to his warnings is: they fast, pray, and turn from their evil.

Answer for yourself: What is YHVH's response to their repentance?

"When [Elohiym] saw their deeds that they turned from their wicked way, then [Elohiym] relented concerning the calamity which He had declared He would bring upon them, and He did not do it." (Jonah 3:10).

EVEN NEBUCHADNEZZAR IS TOLD HOW TO ATONE FOR HIS SINS….VERY INTERESTING....

"Therefore, O king, may my advice be pleasing to you: Redeem your sins by doing righteousness, and your iniquities by showing mercy to the poor." (Daniel 4:27).

THE POWER OF PRAYER FOR ATONEMENT

After the ten northern tribes split away from Judah, a civil war prevented most of Israel from Temple worship. The prophet Hosea addressed this situation and instructed the people accordingly:

"Return, O Israel, to [YHWH] your God, For you have stumbled because of your iniquity. Take words with you and return to [YHWH]. Say to Him, 'Take away all iniquity, and receive us graciously, for we will render as bullocks the offerings of our lips'." (Hosea 14:1-2)

We are able to approach our god directly with prayer, which is possible at all times and regardless of the size of our bank accounts; and He assures us that sincere prayer can achieve forgiveness for our sins:

- **"Deliver me from blood-guiltiness, O [YHWH], the [Elohiym] of my salvation. And my tongue shall sing aloud of Your righteousness. O [YHWH], open my lips, and my mouth shall show forth Your praise. For You do not delight in burnt offerings. The sacrifices of [Elohiym] are a broken spirit, a broken and contrite heart. These, O [Elohiym], You will not despise." (Psalms 51:14-17)"**
- **"I will praise the name of [Elohiym] with a song, and will magnify Him with thanksgiving. This shall please [YHWH] better than an ox or bullock that has horns and hoofs." (Psalm 69:30-31)**
- **"For You, [YHWH], are good, and ready to forgive, and abundant in loving kindness to all who call upon You. Give ear, O [YHWH] to my prayer, and give heed to the voice of my supplications." (Psalm 86:5-6)**
- **"And listen to the supplications of Your servant and of Your people Israel, when they pray toward this place; hear from heaven Your dwelling place, hear and forgive." (II Chronicles 6:21)**

The Holy Scriptures of Israel are very clear. Prayer, a humble attitude, and above all, sincere heartfelt repentance is what the Holy One of Israel requires of His people in order to atone for sins. No doubt He knew thousands of years in advance that there would come a time when some would wrongly rely on the blood of a deified human sacrifice to vicariously replace obedience to His laws. It is evident to anyone with eyes to see that a comparison between The Holy Scriptures of Israel and the Greek NT to 'Baal' will reveal two entirely different religions. One is dedicated to the One True ETERNAL of Israel; the other is dedicated to just another of many mythological savior gods of the Babylonian mysteries.

The time will come when Israel's true messiah will usher in an era of peace when all nations will believe in and seek to worship the one true Holy One of Israel of our fathers Abraham, Isaac, and Jacob. At that time, the proponents of Christianity will deeply repent of the day when they taught the beloved nation of Israel and the descendants of Abraham to break the first commandment and worship another besides the Holy One of Israel.

One more article left....

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



THOUGHTS ON THE DEATH OF JESUS AS RELATED TO THE SACRIFICIAL SYSTEM #8

Bet Emet stands for "truth" as the name implies; House of Truth. Such truth has been dug out of man-made traditions and anti-Semitic teachings held sacred by millions for almost 2 millennia. What I am going to do next is somewhat dangerous but I want you warn you ahead of time. I am going to make an assumption that I know is totally false for the purpose of teaching another truth which will shed even more light upon the truths of atonement.

LET'S ASSUME.....ALTHOUGH IT IS WRONG....JUST FOR A MINUTE.....

Let us assume that the traditional Christian teaching about Jesus' death being a sacrifice for atonement was true. So we approach what is said next with the erroneous assumption that that Jesus' death was for our sin. Now lets proceed.

ATONEMENT FOR BOTH TABLETS OF THE LAW OR ONLY FOR THE FIRST TABLET? THIS WILL SURPRISE YOU!

Answer for yourself: As a Christian, being told your whole life that Jesus' death was an atonement for your sin, then is this "atonement" as seen in his sacrifice (a type and shadow of sin offerings) an atonement for all kinds of sin?

Honestly, the answer is "NO" not all sin, because in the sacrifice of lambs, on Yom Kippur for instance, they only atoned for sins of the First Tablet of the Law and not the Second Tablet of the Law.

This is very important to recognize especially when one makes parallels to Jesus as a "type and shadow" of Old Testament truths regarding atonement. And few Christians have ever studied enough to know this....but the Jews did!

You can be a Christian you whole life and go to church your whole life and NEVER know that even when sacrifices were brought to the Temple that they not only ONLY atoned for unintentional sins....but also ONLY atoned for the sins of the First Tablet of the Law and not for ANY sins committed which were violations of the Second Tablet of the Law!

Answer for yourself: Even if Jesus' death was an atonement for sin, then if being truthful to the rule of "types and shadows" how is it possible that his death and shed blood atoned as the "Lamb of God" for sins that never were atoned for by any animal sacrifice?

THINK!

Knowing this, that Jesus is type and shadow of the Suffering Servant of God, instead of a representative of the "many" "Suffering Servants" of Israel as he really was, then you can see how a false security in focusing on the blood could, and does lead, others to think light of sin and compromise with sin much more than they should (not knowing that such sins of the Second Tablet of the Law are not handled by the sacrifices for atonement).

Answer for yourself: What? Is this news to you? Did your pastor ever tell you this? Mine never did!

Answer for yourself: Then how are we to get atonement for such things we do when we sin if sacrifices NEVER covered it before?

Answer for yourself: Did God give us a "way" for atonement for such sins and because as Christians and followers of Jesus in Christianity he we failed to understand the sacrificial system correctly and miss this important message?

Such knowledge comes only if you study the Sacrificial process in detail. If Christians trusting the blood for "everything" only knew that the atonement provided by the Suffering Servant Israel (as typified in Jesus) atoned only for the First Tablet of the Law they would most likely think twice before sinning, thus understanding they are not "under the blood" for all things, that their moral responsibility and fear of God is a requirement in being co-laborers with God in their own salvation. Now you should better understand the passage which says "work out YOUR salvation with fear and trembling

If we truly understand the Sacrificial system, and you should now if you have been reading these articles, then you know that Jesus, and the Suffering Servant of God (Israel) did not die for atonement for ALL SINS! Without this knowledge of sins atoned only for the First Tablet of the Law (sins between man toward God) we will not have a strong enough deterrent to avoid sinning sins involved in the Second Tablet of the Law…sins between man and man. Thus, understanding the Sacrificial system and the dynamics involved, the more correct interpretation would be "Christ died because of sins." And in this death of Yeshua as a paradigm of all of Israel [Suffering Servant] was efficacy for sins of the First Tablet of the Law ONLY and not the Second Tablet of the Law. The Second Tablet of the Law is atoned for by your repentance, confession, prayer, restitution, alms, etc., as Isaiah and other Prophets teach in the Hebrew Scriptures where were later altered by the Alexandrian Essenes and later Romans to exclude such concepts from the Hebrew Scriptures when translated into the Greek and Latin!

Let us not forget that Israel is a Holy Nation and a Royal Priesthood. A Priest's function is to make intercession for another and aid in another's reconciliation. As you saw earlier that prayer was one of the several forms of atonement, then this should renew your appreciation for the Jewish people who, on Yom Kippur, stand in the gap for the world in their prayer services. They literally, as Priests to YHVH, pray for the world and their sins that God would be merciful and forgive their sin. This is such a Holy thing which is not understood by Christians let alone Christian missionaries who are fixated on converting every Jew to Christianity?

Answer for yourself: If such a demonic and diabolical plan was ever to succeed, God forbid, then who would stand in the gap for the world on Yom Kippur.....Baptists, Catholics, Charismatics? Christianity does not ever recognize or observe the commanded Holy Days in the Bible.

ARE YOU GUILTY OF BREAKING THE SECOND TABLET OF THE

LAW.....AND NOT KNOWING IT?

So many might have read this article so far and say…"so what…I don't break the commands of the Second Tablet of the Law?"

Not so fast now.

Christians, because of their perverse theology, break them at will, and what is so devious, is that they do it without ever knowing. My purpose is not to offend anyone, but if I could be honest with you and God for a moment I want you to grasp this next sentence. When I graduated from Seminary I had learned a lot, but most was religious propaganda to support a particular denominational position. It was only after years of intense study following Seminary did I come to the knowledge of the truth that I had hoped to find there but didn't. And if I can say that then what is the the level of understanding of the typical pew setter in the Churches who never reads books or studies his own faith in-depth?

If you were aware of what is contained in the Second Tablet of the Law you would be overwhelmed and I would hope, once realizing the magnitude of such violations of God's will by the typical Christian following "Christian doctrine" then your tears would run like rivers and your conduct change.

TAKE TITHING FOR EXAMPLE

This is a commandment between man and man, as the Bible commands that the tithe be used for certain things only. These "things" were always "people" in one way or another, for only if the giving of one's finances was to God and Godly pursuits would the Kingdom of Heaven be manifested on earth as it is in Heaven. God does not need our money; other do. For example the Tithe is commanded every 2 our of 6 years to be given wholly to the poor, the lame, blind, sick, infirm, widows, orphans, etc. Only is these needy people, make in the image of God, receive your blessings and care will they experience the love of God the way He intended. God intended their need be met; not miraculously from heaven, but by you!

Two years out of six you were commanded by God to "keep" your tithe and use in for "whatever your soul lusted after." Now, understand this was to be in a Godly pursuit. For example the celebration of the Sabbaths and the Seven Biblical Festivals. Also, you were commanded to share it with the poor as they again might experience in "earnest" the Kingdom of Heaven God had prepared for them. Notice it was you again who were to give to these people.

Lastly, two years out of six you were to give your tithe, and I paraphrase, to the choir, the janitors, and the levities. The levities basically are the choir. They also taught the people. They were NOT preachers but teachers. Notice also this is one of the gifts to the body as Paul states. Conspicuously absent from such a list of gifts is a "preacher." Understand if I am a good teacher, then you the student, become the proclaimer or the "preacher." That is how God intended it to work.

Now, the vast, vast majority of Christian Churches do not allocate their funds in the above manner as taught by the Holy Scriptures. Ask for our teachings on the Tithe and you can quickly see in detail of what I speak. This means that no matter how much you give to your church, if your spiritual authorities do not obey the Commandments of giving and appropriate your monies in areas not sanctioned by God in His Word then they have robbed from God not matter what Scriptures they read when they take up the offering. And you become an accomplice to stealing from God as you are accountable for His Word whether you know His Word or not. You will be judged by it.

Now as you can see, you can give to your Christian Church all day long and "feel" good about it, but you violate the Commands of God in doing so. Now understand you violate God Commandments of giving by so trusting your Church with your money.

Answer for yourself: If you have believed in Jesus' death for your sin, as if such "death" and "shed blood" does not and never did atone for violations of the Second Tablet of the Law....then you do realize you die in your sin and never know until you see God face to face?

Answer for yourself: You really have two problems. You didn't know well enough the Commandments about tithing to even questions what your Church is doing and you did not know well enough the Sacrificial System to know that some sins are never covered by it. Then do you realize that your erroneous understandings of such things as caused you to ignorantly continue to rob God and assure your rebuke when you meet up with Him since the work of Jesus you have been taught to "trust" in never applied in the first place?

Answer for yourself: Do you grasp the horrible consequences of such ignorance of the truths of God's Word and the sure fate that awaits you because Christianity has not studied hard enough to see the truth since blinded by anti-Semitism of the Church Fathers since the 2nd century?

Well if you tithe according to the manner of most Christian Churches today you not only rob from God but from those created in His image as well. If you continue to give to churches which don't obey the Laws and Commandments concerning tithing you are a partaker of their sins and there is no atonement for that sin for you when you die unless your repent now of such behavior! Sadly few Christians know what the Jewish Scriptures command regarding "how to tithe". Giving your tithe to the Christian Church where the elders fail to appropriate the correct percentages into the designated areas commanded by the Torah guarantees you that your rob God! While pastoring in Dallas as a Staff Pastor on staff of a mega church, the last two years I could no longer tithe to the church where I Pastored having learned the truth about the tithe. Contention was an understatement but when truth comes error must leave

Repentance toward that sin, a new obedience, a new conduct, and confession of that sin is our only methods of atonement and if not done, will ensure we enter into the World to Come with sins in those areas where atonement has not been proved.

PUTTING IT ALL TOGETHER

You have see that it a life, you life, that makes atonement for sin. Such repentance, confession, prayer, and new obedient conduct is the only reassurance that at-that-moment you are right with God. Being so, and having done so, then you have the right to be on the altar of God and you are ...in your heart. You need not bring an animal sacrifice for you and your life are already one! The animal, if you remember, was only a physical demonstration of the atonement you already have acquired by your actions. Such is the mercy of God to reveal to us, His people, how we can cleans ourselves.

The Gentile Christian Church, over the centuries, has stolen such truths from you and corrupted the truth and recorded it in their anti-Semitic document...the New Testament

There is no atonement for the sins of the Second Tablet of the Law unless you make it for yourself!

You now understand our lives, or our "souls", will be devoted to error instead of truth and our lives will not provide atonement unless we repent. But one must know the truth in order to repent or else he never knows he is wrong. That is why study is so important. This is only one small example.

After years of dedicated intense study I found that worshipping according to Christian teachings often is sin as the vast majority of Christianity today has changed the Sabbath as well as made obsolete the Holy Days and Festivals of God and there are commandments regarding Gentile

believers keeping them. Remember your poor tithe goes to these observances as well.

You might not be a murderer with a gun, but our word "kill" is equated by the Rabbis to mean gossip, slander, blasphemy, as well as the failure to take care of the poor, widows, and the orphans. The Rabbis group this with murder which again is sin of the Second Tablet of the Law.

Answer four yourself: Can you see how involved this can get and how important for the Christian who loves God to know and make adjustments with his life while he can?

"FAITH OF JESUS" OR "FAITH IN JESUS"

In discussion of these aspects of the Sacrificial system, we must never forget that we are called to accept the "faith of Jesus" and not just have "faith in Jesus." In these articles I have presented the faith of Yeshua in light to his views on atonement. Yeshua believed the Tanakh (Law, Prophets, Writings). If we are to approximate holiness by living Christ-like that means we have to have a new understanding of how we are to live and we must become familiar with the Laws of God which regulate man's conduct in life. Only then will our lives, lived in conformity to the Laws of God, result in atonement. At your death you will appreciate the atonement your life procured through your obedience and repentance when shown your lives and conduct are in error. Such Laws, statutes, and ordinances reveal to us, in 248 positive commandments, what God is and does, and in 365 negative commandments what God is not and what He does not do. Only in incorporating them into our lives can be assured that what we do and believe is correct. Only then can our lives [souls] be an atonement. Failure to measure our conduct as compared with these commandments only assures we live by our own understanding, and that cannot be trusted for our hearts, according to Jeremiah are desperately wicked and we cannot know them for sure. Having this knowledge, the rest is up to you. Shalom.

netfirms | Web Hosting by **Netfirms** | Free Domain Names by **Netfirms**



GNOSTICISM AND THE MELCHIZEDEK PRIESTHOOD #3

THE TERMS OF THE NEW-RENEWED COVENANT

We shall see shortly how the writer of the Book of Hebrew purposely misquotes Jer. 31:31 and uses a different word to express "new" that was not used in the Hebrew. Instead of "renewed, reaffirmed, reestablished" the writer of the Book of Hebrews conveyed to his readers that this "new" Covenant promised by Jeremiah was one that "replaced" the former Covenant. Yet that being a fact we should focus on something the writer of the Book of Hebrew does get correct. In both of these Covenants, whether "renewed" or "replaced" both tell us that God will put His Laws in our minds and our hearts. Let us not loose sight of that since most of us grew up in Pauline Churches that have had instilled in our minds a great dislike for the Law and Torah of God.

For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. -- Hebrews 8:10

Hopefully we have learned much in the three prior articles. We should have seen by now the radical theology espoused by the writer of the Book of Hebrews simply does not hold water when compared with the Hebrew Scriptures. We have seen purposeful misquotes by this writer and the out right misrepresentation of the Hebrew Scriptures to his readers which in that day and time had little resources available to themselves to verify that what the writer of this Book was saying was true. Such resources are available to us today and we are without excuse.

Answer for yourself: As a Gentile Christian, have you allowed God to put His Laws in your mind and write them on your heart as seen in the above passage, or have you ascribed to "another Gospel" by misunderstanding true Biblical Faith in listening to such teachings espoused by the writer of the Book of Hebrews and Paul and other doctrines taught in the New Testament which teach that the Old Covenant has passed away instead of being "RENEWED"?

Notice that we cannot readily identify any reciprocal terms within this above Scripture. God is active in three ways in this covenant:

- **I will put My laws in their mind**
- **and write them on their hearts**
- **I will be their God**

The only response by the second party of this covenant is a passive one - "they shall be My people".

Answer for yourself: Who will be God's people?

Answer for yourself: Everyone? No!

Only those with whom the New [Re-Newed] Covenant is made. That is the House of Israel and Judah. God has not promised salvation for all.

"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. -- Matthew 7:21

But God has promised salvation for the House of Israel.

And so all Israel will be saved, as it is written: "The Deliverer will come out of Zion, And He will turn away ungodliness from Jacob; **-- Romans 11:26**

Answer for yourself: Has Paul quoted the passage correctly in Romans 11:26? Has Paul misled us in the above verse and has he purposefully misquoted the Torah? Can a "Pharisee of Pharisees" who is understandably familiar with his own Hebrew Scriptures accidently misquote such a passage and teach a false atonement?

Answer for yourself: What does the Hebrew Scriptures in Isaiah 59:20-21 really say in this passage misquoted above? Let us look at what the Bible Jesus used has to say before it was corrupted by Christians.

20 And a redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith the LORD. 21 And as for Me, this is My covenant with them, saith the LORD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

I hate to be hard on Paul for it stirs anger in people but I cannot help it. Paul changes the whole verse and purposefully misquotes the verse. We have the strong admonition of God to not change His Holy Word.

Deut 4:2 2 Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you. (KJV)

Deut 12:32 32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. (KJV)

But we find Paul violating this commandment of God and passing off a "theological" misquote as if God had said it when He never did! Look at the theological implication here.

Paul would have us believe that when Messiah, the presumed redeemer, comes that he will personally cleans Jacob and the Jews from ungodliness, wickedness, and sin. But Isaiah never said the Messiah is coming to turn men from sin by some action on his part [like dying for them] nor was he coming for the wicked. Isaiah never said that the redeemer and messiah was to cleans men of sin. In fact Isaiah said just the opposite of what Paul says! Paul has lied to the Gentiles and Jews who could not longer read or speak Hebrew. They would never know. And neither would we Gentile Christians unless for some reason you knew Hebrew or consulted a Hebrew Bible!

The Covenant had provided the way for men to turn from sin and be accepted once again with God. It has been the same since the beginning of time. God commanded men everywhere to repent, confess their sin, pray, bring

restitution for sins of the Second Tablet of the Law, bring alms, etc. Contrary to what Paul says the redeemer is coming for those who have turned from ungodliness, wickedness, and sin; not those who practice it! In fact Isaiah tells us that the redeemer is coming for those who has kept God's Covenant and kept His words in their hearts and minds. Let me remind you that this Covenant and God's words are "FOREVER" according to Isaiah. But we saw in the prior article that the writer of the Book of Hebrews has done away with not only the Covenant but replaced it with a "NEW" Covenant, a NEW Priesthood from his own Gnostic ideas, and sets aside God's Law and Words in lieu of his Gnostic "special revelation" that supposedly "saves." The writer of the Book of Hebrews lies as well!

The writer of the Book of Hebrew also misrepresents Jeremiah 31 and changes completely the meaning of the word "new" which he uses in Hebrews 8:8:

Heb 8:8 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: (KJV)

Thayer's Greek Lexicon gives us the word used by the writer of the Book of Hebrews:

2537 kainos- new

- **a) as respects form: recently made, fresh, recent, unused, unworn**
- **b) as respects substance: of a new kind, unprecedented, novel, uncommon, unheard of**

Here we see the writer of the Book of Hebrews is using a word that conveys the meaning of "New" as in something that has never been before, unprecedented, never heard of before, a new kind, etc. This carries the idea of "new"as in never existing previously. This is not the idea carried by the word "New" used by Jeremiah however!

Answer for yourself: Do you know what the Hebrew word meant that was used by Jeremiah in chapter 31 in describing the "new" Covenant from which the writer of the Book of Hebrews alludes? Let us look at it to see if the writer of the Book of Hebrews had been truthful to us or not. Let us look at the Hebrew of Jeremiah 31 from which we are to believe that the writer of the Book of Hebrews has made a faithful quote. First let us look at the original Hebrew that came first:

Jer 31:31 31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

The Strong's Concordance records for us that the Hebrew word for "new" as used in this verse means: (KJV) 2319 chadash (khaw-dawsh'); from 2318; new: KJV-- fresh, new thing.

The Strong's Concordance also shows us that the word also carries the meaning of the "root" word from which it was taken (play close attention):

2318 chadash (khaw-dash'); a primitive root; to be new; causatively, to rebuild: KJV-- renew, repair.

Answer for yourself: Do you see the Hebrew word, from which the New Testament quotes, means to renew and repair something that is existing, and not replace with another "something"?

The Hebrew carries not idea that we find in the Book of Hebrews; namely, a "replacement" that is of a new kind, unprecedented, novel, uncommon, unheard of. Instead it says just the opposite. Jeremiah was speaking of an existing Covenant which was to be "rebuilt, renewed, repaired; NOT REPLACED as the writer of Hebrews states. Again we have been lied to!

No where does Jeremiah talk about a "Covenant" passing away, its Laws passing away or being

replaced, its Priesthood being replaced with a replacement Melchizedek Priesthood. He knew better; it is we Gentile Christians which are so unfamiliar with the Hebrew Scriptures and the Bible Jesus knew and used which don't know any better.

The only way to be a party to the New [Re-Newed] Covenant is to be grafted into the Israel of God whereby as repentant Gentile believers in God we become members of God's Divine Family. We must be spiritually reborn into this existing Covenant relationship. Understand as well that the Covenant of Noah for the non-Jew is the foundation upon which the Covenant of Moses was built!

Answer for yourself: Now what part does God's law play in the new [renewed] covenant? The writer of the Book of Hebrews tells us that they don't!

Answer for yourself: How can I know for sure that when you refer to the New Covenant in the New Testament that your references to it being "renewed" is correct?

As if that were not enough let us look at Brown, Driver, Briggs Hebrew Lexicon for there meaning of Jeremiah's "new" covenant:

2318 chadash- to be new, to renew, to repair

a) (Piel)

- **1) to renew, to make anew**
- **2) to repair**

b) (Hithpael) to renew oneself

Answer for yourself: Dear Christian, can you see for yourself that there is NOT a NEW COVENANT at all like you have been told and believed your whole life, but rather you are under the SAME COVENANT which God renews and repairs through the renewing of the individual by repentance based upon correct knowledge?

Answer for yourself: Did you notice also that God is NOT REPLACING His Covenant, like your Pastors and Churches have done, but rather is desirous of your renewal to obedience to His Covenant Laws, statutes, and commandments [as He has always been with Israel]?

Remember that the Lord says "I will put My laws in their mind and write them on their hearts" in His Covenant.

Answer for yourself: What is this law and why has it been placed in the mind and written on the heart of every child of God?

Let's deal with the first part of this question.

Answer for yourself: Where do we find out what "MY LAW" is?

Now remember that when the promise of the New [Re-Newed] Covenant was given by God through the prophet Jeremiah, reference was made to the Old Covenant by way of contrast. The writer of the Book of Hebrews again misrepresents the passage in question:

Hebrews 8:9

"Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt;

because they did not continue in My covenant, and I disregarded them, *says the LORD.*

We saw previously how the writer of the Book of Hebrew conveys the false idea of God's rejection of the Jewish people by inserting the word "disregarded" in applying to Israel when the original Hebrew used the word "married them."

In the Old Covenant God asked the Israelites to keep God's law. In the New Covenant "My law" is imparted by the Holy Spirit of God as a free gift - placed in the mind and written on the heart. In this covenant, the Law is not just written by the finger of God on tablets of stone to be obeyed but on our hearts. Rather, by the Spirit of God it becomes the inherent will, and desire of every regenerated believer. It is written on the heart and mind of God's people. It is a shame that most of us grew up in Christian Churches that failed to understand this and taught just the opposite.

Answer for yourself: How can we any longer call ourselves a New Testament or New Covenant believer if we do not have God's Torah and His Laws written in you mind and heart, let alone obey them [remember we are not speaking of the sacrificial laws]? Although most Christians say that they love God and their neighbor, few understand that it is these very Laws of our Covenant that God desires to write in our minds and in our hearts. These very Laws are the commandments regarding our respective Covenant with God.

Most Christians are not acquainted with most of the Laws of God concerning Gentiles as part of believing Israel. It is within these Laws and other examples that we find examples teaching the non-Jew to observe the Passover and the Biblical Feasts, and most of our experience in most Christian Churches have been to neglect them.

I could go on for hours, but hopefully you get my point. God has set standards for our obedience to be in good standing in His Covenant. While we may be in "good standing" in our Christian Churches and circles, that is no assurance we are in "good standing" with Him, and without the proper knowledge and repentance when we learn then we as typical Christians and followers of Jesus are facing at our deaths rebuke and not reward. Listening and learning from such as the writer of the Book of Hebrew that is in the New Covenant guarantees such rebuke!

Jesus explained how the Old Covenant law relates to the New Covenant believer. You'll find it recorded in the opening chapters of Matthew's gospel.

"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. "For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled.

"Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven.

"For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

"You have heard that it was said to those of old, 'You shall not murder, and whoever murders will be in danger of the judgment.' "But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgment. And whoever says to his brother, 'Race!' shall be in danger of the council. But whoever says, 'You fool!' shall be in danger of hell fire. "Therefore if you bring your gift to the altar, and there remember that your brother has something against you, "leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. "Agree with your adversary quickly, while you are on the way with him, lest your adversary

deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. "Assuredly , I say to you, you will by no means get out of there till you have paid the last penny.

"You have heard that it was said to those of old, 'You shall not commit adultery.' "But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. -- Matthew 5:17-28

The opening words in this passage clearly explain the relationship Jesus had with the law of God. He was the expounder and rightful interpreter of the law; not the replacer of it like later writers such as the writer of the Book of Hebrews.

Now when Yeshua proclaimed that *"Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches them, he shall be called great in the kingdom of heaven", he was referring to the commandments of the Law (verse 17). There was no New Testament at that time and would not be for another 400 years! He confirms which law he is talking about by listing some examples and showing their application to the Spirit filled believer. Messiah [Christ] referred to "these commandments" of the Law collectively and warned against breaking even the least of them.*

God's law is the law of the Ten Commandments and the law of the Old Covenant. The laws of God are unchanging and timeless.

Abraham, a non-Jew, knew God's Laws and Commandments which framed his Covenant with God and he knew them long before Sinai and Exodus 20.

"because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws." -- Genesis 26:5

Israel knew them.

And the LORD said to Moses, "How long do you refuse to keep My commandments and My laws? "See! For the LORD has given you the Sabbath; therefore He gives you on the sixth day bread for two days. Let every man remain in his place; let no man go out of his place on the seventh day." So the people rested on the seventh day. -- Exodus 16:28-30

"You came down also on Mount Sinai, And spoke with them from heaven, And gave them just ordinances and true laws, Good statutes and commandments. You made known to them Your holy Sabbath, And commanded them precepts, statutes and laws, By the hand of Moses Your servant. -- Nehemiah 9:13-14

King David knew them.

"Therefore, LORD God of Israel, now keep what You promised Your servant David my father, saying, 'You shall not fail to have a man sit before Me on the throne of Israel, only if your sons take heed to their way, that they walk in My law as you have walked before Me.' -- 2 Chronicles 6:16

King Solomon knew them.

Keep my commands and live, And my law as the apple of your eye. Bind them on your fingers; Write them on the tablet of your heart. -- Proverbs 7:2-3

Sadly, occasionally the nation of Judah rejected them.

Hear, O earth! Behold, I will certainly bring calamity on this people; The fruit of their thoughts, Because they have not heeded My words, Nor My law, but rejected it. -- Jeremiah 6:19

And the LORD said, "Because they have forsaken My law which I set before them, and have not obeyed My voice, nor walked according to it, "but they have walked according to the dictates of their own hearts and after the Baals, which their fathers taught them," therefore thus says the LORD of hosts, the God of Israel: "Behold, I will feed them, this people, with wormwood, and give them water of gall to drink. "I will scatter them also among the Gentiles, whom neither they nor their fathers have known. And I will send a sword after them until I have consumed them." -- Jeremiah 9:13-16

Let us learn from these examples.

Answer for yourself: Dear Christian brothers and sisters, what would be your fate if after having God's Laws written on our hearts and minds you reject that knowledge and choose to walk according to your own fleshly desires?

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance [without their own repentance]; ..." Heb 6:4-6 (KJV)

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses...For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." Heb 10:26-31 (KJV)

Remember the law has now been placed in our minds and written on our hearts. Lord teach us to read our hearts!

WHAT ARE THESE LAWS?

God's law is simply a reflection of His nature. God does not lie. Therefore godly people don't lie. God is faithful therefore godly people do not commit adultery. When we are obedient to God's law we are simply following the example of our Creator.

Answer for yourself: Why should we have no other gods and make no graven images to worship? Because in obedience to this law we acknowledge that there is no other God but Him.

Answer for yourself: Why should we never take his name in vain? Because we should reverence and respect Him.

Answer for yourself: Why should we keep the Sabbath day holy? Because "in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it". (Exodus 20:11) By keeping the Sabbath we follow his example as an acknowledgment of Him as our Creator.

Because He loves us we should love God and our fellowman. There is nothing mystical about how the written

law came into being. It simply expresses the nature of God. These Laws reveal to us what God is and what he does; what God is not and what He does not do. God is just, God is faithful, God is love. These Laws are the greatest gift that God ever gave mankind; God gave us the blueprint of Whom He is and made it simple for us to be like Him if we only adopt and follow these guidelines/Laws/Commandments which make us like Him in thought and action.

We don't need to search the New Testament to find confirmation of each commandment. You won't find it as it is not there. Only a few Commandments and Laws are listed among the large volume of anti-Law rhetoric found in the New Testament.

Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. -- 2 Corinthians 3:5-6

The above passage is very confusing. It says in the beginning that we cannot be our own authorities on religious matters since lacking proper understanding; yet it goes on to say that obtaining of such knowledge from these Hebrew texts on the Law, for instance, is but the "letter" which kills. It writer goes on to make us believe that we can claim our own individual thoughts and ideas are of the "Spirit" and that is all we need to be New Covenant ministers. Our own understanding is sufficient to be competent ministers of this New Covenant. The sad fact is that without such knowledge everyone will have different ideas on what is and what is not "of the Spirit" and this has been proven out beyond any doubt by the existence of over 2,200 different Christian denominations with conflicting and contradicting doctrines concerning the "one" Jesus. Such a premise guarantees error; yet Paul said it. Many accept such things on face value having never thought it out or looked closely to such fruit of such perverse wisdom. Many of our actions might seem "good" but when compared with the Commandments which are the absolutes in regard to belief and conduct then our actions, as good as they might be intentioned, are shown to be anything but love. The Tithe as practiced by the vast majority of Christianity today is a perfect example. The Law commands that such moneys be used in ONLY certain ways and most Christian Churches uses the Tithe anyway they desire. Back to our point, not everything in the New Testament is "truth" and is to be believed without serious scrutiny and comparison with the Hebrew Scriptures.

As stated above let's not be deceived into thinking that we have the right to interpret what the Law is in terms of our own intellect. Without such study we simply don't know or can understand the depth of what these Commands instruct. The Rabbis teach us these things in their excellent commentaries. To believe and accept the miracle of the "heart-written law" is to seek the Holy Spirit's interpretation of them as expounded to Moses and his successors. This information is known best today by the Jewish people and their scholars. Only by study of the "Letter" of these Laws can one ever hope to fully understand them and their prescribed conduct for all of God's children. It will be a sad day when we wake up "dead" and learn that as Gentile Christians we are to "depart" from God because our lives were full of "good intentions" that missed the mark of obedience toward Him and His Commandments and His Covenant with us. We can look to find the writer of the Book of Hebrew on that day and try to blame this whole thing on him and others like him who, being Gnostics and anti-Semites, rejected true Biblical Faith for one of their own making.

Remember this is "My law" (God's law) not "our law".

Trust in the LORD with all your heart, And lean not on your own understanding; -- Proverbs 3:5

Paul, in his letter to the Romans, describes two groups of people. Those who walk according to the flesh, and those who walk according to the Spirit. For those who walk according to the Spirit there is no condemnation. The righteous requirement of the law is fulfilled in them and they set their minds on the things of the Spirit.

There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh [there is condemnation if you walk according to the flesh and

reject God's Laws and Covenants of obedience], but according to the Spirit...he condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God. -- Romans 8:1-8

On the other hand the carnally minded person who walks according to the flesh is promised death. The carnal mind is at enmity with God and cannot please Him.

Answer for yourself: It is a scary though, isn't it, to know you have attended church you whole life and believed another Gospel, and that your belief system is carnal in that it rejects the sum total of what God has commanded you…to obey His Laws as a manifestation of your love for Him and your fellow man?

Answer for yourself: It is a scary though, isn't it, to know you have attended church you whole life and never heard this message, but because of our lack of study, as well as your Pastor's, have been led into deception and developed carnal minds that have believed a lie instead of God's truth?

Now there is an interesting fact about these two groups. The carnal mind is said to be "not subject to the law of God, nor indeed can be". Yet the carnal mind is under the condemnation of death.

The spiritually minded are free from the law of sin and death and are under no condemnation.

You cannot be Spiritually minded and not be submitted to the Laws of God!

The function of the law is clearly spelled out in this passage. The carnal person is under the condemnation and curse of the law. The intent of this passage is that this "death" is not physical but "Spiritual." Yet violation of certain of God's Laws can end in one's physical death. The spiritual person is set free from the condemnation of the Law because he attempts to obey God's Laws and repents when he fails to live up to them. The carnal mind is "not subject to the Law of God" in that it rebels against God's law. The spiritual mind is "subject to the law of God" and the righteous requirement of the law is fulfilled in those who attempt and make honest effort to walk in the Spirit by applying these Laws to one's life.

So the Law of God is unchanged. It deals out the curse of death to the lawless person but to the one who lives a life of obedience and repentance such a one is forgiven by God and is considered righteous and accepted with God.

Answer for yourself: What then should be the response of those who walk in the Spirit to the heart-written Law of the New Covenant?

I say then: Walk in the Spirit, and you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. But if you are led by the Spirit, you are not under the Law. Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no Law. And those who are Christ's have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit. Let us not become

conceited, provoking one another, envying one another. -- Galatians 5:16-26

CONCLUSION

Rigorous commandment keeping was never offered as a means of salvation. Yet there is no salvation outside of obedience. ***James 2:17 17 Even so faith, if it hath not works, is dead, being alone. (KJV)*** **Thus we see that true saving faith culminates in "works" and obedience. We seek to be saved from the curse of the Law (ie the penalty of sin) so an acknowledgment of sin is a prerequisite for salvation. Let's look at the book of Hebrews and select a few pertinent verses which might be true for a change.**

For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses? Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness? And to whom did He swear that they would not enter His rest, but to those who did not obey? So we see that they could not enter in because of unbelief [culminated in disobedience]. Therefore, since a promise remains of entering His rest [through obedience], let us fear lest any of you seem to have come short of it. For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it. -- Hebrews 3:16-19, 4:1-2

Answer for yourself: What was this "gospel?" Was it the progressive and evolving theology of Paul and Rome that says to "eat the body and drink the blood of a god" like Jesus? Was it to believe in all the successive theology created around Jesus by the Roman Church? Or was it simply a message of faith in God and obedience to the Word of God? This should not be a hard one to figure out! If you have a problem just look at Matt. 19:

Matt 19:16-17 16 And, behold, one came and said unto him, Good Master, what good thing shall I ***do****, that I may have eternal life? 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life,* ***keep the commandments****. (KJV)*

Paul tells us that the gospel of Jesus Christ was preached to Israel in the desert! Paul would have us believe that it is his gospel which he preached. No, it is not the Pauline gospel and the later Roman gospel which Paul calls "my gospel". No it was the the SAME message that God has always given His people: Believe and obey and repent when you fall short and return to God with a contrite and broken heart and return to obedience to God and His Commandments. It was not a gospel of works, it was a gospel that required faith that responded in accepted behavior in all facets of life. Commandment keeping alone never constituted the gospel without first faith in God. Certainly if you could keep all the commandments of God in every respect then you would escape the penalty for sin (the curse of the Law). But this curse was abated if one who failed the Law responded in repentance and obedience. Atonement was effected in one's life through repentance, obedience, confession, prayer, restitution, alms, etc.

For whoever shall keep the whole Law, and yet stumble in one point, he is guilty of all. -- James 2:10

So every individual who sins received the death penalty of the Law. The penalty for such disobedience was separation from God but the remedy for such a condition that affects all of mankind was a return to God effected through repentance, obedience, confession, prayer, restitution, alms, etc. Abraham did not have access to the elaborate Levitical system that was set up under Moses yet we know he is saved.

"And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. -- Matthew 8:11

Abraham's salvation, like ours, is granted on the grounds of faith and obedience.

"because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws." -- Genesis 26:5

Yet Paul has a different take on the whole thing:

For what does the Scripture say? "Abraham believed God, and it was accounted to him for righteousness." Now to him who works, the wages are not counted as grace but as debt. But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: "Blessed are those whose Lawless deeds are forgiven, And whose sins are covered; Blessed is the man to whom the LORD shall not impute sin." -- Romans 4:3-8

Answer for yourself: When does God justify the ungodly? What God is Paul teaching to us?

Exod 23:7 7 Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked. (KJV)

The Hebrew word of "justify" seen from Brown-Drivers-Briggs Hebrew Lexicon:

6663 tsadaq- to be just, to be righteous

a) (Qal)

- **1) to have a just cause, to be in the right**
- **2) to be justified**
- **3) to be just (of God)**
- **4) to be just, to be righteous (in conduct and character)**

b) (Niphal) to be put or made right, to be justified

c) (Piel) to justify, to make to appear righteous, to make someone righteous

d) (Hiphil)

- **1) to do or bring justice (in administering law)**
- **2) to declare righteous, to justify**
- **3) to justify, to vindicate the cause of, to save**
- **4) to make righteous, to turn to righteousness**

e) (Hithpael) to justify oneself; to make oneself righteous

We just read that Paul says God "justifies the ungodly" in the highly touted Book of Romans in 4:3-8.

But yet the word used for "justify" in the Hebrew shows that the concept of "justification" involves a person's own initiative in turning from sin to righteous behavior. A person justifies HIMSELF through repentance, returning to obedience of God's Laws and Commandments that affects one's conduct and behavior. This is a personal decision. If Paul was really a Pharisee of Pharisees then he should be very familiar with this concept and surely not teach it wrong; unless of course he is spreading his own "gospel."

If I did not know better Paul is saying that "belief" alone without necessary obedience attains Eternal Life.

Jesus says just the opposite in Matt. 19 which we saw above.

Answer for yourself: Which "gospel" are we to believe since they are opposite?

Let us summarize what we have learned in prior articles. The Levitical system served a purpose, in that it was a ritualistic symbol and representation of the whole atonement process that involves repentance, obedience, confession, prayer, restitution, alms, etc. But adherence to the Levitical process did not offer salvation; it was only a picture of it IF a man "justified himself" before God. Again we saw in Acts 21 thirty years after Jesus' death James, the Jerusalem Church, and Paul continued to operate within the Levitical system operating at that time thus nullifying any possible belief that the Melchizedek Priesthood had replaced the Levitical Priesthood in Jesus. Obviously the Jerusalem Church did not accept the theology that the writer of the Book of Hebrews was espousing. Paul, if you remember, was commanded to make an open show of his support of the Torah by submitting to the Nazarite Vow which required his obedience to the Levitical Priesthood since being charged by others that he was preaching a different "gospel" other than that of Jesus and the Jerusalem Church in preaching that God justifies the ungodly and that the Law was replaced by grace.

Speaking of the Levitical Law (the Law that was added because of transgressions) Paul says,

What purpose then does the Law serve? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was appointed through angels by the hand of a mediator [angelic meditation is another mark of Gnosticism...Paul is a Gnostic and few Christians notice this]. Now a mediator does not mediate for one only, but God is one. Is the Law then against the promises of God? Certainly not! For if there had been a Law given which could have given life, truly righteousness would have been by the Law.

Hey Paul...righteousness comes by obeying the Law! Moses and Jesus teaches we make ourselves righteous and accepted with God

But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe. But before faith came, we were kept under guard by the Law, kept for the faith which would afterward be revealed. Therefore the Law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. -- Galatians 3:19-25

This all sounds so nice until you find out that such progressive anti-Law theology was written after 180 A.D. and the whole of Galatians chapter 3 excluding one verse is NOT PRESENT IN ANY SURVIVING MANUSCRIPTS OF GALATIANS THAT CAN BE DATED PRIOR TO 180 A.D. AND IRENAEUS WHO GIVES US THE SECOND NEW TESTAMENT [most likely written by Irenaeus].

This is a major problem once you see this for yourself. Having established that the Law was never offered as a way of salvation in the past or the present, we now ask the question, "Why did God deliver the commandments to his chosen people"?

The Law of God not only teaches us the nature of God but it also teaches us what sin is. The Law is to function as a guide to life of what is acceptable and not acceptable conduct by God from His creation.

HOW MIXED UP CAN PAUL GET AND HOW CONFUSED ARE WE BECAUSE OF HIM?

Therefore by the deeds of the Law no flesh will be justified in His sight, for by the Law is the knowledge of sin. -- **Romans 3:20**

(For not the hearers of the law are just before God, but the doers of the law shall be justified. (KJV)
Romans 2:13 13

Answer for yourself: Did you see that Paul contradicts himself completely in the above passages? That should not be surprising since we already saw Paul contradict Moses and Jesus. What is terrible is that 2/3 of the New Testament is written by this man or written later by his followers in his name!

Whoever commits sin also commits Lawlessness, and sin is Lawlessness. -- 1 John 3:4

Answer for yourself: Is this a New Testament verse? It sure is and it contradicts Paul. Or vice versa Paul now also contradicts James and the Jerusalem Church. This is again not surprising as we have already seen this in Acts 21. The gospel of Jesus Christ is a gospel of faith and repentance. Jesus emphasized repentance in his preaching. The word "repentance" was the first word in the New Testament by John the Immerser, Peter, and Jesus.

From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand." -- Matthew 4:17

Peter preached it.

"Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, -- Acts 3:19

John the Baptist preached it.

Matt 3:1-2 1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. (KJV)

To repent unto obedience of the Law and the Commandments means to turn from sin.

Answer for yourself: How can we be convicted of sin unless we have the Law of God in our minds to tell us what sin is? Dear child of God you must study and study was the highest form of worship in the first century church!

What shall we say then? Is the Law sin? Certainly not! On the contrary, I would not have known sin except through the Law. For I would not have known covetousness unless the Law had said, "You shall not covet." But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the Law sin was dead. I was alive once without the Law, but when the commandment came, sin revived and I died. And the commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me. Therefore the Law is holy, and the commandment holy and just and good. -- Romans 7:7-12

Here again we have confused reasoning by Paul. According to Paul the only purpose of the Law was to define what is and what is not sin. This of course is correct but far short of its true purpose of training men and women to live before God acceptable lives reflective of Laws and Commandments which reveal accepted behavior and conduct before God. These Laws show mankind how to justify themselves before God. If we truly

turn from sin then the evidence of the indwelling Holy Spirit will be obedience to the Law of God.

"..... He condemned sin in the flesh, that the righteous requirement of the Law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. -- Romans 8:3-4

Now that is better Paul. Obedience of the Law of God is the Fruit of the Spirit.

But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no Law. -- Galatians 5:23

Obedience to the Laws and Commandments yield the fruit mentioned above. The scriptures plainly tell us that love is the essence of the Law of God. As stated earlier each Law and Commandment is the absolute authority in what Love is and what it is not. The Law and the Commandments in the Covenant that the writer of the Book of Hebrews quotes which God desires to write on our hearts and minds teach us what Love does and does not do. Absolute Divine Love is expressed in and through God's Laws; both positive and negative Commandments. These Laws are manifestations of Whom God is and does and Whom God is not and does not do. The fruit of these Laws when acted out in one's life yields the fruits of the Spirit which Paul mentions in Gal. 5.

Then one of them, a Lawyer, asked Him a question, testing Him, and saying, "Teacher, which is the great commandment in the Law?" Jesus said to him, " 'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.' "This is the first and great commandment. "And the second is like it: 'You shall love your neighbor as yourself.' "On these two commandments hang all the Law and the Prophets." -- Matthew 22:35-40

Love does no harm to a neighbor; therefore love is the fulfillment of the Law. -- Romans 13:10

For all the Law is fulfilled in one word, even in this: "You shall love your neighbor as yourself." -- Galatians 5:14

If you really fulfill the royal Law according to the Scripture, "You shall love your neighbor as yourself," you do well; -- James 2:8

Here Paul gets it right and agrees with James. Understand not all Paul writes is wrong for much is later penned in his name. Yet before we think Paul sinless and not responsible for another Gospel we need only look to Gal. 2 where he slanders the Apostles and shows them great disrespect, the Antioch incident where is later called upon the carpet by James for teaching idolatry and breaking the Noahide Laws and Covenant which will precipitate the Acts 15 Council later, and the Acts 21 accusation that Paul had taught the abolition of the Law and the Covenant to Jews and Gentiles in order to replace it with one of his own making; "my gospel." If our lives show the fruit of the Spirit, love firstly to God and love to our fellowman then we are in harmony with God's Law, but let us not be so simple to fail to understand that it is these very Commandments which define for us what God considers love. What man considers love is often not love to God. For example, if we give our moneys to churches in our Tithe and the church fails to used these gifts according to the Commandments concerning them, then have we truly loved our neighbor if we have not fed or clothed him with all the Tithe from 2 out of 6 years (1/3 collected), but rather remodeled the church auditorium or got another satellite for the television ministry, etc.? It only begins here. What we consider "good" or is defined for us by others as "good" is not always obedience of the Laws and Commandments which render us "righteous" and which "justifies ourselves." We can give our Tithe to our Church all day long and be disobedient and most of are since few if any Christian Churches practice Tithing according to the Commandments of God.

***But he who looks into the perfect Law of liberty and continues in it, and is not a forgetful hearer but a doer of the work, this one will be blessed in what he does.* -- James 1:25**

Blessed is the man whom You instruct, O LORD, And teach out of Your Law, -- Psalms 94:12

Praise the LORD! Blessed is the man who fears the LORD, Who delights greatly in His commandments. -- Psalms 112:1

Blessed are the undefiled in the way, Who walk in the Law of the LORD! -- Psalms 119:1

Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. -- Revelation 22:14

Answer for yourself: Now shall we believe the writer of the Book of Hebrews that the Covenant was replaced, that the Levitical Priesthood was replaced, that the Melchizedek Priesthood has replaced anything, that Jesus is the new Melchizedek Priesthood, that God disregarded Israel, that God justifies the ungodly, that we have a "New" Covenant that replaced the Covenant of Moses and Noah, etc.? If you up to now never thought seriously about study of the Christian Faith and the origin of its theologies the time is now.

Hopefully now you understand the role that the Sacrificial System played as the "Law that was added" and its role in atonement. Along with that we saw enough to make us rethink a lot of Christian theology. I wish that did not have to happen but it seems our religious documents are less than credible.

Blessings

Craig Lyons M.Div.